

The Lutheran.

God's word and Luther's teaching forgive now and nevermore.

Twenty-first year.

1864-1865.

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1865.

Register for the twenty-first year of the Lutheran.

A.
Night school, recommended, 7.
Indulgences, new, in the Roman Church, 68.
Outline, historical, of the progress of Concordia College at Fort Warne, 57.
Outline, brief, of the history of the principal recent sects, 4, 17, 84, p7, 107, 115.
Addresses, ecclesiastical, what Pastor Harms writes about them, 148.
"American Lutheran," displayed, 61 - v. P. Brobst, 158.
Antichrist, whether those are true Lutherans who deny that the pope is the same? 118. - Iowa Church Gazette, concerning the same, against the "Lutheran," 164.
Call for the employment of an "enlightened" preacher in San Francisco, 23--Response to it, 30.
Aurora, Minnesota, concerning the settlement there, 191.
Interpretation, genuinely evangelical, of the pericopes, vol. 4, 24.

B.
Baden, ecclesiastical conditions there, 60.
Baieri Compendium, displayed, 70.
Baltimore, resignation of some members of the German Evangelical Dreiemigkeits-Gemeinde das., 47.
Baptists, German, still train their preachers afterwards, 165.
Baumstark, H., nominated as candidate for proseminarlchrer, 47 - elected 79.
Bemer kung, nachträglich, zum Abriss über die Sekten, 125.
Bericht, eines Prediger aus den Lazarethen in Schleswig, 11.
Request, urgent, concerning the redemption of Past. Strieter, 62.
"Ask the Lord of the harvest to send labourers into his harvest," 181.
"Brief aus der Heimath," displayed, 94.
Brobst, Pastor, the "American Lutheran," against the same, 158- a word from the same to the "Lutheran," 182.
Brochmann, Bishop, History, 190.
Brunn. Pastor, reports of the same, 80, 184,165 - his institution enlarged, decision of the Synode about it, 46 - position of the same to the Breslau Oberkirchenkollegium, 77 - far resignation from the Breslau Synod, 134.
Books, for school teachers, recommended, 94.
Buffaloers, have need of money, 77 - mend, 166. "Penitential mirror," displayed, 127.

C.
Central Bible Society, at St. Louis, annual report of the same, 48.
Claudius, the Wandsbeck Messenger, on the new-fangled doctrine of human rights, 174.
Concordia-Collegium, Message to those who intend to send pupils for the same, 175.
Conference lecture, on the punishment of children by the teacher, 35.
College convention at Harrisburg, 53 - Dotirung, honor roll of same, 158.
Comedy play, outcome of one, 149.
Conscription of preachers, verdict of the Informatorium thereon, 58.

D.
"The Lord is thy confidence," &c., History, 111.
"The Right Figure," etc., displayed, 144.
Dresden, Verein lutherischer Christen daselbst zur Verbreitung lutherischer Tractate, 61.
Duel, 14.

E.
Introduction of (pastors previously ordained) Dulitz, L., 7-Meyer, C., 15- Friedrich, W. P., 39- Niethammer, S. F., 47- Zucker, G. M., 54- Wyncken, F., 55- Himmler, I., 62 -Lochner, L., 62 - Rinckor, H. W., 69 - Meyer, H., 70 -Schwankovsky, C-, 79 - Stürben, Cl., 79 - Sommer, M. W-, 79 - Schmitt, Fr. W., 94 - Schürmann, E. A., 118 -Heitmüller, A., 118 -Strieter, I., 118 -Jor, I. H., 151 -Ruhland, C. F., 142 -Horst, I., 142- Muckel, I. L-, 159 - John, I. M., 159 -Wege, C. I. M., Ll. 167 - Weisel, C. A., jnu., 135 - Doescher, 190- Th. Grüber, 190.
"It is not hard for the Lord to help by much or little,' examples of which, 150.
"Evangelicals," who surrendered the Augsburg Confession, are only the Lutherans, 140.
Exemplar book, arithmetical, by Dir. Lindemann, displayed, 168, 176.

F.
Women who, in India, 127.
Freethinker, rebutted, 121, 129, 137.
Freemasons, 183.
Fillstcine, 14, 38, 151, 167.

G.
Answer to prayer, 14.
"Prayer treasure," Evangelical Lutheran, 21. speculation of money for church purposes, 139. "Blessed is the man who. relies on the Lord," History, 37.
Societies, secret, their plans, 76.
Question of conscience when a congregation wants to collect for its church building from outside, 159.

"Gideon," communicates: "Greeting and testimony" of some fellow believers, 137.
God's judgments on perjurers, 38.
"God greet you," History, 69.
"God now wants many servants," poem by Past. P. Beyer, 161.
Idol factory in England, 7.
Gross, Carl, pastor, news of him, 37 - plea for dens. of, 188.

H.
Hanover, ecclesiastical conditions there, 100.
Home devotions, on the daily, 91.
"House friend," invitation and explanation to same, 127.
Invocation of saints, testimonies of the ancient fathers against it, 14.
Herald, the "Lutheran," loses its subscribers, 13 - its position on the ecclesiastical confession, 78.
Himmler, Pastor, statement of the same, 117.
Hospital and asylum, German Lutheran at St. Louis, annual report, 119, annual accounts, 120.

"I am a Christian," poem, 73.
Indians, deception of same by telegraph, 61. Iowa church paper against "Lutheran" in regard to Antichrist, 164.
"Be not deceived, God is not mocked," History, 111.
Jubilee celebration in Perry Co, 9th.

K.
Kansas, notice of land creatures there, 151. chapter 53, Isaiah, power of the same, 140.
Catechism of Conrad Dietrich, treatment of the same, 13-"little evangelical," 161, 177.
Church Busineß, Buffaloian, 92.
Kircheneigenthum, proposal of the "Informatorium" to secure the same, 53.
Church dedication: to Kankakee, Ill., 15 - to North- Dover, O-, 61 - to Russelsgrove, Lake Co., Ill., 78 - to St. Paul, Minn., 94 - at Chicago, 94 - to Genesco, Henry Co., Ill., 101 - to Cove, Alleghany Co., Md., 101 - Staunton, Ill., 127 - Watertown, Wisc., 183 - Wellsville, Alleghany Co., N. N-, 190 -Dundec, Ill., 190.
Church Court, Buffaloian, as the "Informatorium" proves it from God's Word " 86.
Church trial on Pine H, Kirchentag, Unirter, in Alt6
Lament from the 16th century xxxer our time, 69 - of your German pastor, 99.
War, consequences of the one here, 100 - Thirty Years' War, for what purpose led by the Protestants? 93 - Life picture of the same, 149.
War lament, local, participation of Christian friends in Germany in same, 93 - news of same in Missouri, 47.
Sexton service and school service, 19.

L.
Life and death of Joh. Huß, displayed, 112. legion, the Thehaian, and its general Mauritius, 188. doctrine, Roman, that one can never be certain of his blessedness, effect of it, ioi.
Leipzig, official punishment of a blasphemer there. 126.
Song, old, on Matt. 7:15-23, 185.
Love movement, strange, of the brothers in Christ,
Luther's seal, poem, 137- fruit of his writings, 141- people's library, 184.
"Lutherans," the first three volumes reprinted, 24.
Luther picture, Gust. Königs, 55,192.
Lutheran Church in America, from the History of the Same, 38.
Luther Society, 25.

M.
Maid, a good 150.
Magdeburg during the Schmalkaldic War, 33, 41, 49.
Mecklenburg, message from there, 125.
Methodism, decline of same, 100,118.
Minnesota, report thereon, 146.
Me, the little word, history, 182.
Mission, German Protestant from the unirte Berlin Society, 23 - inner, request to the friends of the same, 46 - among the Indians, report of the same, 163, 185.
Mission Report by Past. I. I. Hoffman", 28th Mission Festival at Dissen, Mo., 184.
Missouri, State, notice of the war distress of the pastors and congregations there, 47 - position of the church and its institutions there, 187.
Missourians, "say themselves they preach no more from God's word," iio.
Mothers, something for the same, 141.

Sr.
Name, something comes out of it, 10.
Nonna, a model of Christian women, 111. Nothwehr, on the same, 65.

O.
"Observer," the, seeking more subscribers, 139.

Ordination and introduction of Rev. I. Karrer, 15 -E. A. Fünfstück, 15 -Schmidt, H.O-, 23-Kleppisch, C. S-, 54-Great, I. I., 183 -Sandvoß, F. W-, 183 -Holiday, I-, 183 -Estel, Ph. S-, 142,159 -Lehmann, F., 190 -Sieving, H., 190 -Georgii, E-, 190 -Preger, G., 190 -Crull, A-, 190.

P.
Pabstthum, what the "Reformirte Kirchenzeitung" fantasizes about the same, 165.
Pastor's sons, why so few devote themselves to the study of theology, 158-.
Politics, the Christian, 93-
Postal money, for church periodicals, 7.
Sermon, on the 1st Sunday after Trin. by Rev. Köstering, 153 - at the opening of the synodal sessions of the northern district, by Prof. C. F. Walther, 169.
Prophets, are all Christians, 75.

R.
Speech, Prof. Walther's, at the laying of the corner-stone of the new church at St. Louis, printed, 7-.
Lecture, on the truth of the Christian religion, 133. Reformation, cause of the standstill of its course, 38 - of the Lutheran regional churches necessary, 77-
History of the Reformation, by Junius, ad, 159, 176.
Renan, his blasphemy book promotes reading the Bible, 6.
Röbbelen, pastor, news of him, 86, 135, 187. Rohrlack, pastor, his resignation from Iowa Synod, 131.
Novels, Christian, 99.
Ruthhard's explanation of his Vocabularyrum, recommended, 191.

S.
Schenkel, Kirchenrath, 60.
Schieferdecker, Pastor, Schriftchen desselben und Urtheil des reformirten "Evangelisten" darüber, 158.
Schwankovsky, Pastor, his experiences and struggles with false Lutheranism, 81.
School Teachers' Seminary at Addison, invitation to dedicate same, 55 - dedication and description of same, 105 - regulative for that-, 52 - at Allentown, Pa. of, 111.
Sects, the, are swallowed up by the spirit of the age, 46. sect sheets, Blumcnlcse from the same, 78. sect spirit, 173.
Seminary, to strive at Nassau, 86-to Philadelphia, great prophecies concerning the same, 111.
Meaning Poems, 30.
Sunday Schools in Germany, 61.
Game, one win, 37-
State, Christian, some thoughts on the same, 74.
Stephansturm in Vienna, 86.
Voice from France against the latest French blasphemer, 148.
"Voice of our Church," 2nd edition displayed, 13k. Stohlmann, Dr., matter concerning the same, 125 - correction, 151 - subsequent, 182.
"Hours of devotion," 76,133,166.
Supplication of student for scholarship, 36. sympathy, 139.
Synodical Convention at Collinsville, something of the same, 145.
Synod, New-Yorker, Papist findings among members of the same, 135.

T.
Baptism, is effective and extends to the past, present and future, 89.
Baptismal form, new in Hanover, 86.
Devil? Is there one? 190 - do you believe one too? 190. death, more precarious, 54.
"Mourning and Consolation at the Sudden Home Departure of Mr. George A. Herrmann," poem by Rev. P. Beyer, 45.
Turks, spread of the gospel, and enmity against the same among them, loo.
Turner, Aspirations of the Same, 126,182.

U.
Unbelief, the desolate, 167.
Union, among the soldiers, 174 - the "Merry Ambassador" about the same, 187.
Relief fund for poor and sick preachers, 54.

B.
People's Library, Luther's, 70.
"Before thy thunder they go," History, 175.
Lectures, public, against unbelief, 86.

W.
Walking through our hymnal, 67.
Warning against Franz Müller, 184 - against Stöffler, 119 - against Herm. Masemann, 191.
To which German people was Christ first preached? 186.
Who has a desire to serve the Lord in the school? 179.
Rebaptism, 53, 93.
"Blessed is he that sitteth not where scoffers sit," History, 88-.
Wish for a clergyman, 111.

3.
Zeitnng title, blasphemous, 46.
Amendment, to the Constitution of the Ver. States, 69, 78.



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Prayer of the Lutherans

at the start of the 21st year of their
"Lutheran."

God, we thank thee for thy goodness, For thou hast made us richly blessed.

No matter how the enemy tried, But he did not crush us.

From the wellsprings of the word

Do you give strength to the weary souls

Now already full twenty years by the "Lutheran" represent.

Though we mourn and lament it...:

Our fault is not small;

For we still run and chase After many a vain thing,
But thy fair speech, Thy word's holy place

And the "Lutheran's" teachings often seem dispensable to us, Lord.

Is that why you want to be right with us?

Will you withdraw your word?

Oh, be merciful to thy servants, Take not the gift yet.

Behold, we beseech thee in Christ's name: Scatter thy seed once more,

Let thy word further yet by the "Lutheran" still.

Thou, O Lord, knowest our condition better than we

Are they the last days, after all;

Satan's kingdom is raging.

Law and order shall depart, Christ shall descend from the throne

From the injustice that now reigns and scatters discord.

Who shall counsel us, protect us, when the world's power threatens? Who shall heal our wounds...:

Who will help us in our time of need?

Lord, you can. And our banner

Be your work, the "Lutheran." This year, too.

Your little band of Christians.

Fill him out of your fullness;

Gird him with your weapons;

Guide him that he may faithfully reveal

Satan's snares and his army.

Strengthen through him the hearts of Christians, so that they do not forfeit the crown, do not devote themselves to the world again.

And enjoy their favors.

Let him in the confused days

Be a sky guide, A full harvest wagon,

Oil and wine to the wounds;

By the pestilential breath of our times

Pure air to feed the heart;

A light in the dark place, And this by thy pure word.

Foreword of the editors

to the
twenty-first year of "The Lutheran."

"You alone want to be right!" - that is now the main charge leveled against us Lutherans by the Missouri Synod, and therefore against the "Lutheran." It used to be said, "You condemn everything!" But after we have repeated over and over again that we by no means belong to those Lutherans who hold the visible Lutheran Church to be the whole holy Christian Church, apart from which there is no salvation and no blessedness; after we have declared over and over again that we hold our Lutheran Church to be only an orthodox Particular Church, apart from which, therefore, there are true Christians who will be blessed; after it has also been seen that we earnestly contend against those very Lutherans who hold this Papist doctrine, that outside the visible Lutheran Church no one can be saved; after we have also professed without any reserve these propositions of our symbolical books: "that the multitude and the people are the true church, who now and then in the world, from the going forth of the sun even unto the going down, truly believe in Christ," and: "that there are some children of God now and then in all the world, in all manner of kingdoms, islands, countries, cities, from the going forth of the sun even unto the going down, who believe in Christ and the gospel."

In short, after we have only unreservedly expressed the belief that the church of which the third article of our holy Christian faith speaks is not a visible but an invisible church of all true believers in Christ, which exists everywhere where God's word still remains essential- now that accusation that we condemn everything is more and more silent. Only here and there are we still reproached by those who either know it only from hearsay, or maliciously, against their own conscience, seek only to bring us into disrepute and to do us harm. But even from those who no longer dare to accuse us of damnation, we have not yet found peace. These, indeed, very often speak thus: "It may be true that you do not, as we thought, condemn everything that does not belong to you; but this much is certain: you alone want to be right.

What shall we say to this? - We may be permitted to answer this accusation in this preface. Our answer to it, however, will necessarily have to be twofold. Whether we admit ourselves guilty or not guilty will depend on what our opponents mean by this accusation.

To those who accuse us of wanting to be right alone, we evidently mean this: we believe that we are the only ones in the world, or the only ones in America, who have the truth. - To these among our accusers we answer simply: It is not true! Rather, we believe it is. Thank God, we know that outside of our Synod, both on the other side of the sea and at the fair, there are still lurkers who stand in the truth just as we do, and who, because they believe the same things as we do, are naturally just as "right" as we are, and with whom we therefore recognize ourselves intimately united in brotherhood. And we are convinced of this not only by individual Christian men, but also by whole numerous ecclesiastical bodies. Only recently, for example, we had the opportunity to attend the synodal proceedings of the "Norwegian Evangelical Lutheran Church in America" and to personally convince ourselves, with heartfelt thanks to God, that this church has the jewel of truth just as much as we possess it through God's grace. Far be it from us, therefore, to have any inclination to believe that in this sense "we alone are right," we rather earnestly reject such thoughts as a haughty donatist error, like the one that the visible Lutheran Church is the One Holy Christian Church. Luther had already seriously warned his Lutherans against this. Luther wrote about the saying Ps. 19:5: "Her cord" (that is, the preaching of the pure gospel) "goes out into all the world.

Augustine directs this place against the Donatists, who shut up the kitchen in the corner of Africa. But much, much more must he be judged against our new Donatists, who deny that there are believers in India, Persia, and Asia. For where the sound and words of the Spirit of Christ are, there also without doubt is the true kitchen of Christ; for the Spirit of Christ speaks nowhere but in his church. Therefore, since the text here is evident that the sound of the apostles has gone forth into all lands, and in no place is it read that it has been revoked, we have to 'take care' that we do not boast with the godless Donatists, whether with these or those, with the old or new, for believers alone." (Walch's Edition of the Works of Luther, Tomus IV, p. 1487.)

But there are others who mean something quite different when they call out to us: "You alone want to be right! Many, in fact, only want to say this, that we claim that only those who believe as we do are right.

Now, as to this charge, we at once confess roundly and frankly: It is indeed so; in this sense alone we really want to be right. And it is not arrogance that we think so. Indeed, if we did not think so, we could not be righteous, truly humble Christians.

First of all, this is already in the nature of Christian faith. God's Word says: "Faith is a certain confidence in that which is hoped for, and not doubting in that which is not seen. Ebr. 11, 1. Therefore, on the basis of this passage, Luther, in his magnificent preface to St. Paul's Epistle to the Romans, quite rightly says: "Faith is a living, considered confidence in God's grace, so certain that it would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant, and joyful toward God and all creatures, which the Holy Spirit does in faith." But how can we stand by faith, and by it be assured of the forgiveness of our sins, of the grace of God, and of our salvation, and "go confidently toward death," if we are not sure of our doctrine, on which alone our faith is founded? who would we think that those who teach otherwise, even the opposite of what we teach, are equally right? This is precisely what distinguishes the faith of Christians from every other "faith," that it is irrefragably, nay, divinely certain of its cause!-There are, to be sure, many who pretend to believe this and that, and yet do not decidedly reject the contrary doctrine of others, but "say" that these may also be right. This also pleases them very much. They are therefore regarded as kind, modest, humble, peace-loving people, and we are

to a shameful pattern. But he who says that he believes something, and yet admits that those who believe the opposite may also be right, does not really believe. What he calls his faith is then only his opinion, his view.

We know well that we could at least say that we believe everything contained in the symbolic books of our Lutheran church, and therefore no one would attack and reproach us if we would only let those who believe otherwise be right and not reject their doctrine and not fight against it. Thus, for example, there are many in the General Synod here and in the whole united church who say that they also believe, among other things, in the Lutheran doctrine of Holy Communion and Holy Baptism, but because they do not reject the contrary doctrine and recognize others who do not believe and teach it as orthodox, no one challenges them for the sake of their faith. Such a faith, however, which is on brotherly terms with the unbelief of others, is nothing but a sham faith, a painted faith, which God's Spirit has not wrought in the hearts of such men, but which they have made for themselves". Of such faith Luther says in the preface already quoted: "When they hear the gospel, they fall, and of their own strength make a thought in their heart, which says, I believe; they then think that this is a true faith. But as it is a human thought and thought, which the reason of the heart never knows, so it does nothing."

So then, dear Lutheran Christian, do not be mistaken if we are now reproached for wanting to be right alone. This is not so much a disgrace to us as it would be a disgrace to us if we could not be reproached for it. For he who doubts that his faith is the only right one has no faith wrought by the Holy Spirit at all, but nothing but a self-made, human opinion, on which, of course, he cannot live and die, and in which he must always think that he, however, may be mistaken in this, and that the other may be right.

But Christians must also confess that only he is right who believes as they do, because this demands the honor of the word of God. To want to be right alone, of course, looks like arrogant arrogance; but to let others who believe otherwise be right seems to be a praiseworthy modesty and humility. But both seem only so. In earthly, western, political matters, which are not decided in God's Word, one should freely allow differences of opinion. But he who wants to be right in these things alone, and condemns every one who thinks differently from him, proves that he is a haughty, self-opinionated man. These things are subject to reason, therefore every one must admit that in

And so it is with all other things that are not clearly revealed in God's Word. And so it is with all other things that are not clearly revealed in the Word of God. There is modesty in judgment in its place. But it is quite another matter with that which is taught in God's word in clear words. He who is soft in these matters, who confesses that the Bible teaches his faith, but not only wants to be right in regard to it, but admits that those who believe differently may also be right, proves himself not humble, but arrogant! His apparent humility toward men is a denial of the word of God, that is, an abominable hopefulness toward God. On the other hand, he who wants to be right only in those things which are clearly taught in God's Word, and which he therefore believes and confesses according to God's Word, proves himself not arrogant, but truly humble. His seeming humility toward men is nothing else than giving God the belief that he alone is true, but that all men are liars, as it is written, "Let it rather remain that God alone is true, and all men false" (Rom. 3:4); it is nothing else than taking his reason captive to the obedience of Christ (2 Cor. 10:5), that is, right humility toward God. For if we have the clear word of God for anything, and therefore wish to be right alone, we do not really assert that we are right, but that God alone is right; we do not then assert that we are wiser and more sagacious than other people, or even that we are infallible and inerrant, but that God alone is wise, and his word infallible and inerrant. It is true that it is often argued that this is not the word of God at all, but only a human interpretation! But this is an empty evasion. There is, of course, an interpretation of Scripture that is something other than Scripture itself, and which is therefore to be rejected outright, namely, "one's own" interpretation, as Peter calls it in 2 Pet. 1:20, i.e., that which man makes for himself according to his own reason. But right interpretation is nothing more than such a putting forth of the garden of Scripture itself, by which it becomes clear and evident that Scripture says this and nothing else. Right interpretation draws its proofs not from the views of reason concerning the biblical saying, but from Scripture itself. Right interpretation, therefore, is to me a proof that, for the sake of Scripture itself, a passage cannot be understood only in this way or that, but that dull must understand it in this way and not otherwise; it is, therefore, always the pure Scripture itself! But he who denies that there is such an interpretation is a Papist who denies the clarity of Holy Scripture, who denies that it is a light, that it is the Bright Sun, and makes it a dark lantern which must first be illuminated by the light of reason.

There are, it is true, individual passages in Scripture which are obscure to us because of our imperfect knowledge of the language or of antiquity; there, indeed, a dark cloud hangs before a part of the Bible sun for us; but these are only such passages in which either no articles of faith absolutely necessary to salvation can be contained, or, if they do contain them, we have these articles already in other clear passages.

He who does not base his faith on God's word, but on his reason, or on his heart, or on his experiences and sensations, or on the reputation of men, that is, on the great multitude, or on the great learning, or on the great piety of those who believe the same thing, cannot of course say with inward, incontrovertible certainty that he alone is right, that only he believes right who believes as he does, who believes the same - he certainly cannot say with inward, irrefutable certainty that he alone is right, that only he believes right who believes as he does, and that everything that stands in opposition to this must necessarily be false, error, and lie. But he who bases his faith on God's word alone receives that precious thing, a firm heart (Ebr. 13, 9), he is no longer a child who allows himself to be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, so that they can deceive him (Ephes. 4, 14.), he is no longer one of those who are always learning and yet cannot come to the knowledge of wisdom (2 Tim. 3, 7.), he is no longer a reed that the wind blows to and fro (Matth. 11:7); he declares what he believes not to be his own private opinion, not his own view, not merely the most acceptable and probable; no, may the whole world, may all the wise and all the pious in the world believe differently - God's word is more to him than the whole world: what he therefore asked the clear word of God for, he sticks to it, he stands on it, he does not let himself drift away from it, and without fear of being able to err, he declares everything contrary to it to be error. If he were to yield to this, he would have to make God's word a lie, and he cannot do that.

Therefore, we Lutherans are not the first to say that only those who believe as we do believe rightly. The true church of all times has asserted this about itself, all prophets and apostles, all pure teachers and all orthodox Christians. Not one of them was uncertain of his faith. None of them thought: Perhaps you can be wrong in your faith after all, and perhaps your opponents can be right after all. No, David, for example, says: "The testimony of the Lord is sure, and makes the foolish wise." (Ps. 19:8, 9) "I believe, therefore I speak; but I am greatly afflicted. I said in my trembling, All men are liars." (Ps. 116:10, 11.) Far be it, then, that David, when challenged for his faith, should have been uncertain, and have thought, Perhaps after all my adversaries are right; rather, when all things sought to dispute his faith, he thought, All men are liars."

but God's word is and remains truth, that does not lie to me. Therefore, in another place, he speaks not out of pride, but for the sake of God's word. "I am more learned than all my teachers: for thy testimonies are my speech. I am more wise than the ancients, for I keep thy precepts." (Ps. 119:99, 100.) The same assurance is spoken by the holy apostles. St. Paul writes:

"I know in whom I believe, and am sure" 2c. (2 Tim. 1:12.)

Yea, Gal. i:8, he writes, "But if we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

What an incontrovertible certainty must he have had, that his doctrine alone was the right one! The same certainty that their faith and doctrine was the only right one, we find hereupon, as I have said, also in all righteous Christians and pure teachers in the following time up to this hour.

When, in the first three centuries of Christianity, hundreds of thousands willingly and joyfully sacrificed their lives for their faith, even under the most terrible torments, they proved by deed that they were divinely certain of their faith and doctrine, that they considered all opponents of their faith to be blind and themselves alone to be sighted, and therefore offered as a pledge the highest thing a man has on earth, namely, his life. If the holy martyrs had not thought that only he who believed as they did believed rightly; if, on the contrary, they had thought that they might be mistaken, they would not have become martyrs, and would not have risked their lives for such an uncertain cause, and would not have taken up arms. An example of how righteous, orthodox teachers in the ancient Church were minded in this respect is, among others, the bishop Liberius. When, during the reign of the Emperor Constantius, almost all the teachers of the Church were infected by the Arian heresy, this Emperor, who was also Arian-minded, cried out contemptuously to Bishop Liberius, who at that time still steadfastly adhered to the pure doctrine: "How many parts of the world are you, who alone keep company with the godless man (he meant the great defender of the pure doctrine Athanasius) and disturb the peace of the whole world?"

To this the bishop replied, "That I stand alone does not detract from the word of faith. For even once there were only three who opposed the (royal) command." He meant

by this the three men who would rather be cast into the fiery furnace than that they should have denied their faith.

(See Daniel chap. 3.) Another shining example of this is Luther. His whole life is an uninterrupted struggle with the whole world that only he who believes as he does is right,

that he alone is right in this sense. What Luther said in Worms before emperor and empire at the end of his confession of faith: "Here I stand, I cannot do otherwise, God help me, Amen!"

He remained faithful in all his confessions of faith until and leads him to a truly godly life. It would not be love to his death. And all faithful servants of our church followed say this to a man who is going dangerously astray, and him in this. Thus the godly men Johann Arndt and Paul to leave him uncertain as to the right way; it would not be Gerhardt preferred to be deprived of their office and love if we did not reprove and reject the false faith of expelled from the country before they should have others, and if we did not declare our right faith to be even obeyed the command to abolish even one ceremony in our uncertain opinion. Think what we gain by holding, as favor of false teachers or even not to mention them by they call it, so stiffly to our faith! Almost every paper that name. While the false church, which departed from comes into our hands is full of the bitterest attacks more God's clear words, has always revealed its uncertainty on our persons than on our doctrine. Not favor and honor, and its evil conscience by wanting to accept its but hatred, dishonor, and disgrace, is all that our struggle opponents even if one only wanted to accept them, and for our faith, and against that opposed to it, has brought has therefore always sought to establish an outward us for our persons. No one can believe that we have union without unity in doctrine, the orthodox church, on taken this course only to increase our numbers, for it is the other hand, has never recognized a church of a clear that, with our strictness in doctrine and practice, we different faith, but, certain of its faith, has rejected every have a thousand times more difficulty in gathering the other faith. Hence Luther writes: "The church is," says St. children of our church, who have been brought up partly Paul, 2 Tim. 3:15, "a pillar and foundation of the truth. It in unbelief, partly in erroneous faith, partly in indifference stands firm, he says, is a foundation and solid ground, to the faith, than we have in gathering those who have not a false ground or a ground of lies, but a ground offered in doctrine and practice. While others receive all truth, does not lie or deceive, does not deal in lies. But who are willing to join the congregation, regardless of whatever wavers or doubts cannot be truth. And what their faith and life, we, on the other hand, immediately would be the use or need of a church of God in the world impose a number of conditions on all who wish to join our if it were to waver and be uncertain in its words?" Luther congregations in this twofold respect, which urge a continues below: "The church must teach God's word decision and, as a rule, soon result in a sifting. Truly, if alone and be certain of it, by which it is called the we were not impelled by love for our fellow-saved, we foundation and pillar of truth and built on the rock, holy would soon yield, send ourselves into the time, and enter and irreproachable, that is, as one rightly and well says: into a compromise with the opponents of our doctrine. the church cannot err; for God's word, which teaches it, And that is what we are declaring to our readers at cannot err. But what is taught otherwise, or there is doubt the beginning of this new year of our "Lutheran": As long whether it is the word of God, cannot be the doctrine of as God does not let us fall, but keeps us by His Holy Spirit the church, but must be the doctrine of the devil, lies and in faith in His Word, in His grace, and in love-so long will idolatry." (Scripture against Duke Henry of Brunswick, our "Lutheran" continue to hold fast to its faith founded Walch XVII, 1680. 1686.) on God's Word, not deviating from it a hair's breadth, and But, some may say, is it not contrary to love to want to commanding God the thing that He has called out to all be right alone, and to reject every other faith as error, the servants of His Church through His servant Paul: and thus to cause strife and discord in Christendom? To "Take heed to thyself, and to the doctrine, persevere in this we still answer the following: It is precisely love for these things. For where thou doest these things, thou our fellow redeemed that moves us, next to God's glory, shalt save thyself, and they that hear thee." 1 Tim. 4:16. to insist so firmly on our doctrine and to reject all teaching But he, the faithful God, who desires all men to be helped contrary to it. We Lutherans do not hold so firmly to our and to come to the knowledge of the truth, and who has faith because we think that a good Lutheran must once so far blessed our little hand with supplication and stick to his Lutheran doctrine; not because this doctrine understanding, that many have come to know the truth, once stood in our symbolic books, which must not be and have thereby come into the right way to salvation, dropped; not because Luther, the great Reformer, taught and that a large part of them have already fallen asleep thus; no, our reason is this: because we have recognized confidently and blessedly on this faith - may he continue that the Lutheran doctrine is the pure word of God, to bless our poor despised, reviled and heretical because God's holy Spirit has worked faith' in it in our "Lutherans" for the conversion of many from the error of hearts, and because we have experienced that this faith their ways and for their eternal salvation. alone makes a man certain of the forgiveness of his sins, of the grace of God, and of blessedness, and creates a new heart in him.

Heal. May he do this by grace for his glory, for the sake of Jesus Christ, the Saviour of all men. Amen!

(Sent in by Pastor Baumstark.)

Brief outline of the history and doctrine of the principal recent sects.
(Continued.)

III The Quakers.

The basic error of all enthusiasts is that they despise in spiritual arrogance the outward means of grace which the merciful God, in his infinite fatherly wisdom, has used to communicate his heavenly goods to us, and want to know only of "spirit, spirit, without considering that God's spirit wants to work in us precisely through the external means of the word and the sacraments, with regard to the not purely spiritual, but bodily-spiritual nature of man, according to which the human spirit receives its impressions through external, sensual perception. This fundamental error of all fanatics is evident in the doctrines and nature of all the false sects with which we are here concerned, and is especially manifest in their doctrines of the word of God and the holy sacraments, in that they degrade them to dead machines and empty ceremonies, and do not wish to believe that God's spirit and grace live and work in and through these outward means. But while other sects still shun to carry out this contempt of God's external means of grace in open and strict consequence, the Quaker sect, on the contrary, has granted this principle full and unrestricted dominion in its doctrine and whole ecclesiastical institution. .

The forerunner of this sect is Kaspar Schwenkfeld of Ossigk in Silesia, who lived during Luther's time. In the beginning, he joined the Lutheran Reformation with zeal, but with his enthusiastic spirit, which despised everything external above the inward, he soon felt at odds with Luther's biblically sober and prudent nature, which left its value to the outward. And although a friendly relationship was maintained at a meeting with Luther in 1525, in that Luther still hoped the best of him and met him in a friendly manner, it soon came to an open opposition, since Schwenkfeld became more and more hardened in his errors and sought to assert them in a way that was hostile to the truth and in part abusive. Luther's faithful adherence to the words of Scripture he scolded as "literalism," the outer word having no divine power unless the inner word had first enlightened man. He mixed justification and sanctification and taught that a born-again person could live without sin. He rejected infant baptism and the true presence of the body and blood of Christ in the Lord's Supper and hated all external church order. He

declared that he would rather be papist than Lutheran, and rejected the Augsburg Confession in almost all its articles. As early as 1528, he was expelled from his homeland, and now worked in Swabia and on the Rhine, in opposition to both the Lutheran and the Zwinglian Reformation, silently for a Reformation according to his sense, *) until he died in 1561, leaving behind a small group of followers, who have grown up in Silesia and North America to our days, even though they are melting together more and more.

The Schwenkfeldian errors came to far greater validity and importance through George Fox, the founder of the actual sect of the Quakers. He was the son of a Presbyterian weaver, born in England in 1624. As an apprentice to a shoemaker and cattle dealer he had to tend his sheep. The free time which was abundantly at his command in this employment he used for religious contemplations, in which he must have made his own mind rather than God's word his rule:- His life falls in the period of the long English Revolution, which was at once political and religious. In the throng of the religious ferment and confusion of the time, many a more earnest and profound mind felt heavily the ruin and dissension of the Church, and longed for an amelioration. Then came the thought to our Fox among his sheep that all ecclesiastical ruin came from men forgetting the inward above the outward. Of course, this is unfortunately true, that such purely outwardly muzzled Christianity without living faith is at all times one of the greatest dangers for Christianity and a constantly flowing source of unspeakable harm and ruin in the church. But Fox threw the baby out with the bathwater. Because many people misused the means of grace, relying on their mere outward, habitual use of them in carnal trust, without desire for the heavenly goods offered to us through these means and faithful reception of them (whereby the fault obviously does not lie in the means of grace themselves, the value of which men's unfaithfulness and misuse cannot cancel out, but solely in the misuse of them): so he rejected and despised the means of grace themselves as dead, useless, even harmful things, as is quite natural in a zealot who does not let himself be guided and governed by God's Word but by his own thoughts and feelings. Thus, from 1647 onwards, he publicly appeared as a preacher of repentance and proclaimer of a purely spiritual religion, as the source and rule of which he, with disregard for the written and orally preached Word of God, called the "Word of God".

*It goes without saying that when we speak here of a reformation by Zwingli and Schwenkfeld, we use this expression only in the sense of their followers. In truth, it is only through Luther that the church has been reformed, i.e. restored, while it can only be corrupted by false teachers such as Zwingli and Schwenkfeld.

The "inner light" of the spirit, the voice of the Holy Spirit, Quaker, by whom he had been awakened earlier, preached again on the difference between the faith that overcomes the world and the faith that is overcome by the world. This preaching tipped the balance with him. He joined the Quaker church anew in 1666, and all the anger of the father, who, overcome by the steadfastness of the son, circumstances and the minds in that time of political and religious agitation and the thereby excited unclear him waver. From that time on he worked continually by longing for inner satisfaction, many followers not only in preaching and writing for the cause so sacred to him, England, but also in Holland, Germany and North America, where he spread his principles by travels, and he wrote a very esteemed writing under the title: no founded in 1649 a formal religious community, which cross, no crown) and provided his fellow believers, even called itself the Society of Friends, also the Friends and before they found toleration in England, with a place of Confessors of the Light, the People of God. By its refuge in North America in the manner described above, opponents, however, it received the derisive name of just as the enthusiasts in general, mostly driven by Quakers, a name, ambition and the carnal desire to bring their own little

whose origin cannot be identified with complete freedom to general prominence and to enlarge their sect, certainty. In any case, it is based on the English word but sometimes also in good opinion (as it seems to be quake, i.e. to tremble, according to some, because Fox the case with Penn), in that they do not see the concluded his serious speech before an English judge erroneous, ungodly, and dangerous nature of their with these words: "Tremble at the word of the Lord" doctrine through weakness of knowledge, but consider (according to Isa. 32, 11.), to which the judge mockingly their cause to be the cause of Christ, and exercise a zeal replied: "Behold, a trembler!" that would be worthy of a better cause, which puts us

first Quakers were an expression of their rapturous zeal. Lutheran Christians, who have God's Word and Even during the Founder's lifetime, their doctrine was Sacraments purely from God's infinite grace, to shame given definite expression and firmer shape by the in our lukewarmness and sloth, and spurs us on to more learned Quaker George Keith (who, however, later ardent zeal, according to the saying Luc. 12:48: "To resigned to the English state church, the Episcopal whomsoever much is given, with him shall much be Church, and fought the Quaker sect) and especially by sought; and to whomsoever much is commanded, of him Robert Barclay, d. 1690, whose writings received a high shall much be required." Soon after, the Quakers also reputation among the sect. obtained toleration in England, and the rights of the other

Their refusal to perform military service, oaths and Dissenters (i.e., the sects separated from the State tithes, however, provoked harsh persecutions, Church), their views on military service, oaths, and the incarceration, etc. Then William Penn, d. 1718, the son like, being spared as much as possible.

of an English admiral, appeared as their saviour. In The initial austerity and simplicity of the Quakers in return for a debt owed by his father to the government, life and manners later diminished among many; these the latter ceded to him a considerable tract of land on were called the wet, while the stricter were called dry. In the Delaware in North America, which he designated as more recent times a party has arisen among the Quakers the refuge of all persecuted and oppressed persons, not in America, with Elias Hicks at the head, who carry out only of the Quakers, and from which the state of the enthusiastic principles of the sect even more strictly Pennsylvania with its capital Philadelphia arose, whose than is done by the Quakers proper, and consequently first fundamental law became complete freedom of not only subordinate the outward word of God to the religion and conscience. This Penn had already joined inward light, but also reject the divine inspiration of the the Quaker congregation as a twelve-year-old boy at Holy Scriptures, the deity of Christ, and the spirituality of Oxford University, powerfully moved by the sermon of a the Lord. This is a clear proof of how the swarm-spiritual Quaker. His noble father, however, who disliked his principles, in their consequence, i.e. when they are son's piety, sent him to Paris, after he had tried in vain strictly carried out and all the consequences resulting to make him a worldly child again, so that he might there from them are asserted, lead to total unbelief. Just as in forget his rapturous thoughts in worldly distractions. This all sects that do not want to completely reject the one attempt also succeeded. Penn's youthful mind was reason for salvation, apart from which no one can lay again overwhelmed by the world and he returned to another (1 Cor. 3, 11-15), the well-meaning weak, who England, completely transformed. Soon, however, he are trapped in error due to weakness of knowledge, are was seized with remorse and a longing for the godliness often saved from complete denial by God's special that had once been awakened in him. He fought a grace.

difficult battle with himself, and in that state he heard the very same

of all faith are preserved and restrained, (though theThe first is that they are a second rule, subordinate to theSanctification, which the whole scripture and especially danger of being seduced always remains great): so it isspirit, and can be taken for it. It is not difficult toSt. Paul in Romans so precisely distinguishes. The here also. That party which denied the whole Christianunderstand how fundamentally wrong this doctrine is. ItQuakers also claim the necessity of good works for faith, declared the rest of the American and Englishis true that the Holy Spirit directly enlightened thesalvation (according to which the avenger could not have Quakers to be anti-Christian, and disfellowshipped them,prophets, evangelists, and apostles, and from thesebeen saved) and the possibility of fulfilling the whole law. and being thus somewhat out of sight, were urged todirect divine revelations came the Holy Scriptures.Furthermore the Quakers claim the necessity of good esteem the outward word of God more highly, and toScripture has come forth. But not all Christians areworks for salvation (according to which the thief on the adopt a more sober sense. prophets and apostles, but this direct divine revelationcross could not have been saved) and the possibility to

Finally, two small sects are to be mentioned, whichceased after the time of the apostles and after the writingfulfill the whole law and not sin at all (against 1 Joh. 1, are spiritually related to the Quakers and can beof the Holy Scriptures, because it became superfluous10. Hebr. 12, 1.). regarded as an outgrowth of them, namely 1. thethrough the Holy Scriptures. We, who live after the time The Quakers do not want to know anything about the Jumpers, who appeared around 1760 in Cornwallis inof the apostles, are bound by God to the external word ofsacraments. In instituting baptism and the Lord's Supper, England and, referring to David, who danced before theScripture and oral preaching, and it is a sacrilegious,Christ intended only to signify something spiritual and not ark of the covenant, want to show their worship througharrogant presumption to disregard this ordinary means byto institute an outward, real celebration of the dancing and a sound similar to the barking of dogs. Therewhich the Holy Spirit wants to enlighten us. It is asacraments; these were things that fit Judaism and are still followers of these, though few, in America. Andsacrilegious, arrogant presumption to despise thispaganism. Scripture calls no other seal and pledge of our 2. the Shakers, i.e. shakers. Their "founder" was Annaordinary means by which the Holy Spirit wants toinheritance than the Spirit of God" (Barclay, 12th thesis). Lee, d. 1782, who believed herself to be the bride of theenlighten us, and to wait for extraordinary revelations,What blasphemy of the Lord Jesus Christ, who so Lamb, but died without having given birth to the newsince it is written in Rom 10:17: "So faith comes fromsolemnly instituted the two Sacraments, and Messiah, as she had hoped and promised. This sect haspreaching, but preaching through the word of God." commanded us to keep them! They declare the church also survived to the present day in several villages on the But notice also, dear Christian, how dangerous thisto be the community of those "who follow the divine light Hudson River. Their followers live in celibacy, in a merefalse doctrine is. For even though the Holy Spirit dwellsand the testimony of God in their hearts, so that by the sisterly (?) relationship of the sexes, and in community ofin us, we still have the old Adam and corrupt reason insame they are sanctified and cleansed from evil," property. They also dance and jump to exhaustion duringus. For even though the Holy Spirit dwells within us, weaccording to which, therefore, the hearing and believing the service, as a sign of trembling before the wrath ofstill have the old Adam and the corrupt reason within us.of the gospel is not necessary, and even Jews, Turks, God and of rejoicing over the redemption through Christ.How easily, therefore, can the inward enlightenment ofand Gentiles, if they to some extent follow the inward This, then, in brief, is the history of the Quakers andthe Holy Spirit and the error of our mind be combined.testimony of God through conscience, according to civil of some of the smaller sects related to them. As to theHow easily, therefore, can the inward enlightenment ofrighteousness, belong to the church of Christ. Finally, the doctrine of the Quakers proper, of whom there are aboutthe Holy Spirit and the errors of our own reason, howQuakers utterly reject the office of preaching. Every one 160,000, according to their most distinguishedeasily can true and false be mixed in our minds! Howwho feels himself impelled by the Spirit, whether man or confessions, the main principles are as follows: needful therefore is it for us to examine our faith at allwoman, may preach, as Barclay says in the 10th thesis: They do indeed assume that the Scriptures are atimes according to the unmistakable guide of the written"Those who have the authority of the Holy Ghost may divine revelation, inspired by the Holy Spirit, but only aWord of God! How is this error, that all that such a fanaticand ought to preach the gospel. Barclay says in the 10th revelation of a subordinate kind. The first rule of faith isclaims to be the revelation of the Holy Spirit is divine truth,Thesis: "Those who have the authority of the Holy Spirit the intrinsic light of the Holy Spirit. The true and properto be confounded with all possible error? The door iscan and ought to preach the gospel, even though they ground and source of all truth, and the first rule of faith,opened to all kinds of false doctrines, as is the case withlack human authority and are ignorant of human is the inward light of the Holy Spirit in the heart. Spirit inother teachings of the Quakers. science," and as it is their custom to wait in the church the heart (as if the Holy Spirit walked in the air and was Incidentally, what the Quaker sect openly expressesuntil one, impelled by the Spirit, begins to preach, and the first rule of faith). (As if the Holy Spirit were in the airin this piece, namely, the subordination of the Word oftherefore often, when the Spirit does not want to come, and did not work through the Word and come into theGod to one's own spirit, is found in all fanatical sects, fromthey return home after a long wait, without worship, heart). The Holy Scriptures had just flowed from thethe Reformed on, only that most of them do not dare towithout having accomplished anything. See 1 Cor. 12, Spirit. The learned Quaker Robert Barclay, for example,express it so openly. 28., Eph. 4, 11., 1 Cor. 14, 34. 35., 1 Tim. 2, 11. Likewise in his book "Defense of True Christian Theology," states The Quakers have a strange opinion of the person ofthey reject all certain ecclesiastical and worship order in the third thesis: "From these holy revelations of theChrist, in that they ascribe to him a double body, as(against 1 Cor. 3, 21. 22.), forms of prayer (against the Spirit of God (according to the context, dreams,Barclay says in the thirteenth thesis: "Just as Christ hadexample of the Lord Christ, who himself taught us a apparitions, and the like are meant, through which, asan outward and visible body or temple, which received itscertain form of prayer, namely, the Lord's Prayer), they think, the Holy Spirit still enlightens men), the Spiritorigin from the Virgin Mary, so he also had a spiritualmagisterial offices and military service, oaths (see what of God is the source of the Holy Scriptures. They are notbody, through which he revealed himself at all times tohas been said about the doctrine of the Mennonites), as to be regarded as the first source of truth and knowledge,the children of men, and through which they were at allwell as all outward politeness, for example, by calling nor as the first rule of faith and life, although they are,times made partakers of eternal life." Good Barclay musteveryone "you," and the like; all foolishness, which because they are a true and faithful source of truth andhave dreamed this once; for he could not find it improves that they do not understand the saying, "My knowledge, not to be regarded as the first rule of faithScripture. They reject the Lutheran doctrine ofkingdom is not of this world."

and life. justification, according to which the sinner who believes (To be continued.) in Christ is declared righteous by God, and instead declare justification to be the "formation of Christ in us, that Christ is born in us," thus confounding it with the doctrine of justification.

To the ecclesiastical chronicle.

Christ reigns in the midst of His enemies. We were reminded of this word of God when we recently read the following in a German paper -. "In France, since the spread of Renan's ungodly "'Life of Jesus'", the demand for Bibles and New Testaments, even un-

t "r the Catholics, and so the attacks on the Word of God must also serve to pave the way for it into the homes, certainly also into many a heart." Since here in America, too, Renan's Life of Jesus has appeared in even two German translations and is being eagerly distributed by godless booksellers and colporteurs, let us wish and hope that here, too, God will direct the evil to the good and make many who have not asked for a Bible so far eager to look into the Scriptures themselves to see if it is also true as the godless Frenchman writes.

Postage for ecclesiastical periodicals. In the interest of Lutheran readers, a postmaster friend of ours draws our attention to the following legal provision: "Smaller religious, educational, and agricultural periodicals that do not appear more than once a week may be sent in leases at One Address for the price of one cent for each package that does not weigh more than four ounces. For each additional four ounces, or fractions of four ounces, one cent more must be paid. The postage must be prepaid quarterly or annually. " C.

Idolatrous factories in England. It is an old complaint of missionaries that almost nothing hinders the preaching of the gospel more than the ungodly &c., the lives of so many nominal Christians who have settled in the countries of the heroes for the sake of temporal gain. And, alas, this complaint is generally an all too be taken on the change to be made in the office of well-founded one. But it should be considered almost impossible that even in the midst of a Christian land pagan idols should be manufactured and exported from there to the flocks as articles of commerce. And yet this happens, and in the same England which, on the other hand, displays a missionary zeal that is so admirable and in many respects so worthy of imitation. Thus we read, for instance, that a house of commerce in Birmingham, where this disgraceful "idol business" is especially carried on, recommends to new customers in the East Indies the idols of its factory in the following advertisement: "Yamen, the God of Death, wrought in fine copper and very tastefully wrought. Nirondi, the prince of demons; of this a large selection, the giant on which he repents is of the boldest drawing, and his sabre fashioned after the present manner. Varonuin, the god of the .sun, very vividly represented. His crocodile is of copper, and has a silver tail. Bouberen, the god of empire. This god is of very exquisite workmanship, and the manufacturers have devoted their tested powers to the production of it. Smaller demi-gods and other sub-gods in greatest variety. Credit is not given, but discount calculated for cash payments." - This shameful trade should be protested against as loudly and for as long as it takes to stop it. (Leipzig Mtssionsbl.)

Church News.

The Rev. L. Dulitz having received a call from the congregation at Huntington, Ind. and having been relieved in peace from his former congregation at Buffalo, the same was introduced into his congregation by the undersigned on the 11th Sunday p. Trin. by order of the Honorable Presidency of the Middle District. May the Lord make him a blessing to many here also.
W. Sihler.

Fort Wayne, August 25, 1864.

For your attention
for the
next meeting of the Allst. Ev.-Luth.
Synod of Missouri, Ohio n. a. St., on
Wednesday, the 19th day of October,
1864.

God willing, the General Synod of Missouri, Ohio, will meet at Fort Wayne, Oct. 19, 1864. The congregations and preachers belonging to the Synod are reminded that at the next Synod meeting a vote will be taken on the change to be made in the office of General Praeses, as well as on some changes in the Synodal Constitution, according to the "New Instrument" published in the "Lutheran", Vol. 19, No. 25, cf. Synodal Report 1863, pag. 66 fg.
Furthermore, according to Synod resolution pag. 97, 3. 4. the following items are to be presented to Synod for discussion or resolution:
1. a regulation concerning the period of study in the practical seminary for preachers and in the school seminary.
2. parochial system.
3. election mode.
4. plan for the establishment of a synod of delegates, ek. 103.

A paper will be presented to the Synod by the Eastern District Conference: "Preservation and propagation of pure Lutheran doctrine and practice among that part of our posterity in which the German language will probably be displaced by English".

Whoever wishes to submit other matters to the Synod for discussion must submit them to the General Praeses four weeks in advance and only exceptionally on the day of the opening of the Synod, cf. enp. V, A. § 4 and L. § 9 of the new Constitution.

It is to be hoped that, in discussing the business matters that need to be dealt with, due brevity will be exercised, so that there will still be plenty of time left over for the discussion about "the right shape of a 2c."

Ms. Wyneken.

Aug. Wiebusch und Sohn, broschirt and excellently equipped, for the price of 27 cents pr. copy incl. postage. Since the speech deals with the topic: "Of the good reason for a true Lutheran church" and does so in a masterly manner, it is of general ecclesiastical interest. And since the entire proceeds are intended for the benefit of the new church building, this is only one more reason to send in quite a few orders. C.

Please to Prediger.

Since I am very anxious to make the preaching list of the Lutheran calendar for 1865 quite correct, I ask all my fellow ministers to notify me quite soon by letter of any changes in the list of 1864 which have occurred or will soon occur in this year.
Allentown, Pa. S. K. Brobst.

For your kind attention.

Since the 21st volume of the "Lutheran" begins with the present number, all those who are still in arrears with the payment of their subscription are urgently requested to send it in immediately, together with the subscription amount for the newly beginning volume.
For the 21st year the subscription price remains the same for the time being, but it is likely that it will be increased by the Synod, which, God willing, is to be held next October, due to the high prices for paper and printing. The defaulters must not then be surprised if they have to pay the increased price.

On behalf of the Committee:
M. C. Barthel.

The "Abendschule," published by L. Lange in St. Louis, and edited by Pastor H. Fick, begins its 11th year with the next issue. With joy we have noticed that this magazine is gaining more and more readers and is finding a more and more widespread entry into our congregations, since it is in fact meeting a recognized need. The "Abendschule" is an educational journal, the essays, travel descriptions, historical stories, etc. contained in it are as attractive as they are instructive, the political review is clear, accurate, short and true, and the whole thing is supervised by a thoroughly Christian spirit: so that our "Abendschule" can be thoroughly recommended to young and old. In no home where there are more or less adult children who have a desire to read, or whose desire to do so is to be awakened, should the "Evening School" be missing. B.

Indication.

The "Speech of Prof. Walther at the Laying of the Foundation Stone of the New Church Here" has just left the press, and has reached the publishers, Messrs.

Receipt and thanks.

With thanksgiving to God and the benevolent givers, the undersigned certifies the receipt of the following gifts for de household and for poor students:

By Mr. Rev. Dorn for poor students of Mr. i Konncmann from his parish on Boeuf Creek as a thank offering for the happy delivery of his wife \$2.
By Mr.*Past. ClauS by Mr. Stuffrage \$2.50 for the seminary budget and \$2.50 for poor students;! by Mr. Swepe \$2.50 for the seminary budget and \$2.50 for poor students; by Mr. Kracht \$1, Mr. Sackmann \$1.50 and by himself \$2.50 for Brunn's pupils.

From Mrs. Figge from the parish of Mr. Past. Moll 10 Dtzd. Eggs.
By Mr. Past. Speckbard by Mr. G. Finzel \$3, by Mr. Herrmann \$2, by himself \$4, for poor students.

From Mr. Schneller of the Zion District here \$2.
By Mr. Past. W- Arendt collected at a baptism \$2 for Brunn's pupils.
By Mr. Past. Biedermann on Hrn.' Schmodt's Kindtaufe collected 51, on Hrn. Mirley'S \$1,05 for the Brunnsche Zöglinge.

By Mr. Past. Böse \$5 by Mr. Fr. Bokermann as a thank offering for the happy delivery of his wife, and 51 by Mr. W. Hohlt.
From the women's association of the parish of Mr. Past. Claus 12 sheets and 18 pillow cases.

By Mr. Past. Strecksuß of his Filialgemeinde zu Hahlen \$1,05.
By Mrs. Pastor Hamann of the Women's Association of the local congregation \$41.30.

From the parish of Mr. Past. Hamann at Carondelet: from Mr. Gehrke 1 barrel of kitchen vegetables and 1 bush of apples; from Mr. Mühlenhof 1 barrel of kitchen vegetables. Apples; from Mr. Mühlenhof 1 barrel of kitchen vegetables; from Mr. Kam- per 1 do.; from Mr. Brinkmann H Bush. Potatoes; from Mr. KrügerH Bush, do., H Bush. Apples, 1 basket of cabbage; from Mr. Horst 1 peck r. Turnips, Cucumbers and Cabbage; from Mr. Lahrmann 3 Peck Tomatoes, 1 Peck Cucumbers, 4 Bush. Potatoes; from Mr. Heidenreich 1 basket of cabbage, 1 basket of tomatoes; from Mr. Ballmann 1 basket of cabbage. Cucumbers and soup cabbage; from Mr. ObenhaaS and Mr.; Linnemann: cabbage; from Mr. Konickc 1 barrel of potatoes; i Bush. Onions, 2 dtzd. Eggs, H Bush, green beans, from Mr. Dressel 1 bush. Potatoes, 6 cabbages, from Mr. Breihahn H Bush. Potatoes, 14" cabbages 4 bush. Onions, bush. Tomatoes; from Mr. Kettler Z Bush. Potatoes.

From Mr. Gardener Gieseeking from the Gern, of Mr. Past. Claus several baskets of kitchen vegetables.

From the gardeners brothers Faßold and -Bönig here at various times all kinds of kitchen vegetables.

From Mrs. Lindemann here \$5 for the new Brunn- schen pupils.
By Prof. Larsen of some Norwegians \$3.

From Mr. Fried. Frpe from the community of Mr. Past. Hüse- mann: a cow. A. Crämer.

With heartfelt thanksgiving to God and the benevolent givers, the undersigned certifies to have received the following gifts of love for the building of the church at St. Paul:

Of the congregations of Hrn. Past. Sievers\$20..... ,62
To wit: From the Municipality at Frankenlust \$13.47, from the Municipality at Amelith \$3.60, and from the Municipality at Bay City \$3.55.
From Saginaw City Community15.00
"Mr. Gänsbauer there1.00
"of the congregation of theMr Past.
Mater. 7,60
"Shepherd 5,00
"Sallmann 13,00
" 7, " Stürken 13.50
"Kolb 1i>,00
" Ahner^
5,25
" " in Altenburg, Mo.20,00
Subsequent from the municipality in Fort Wayne, Ind. 7.75
St. Paul, Minn, July, 1864, E. Rolf, Rev.

For the Brunn's pupils

received through Past. Kähler, collected at the baptism of children Ed. Hoffmannö \$1, Conr. Schüllers \$1 N. Meyers \$1.

For missionary Clöter:

By Hm. Schmcißer by Mr. Könnemann, Boeuf Creek, Mo. 50 Cls. John F. Schuricht.

Received

for the construction of the schoolteachers' seminary:
Bon of the parish of Mr. Past. Polack, Trete, Ill, namely: from Mr. Joh. Conr. Windheim \$45, D. Meier \$10, F. Meier u.Joh. Hartmann each \$5 \$65.00

By Mr. Ed. Noschke, Treasurer of the Westl. Districts- Synod 199,21
Bon of the congregation of the Rev. Hattstädt, Monroe, Mich. 87.75
Bon of the congregation of Mr. Rev. Ahner, Frankentrost, Mich. 11,00
By Mr. Past. Hattstädt, Treasurer of the Northern District Synod 3 48
By G. Bartling, Rich, Cook Co., Ill, of H. Mahler and H. Schulze each \$10, F. Md'cker and N. N. each \$5. 30,00

By Mr. Past. Nützel. Marvsville, O., and between Ph. Bd. and C. Eb. each \$5. - M. Schd. \$4. - Mr. Br., Ph. Bsch. and M. Wf. each \$3.- C. Schd. \$2. - M. Er., G. Er., P. Gm., K. Rस्क., I. Kd. and F. N. each \$1.- M. Nb. and A. GS. each 50 Cts. 32,00
By Mr. Past. Johannes Walther. Wyandotte, Mich, von Hilbrecht u. Joh. Homeister each 25 Cts, Schuffert, Führ, Lorenz, Zeiß, H. Nevermann, Reichenbach, Genthe u. Dinges each50 Cts, Böhme, RLpke, Wcizel, I. Neverman, Warmbier, I. CLUn, Grams, Härtel, Chr. Schmitt, Bäumler und W. Thon each \$1. - from himself \$5. 20,50

Don Hrn. Past. Wm. Bartling, Springfield, Ill. 12,00 " „, H. Mensching. Rodenberg, Ill.5,00
By Hm. S. Garbisch, Elk Grove, Ill, of H. Müller \$1.25. - H. Senne \$2. - C. See- gers \$5. - P. Ostmann \$7.50. - Ch. Senne \$2.50. - H. Busse \$3. - C. Niedert \$3.75. - I. Steege \$1.50. - H. Tbake \$2.50. - F. Busse \$2.85. - H. Busse \$5. - C. Grupe \$3. - H. Fedowitz \$2.50. - H. Reesen \$5. - P. Hinz \$1. Chr. Stumme \$4. - H. Tbake 52. - Christ. Schönbeck \$!. -H. Engelking \$1. -Wittwe Drewes \$10. - Wittwe Wille \$2. ---68 ,35

By Mr. teacher Schäfer of the municipality of the Mr. Past. Guenther, Saginaw, Mich. 20,00
From Mr. Past. Löber, Thornton Station, Ill. 5.00
" „, Werfelmann 3.....,00
" „, Debnig 6.....,00
By Mr. Past. Wunder, Cbicago, Ill, by Hrn. Aug. Heuer 54th - H. Hofft \$4. 8.....,00
From the congregation of the Rev. Beyer in Chicago, Ill, first shipment40,00
By Mr. Wichmann of the Kendallville Municipality, Ind.25.00
Bon Mr. H. Nerge, Schaumbnrg, Ill. 500

" H. Ehrenpfot,Provisö, Ill.25.00
" H. Mesenbrinkjun . 025
" Mrs. Degener 050
" F.Liissenhop1.00
" Mrs. Ahrens5.00

By Mr. Barthel of the municipality of Mr. Past. Claus, New Bremen (St. Louis), Mon., first broadcast 20.00
From vrn. Cb. H. Brase, Morgan, Mo.0.50 By
Hrn Past. Hahn, Hillsdale, Mich.
Messrs. Sämütpeter and Schachameier each \$1, L. Schmitt \$3,50.5,50
In Addison, Ill, by H. Hachmeister \$25. - H. Marquardt, \$25. - F. Balgemann \$10.- H. Bartels sen. \$10. - Pb. Strauschild 510. - Fr. Kruse sen 515. - H. Neger \$1. - H. Nöhrs \$5.
G. Zinke \$2. - Cb. Kähler 55. - H. Frömm- ling 510. - Wm. Leseberg \$5. -123.00

Total827.....,04
Addison, Ill, Aug. 9, 1864, H. Bartling.

Received

in the Casse eastern district: for the synodal treasury:
By S. Mackel, Contribution,51.00
" the same for sold Synodal.reports2,00

For the general presiding officer:
Don F. Stutz in Washington,2.00

For Heathen Mission:
From the community in Buffalo, 10.00
" Anna Bindig,2.15
" Mrs. Schroeqel, 105
" F. Stutz in Washington,2.50.

For teacher-gecklte :
From F. Stutz in Washington,35.00

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From N. N. in Buffalo,2.75
" F. Stutz'in Wash. for St. Louis,5.00
" " Ft. Wayne,5.00

For the proseminar in Steeden:
By P. Ruhland,1.
.....00
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For the teaching institutions:
Don F. Stutz in Wash. for Ft. Wayne,5.00 " of the New York community,5.80

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From Father Wicting, Wollrottsville,1.00
" of the Buffalo community,3.05
" F. Stutz in Washington,2.50

For the hospital in St. Louis:
By Father Wieting, WoVcottöville,1.00
" P. Ruhland,1.00
" F. Stutz in Washington,2.50

For the school teachers' seminar in Addison:
From the church in Phiad.,53.75
To Mr. Teacher EggerS Wedding ges.,6.25
From the Baltimore comm.,250.28
" Schröder, Haas, Schwenk, Lürmann, Lorrorsch in Buffalo (K \$1.00,5.00
" Don Hiümann in Buffalo,2.00
" Virgin Filler " 3 ,00
" E. Zabel " 1,00

For the purchase of the land at the college at Fort Wayne:

By I. Winneberger, Philadelphia1.00
For buying a church in New York:

From the Baltimore congregation (retrospective)1.50

For Pastor Röbbelen:
By F. Stutz in Washington5.00

For the widow's fund:
From F. Stutz in Washington2.50
New York, August 6, 1864.
I. Birkner, No. 92 William SO.

For the Lutheran have paid:

The 16th and 17th volumes:
Mr. I. Schnerer, Matthes.

The 18th year:
The men: F. Sewing, F. Großheider, Litz, H. Münz, H. Kurre, L. Wiebusch, Kamprath, Pralow, Matthees.

The 19th year:
The gentlemen: A. Oppcrmann, Past. P. Kleinlein, F. Krückeberger, I. A. Schmidt, I. Lunz, I. Engelhaupt, 3rd Boßcler, I. Zinn, Past. G. Grüber, L. Wegmr, L. Wiebusch, H. Knorr, I. Bendel, Hoffman", H. Dierking, W- Patzer, H. Lentz, Past. W. Hattstädt 54.50, I. Bayer, Both, I. Schwabenberg, F. Pape, G. Held, C. Kerck- hoff, Gretzel, Brück, Pralow, Klose, G. Leonhardt.

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Mediart von C. F. W. Walther.

Volume 21, St. Louis, Mo. the 15th of September, 1864, No. 2.

Jubilee celebration of the two Lutheran congregations of Altenburg and Frohna, Perry Co, Mo, July 27, 1864.

Twenty-five years have already passed since a large group of Lutheran Christians emigrated from the Kingdom of Saxony to North America, some of whom settled in this region and founded the first Lutheran congregations here. My two congregations decided to renew this memory of the immigration and of God's gracious help and salvation from many spiritual and physical hardships by arranging a celebration on July 27, to which they invited not only the surrounding sister congregations, but also the congregations in St. Louis and Collinsville. Professor Walther was invited by us and asked to hold the speech; unfortunately, however, the dear servant of God could not fulfill our wish, as much as he would have liked to do so, because of the many tasks he was burdened with; instead, however, he sent us a historical report through teacher Roschke, in which he openly explained the motives for the emigration and the further course of the same, until the arrival here in America. The greatest joy, however, was given to us on the morning of the feast day, when President Pastor Bünger from St. Louis, shortly before the beginning of the service, arrived quite unexpectedly in our midst, in order to lead the congregation in the afternoon.

to rejoice by a delightful hearty discourse founded on a very appropriate Scripture word. At nine o'clock in the morning the service began in the church. In spite of the oppressive heat that prevailed here in those days, many guests had gathered, among whom were also several ministers, and our church could not hold the crowd for a long time. Schreiber this, because it was not otherwise thunlich, as well as he was able, held the festive speech, because he was deceived in his expectation that another would appear. Because my two dear congregations would like to have a printed memorial, especially for their descendants, of this 25th anniversary celebration, they have asked me to send a so-called festive report to the revered editorial staff of the "Lutheraner"; perhaps they would grant our request and publish it in the aforementioned newspaper. However, I sincerely ask the dear readers in the name of my congregations that, if the matter should not interest them (and some will certainly have an interest in it), they would have forbearance and patience with us. I will now begin by letting the opening of my festive speech follow verbatim.

In Christ JEsu warmly beloved dear festive comrades! Praise God, that is our office! as it has always been, so especially on this day, when we are looking at the many bodily and spiritual benefits that the gracious and merciful God has bestowed on us.

Let us then take up the harp of David, and say, "Praise the Lord, my soul, and all that is in me, his holy name; praise the Lord, my soul, and forget his holy name. Then we take up the harp of David, and say, "Praise, O my soul, the Lord, and that which is in me, his holy name; praise the Lord, O my soul, and forget not what good he hath done thee." And again, "I will praise the LORD always; his praise shall be in my mouth forever. Let my soul glory in the LORD, that the wretched may hear and rejoice. Praise the Lord with me, and let us exalt his name with one another. When this wretch cried out, the Lord heard and helped him out of all his troubles. Taste and see how kind the Lord is. Blessed is he that trusteth in him."

Today's celebration, my beloved, concerns the immigration and settlement of the first German Lutheran Christians in this region, which took place twenty-five years ago. - It was in the year of Christ 1838, in the month of October, that about 800 Lutherans (men, women and children) with six Lutheran preachers and thirteen candidates emigrated from Saxony to North America and arrived in St. Louis in February 183". *) At the head of this emigrating congregation was a certain Pastor Martin Stephan. He had been a Lutheran preacher in the small Bohemian town of St. Louis for about two decades.

*) This information is based on a "message to our descendants" written by the in God blessed Pastor Löber, the first faithful preacher of this congregation, which can be found in our church book.

He had been a member of the Lutheran congregation in pistic thought and taught especially about the church, community. Many felt the heavy pressure that lay upon Dresden, and he was generally considered, loved, and office 2c. He thought (as many do with him today) that them like a nightmare, and groaned for deliverance; and honored by the Lutheran Christians as a faithful son of the visible Lutheran church was the church, i.e. the only yet it was not clear to the good, dear people themselves the Reformation. - These people were under the saving church, apart from which there was no salvation. where they lacked, and what they lacked, much less delusion that they were the most faithful Lutherans, and And because he thought that he alone and those who where help should come from. Many heard the were more and more encouraged in this thought by their followed him were the visible Lutheran church, it was punishing voice of the Lord calling out to them: Israel, leader; they imagined that they alone were the seven considered a foregone conclusion among the good there is a ban among you, therefore it will not depart; but thousand in the world whom the Lord had kept from the people who followed him quite blindly that whoever the covering of false doctrine still lay so firmly upon their faithful sons of the Reformation. They believed that wished to be saved must flee with him, must follow the eyes, that they saw not where the ban lay, but groped Germany had fallen (as indeed it had), never to rise church moving across the sea, and gather there where about like a blind man, seeking in vain for hand-ladders. again; that God's judgments were in the offing in that the existence of a truly Lutheran congregation was Their bodily needs also grew greater and greater; there land, and that nothing could withstand them. It had come possible. What wonder that through such false teaching was a lack of what was needed for nourishment and to such a pass that there was scarcely anyone left who many were thrown into confusion in their consciences, sustenance. Then God saw in mercy! Then said the would have accepted the pure doctrine of the Lutheran and now, even though with bleeding hearts and dripping keeper of Israel, which neither sleepeth nor slumbereth, confession; the most naked, blatant unbelief was freely eyes, tore asunder the most sacred bonds of natural love, Is not Ephraim my dear son, and my trusty child? For I taught in public in the schools, sung and preached in their order to be able to follow only the beatific church. God's remember the words that I have spoken unto him: churches, defended by the universities, and taken into word was held up to the people (admittedly quite falsely) therefore my heart breaketh against him, and I have protection by the ecclesiastical authorities, and the few as: He that loveth father or mother more than me is not mercy upon him, saith the LORD. He allowed the now and then scattered Christians and the few orthodox worthy of me, 2c., in order to catch the consciences with sincere to succeed. When the need was greatest, he preachers stood there like the bittern in the desert and it; and if any one would not let himself be caught by it and was nearest with his help. He does not leave his children like the little owl in the disturbed cities, which is a join the train, he was looked upon as one in great danger to be tempted above their ability, but hears their cry and mockery to all birds. The faithful preachers were often of his soul. helps them. God revealed the man who was at the head hindered in the faithful direction of their ministry, and the Just as the Romanizing doctrine of the church, so of the whole movement to be a very unfaithful, carnal sincere Christians often had to seek nourishment for also the no less Romanizing doctrine of the ministry. The man, to the dismay of many, and behold, the scales fell their souls in other churches, because they were hung office of the preacher was seen as a mediator between from many eyes. They saw how terribly they had been with a wolf in their congregation; so they stood in great Christ and the Christians, through which alone grace led astray, how they had been deceived by false danger that they would either fall into a crooked direction and salvation could be attained. They did not let it be an teaching. With horror they realized that they, in the of the mind and into enthusiastic aberrations, or would office of the ministry of the word, as God alone ordained opinion of being the orthodox Lutheran church and again be carried away by the current of the unbelieving it to be in his church, but blasphemously made it a sitting in the inheritance of the fathers, had distanced themselves further and further from Lutheran doctrine world. Therefore, they said, let the call go forth to them: means of grace. Unconditional obedience, it was said, and had drawn nearer to Rome. But what was now to be "Up, up, let us depart! Flee from Babylon, lest ye receive was owed by the layman to the spiritual office in all thou? The only right way was to confess their errors, to of her plagues. And behold, as soon as Pastor Stephan things that were not contrary to the word of God. (That humble themselves before God, and to repent; and had voiced his long-held thoughts about emigration, a sounds exactly Grabauish!) That now also the ban was thank God they did so. Now they read God's Word, the large number of Lutheran Christians were ready to arbitrarily imposed, is easy to consider. If someone was confessions of our church, and the writings of our follow the emigrating church, as they believed, and to only allowed to say one disagreeable word against the orthodox fathers with different eyes than before; and gather where they could live their faith. bishop of the congregation (for which Stephan had let thus the good Lord led them from one knowledge to

another. As you know, a disputation was held here, in which the truth emerged victorious from the battle; and However, my beloved, these Saxons (and also some himself be elected on the journey from New Orleans to through this, many who had almost completely lost their from Prussia joined them) *) undoubtedly meant it St. Louis), this could be sufficient to impose on him the faith through Stephen's revelation, were set right again. faithfully and sincerely; for otherwise they would hardly after-Lutheran pope-bishop's curse and ban. So it could And how wonderfully has the gracious and merciful God have given up even the dearest and most precious thing not be otherwise: a dark, servile spirit had to develop continued to help since that time, and has done above in the world! Wives left their husbands, children their more and more within this community; the heartfelt love supplication and understanding! How has he extended his kingdom in this land, and so far so mightily protected parents, and went with confidence to a land known to among each other and the trust in each other had to and shielded it! How lavishly has he blessed our ecclesiastical schools! What a small beginning our them only by name, in which they sought nothing but disappear more and more, and a sinister feeling had to college had when it was founded in your midst 25 years ago! Now, all this has been done by the Lord, and is a freedom of conscience and worship! - But the leader of take hold of everyone. For, beloved, only then does a wonder before our eyes! Not unto us, O Lord, not unto this emigrating congregation, the said Pastor Stephen, fresh, cheerful spirit prevail in a congregation, and only us, but unto thy name give glory, for thy grace and truth's was a false spirit and a deceiver. He was a false spirit; then do congregations willingly and confidently yield fresh, joyful spirit from a congregation more than the fear sake. he sought strict Lutheranism - in contrast to the unionistic themselves to the word of their preacher and his special of hierarchical intentions on the part of the preacher. - rapturous nature of the New Faith - in that he himself pastoral care, when only God's pure word, as the This was also the situation within the emigrant was essentially pa-

*) These Prussian Lutherans wanted to be forced over there to deny their dear Augsburg Confession, and the devil, disguising himself as an angel of light, wanted to trap them in his Union gauze bag.

supreme bishop of the congregation, is brought to bear among them, and they are thoroughly secured against all presumptions of office. But nothing banishes the fresh, joyful spirit from a congregation more than the fear

of hierarchical intentions on the part of the preacher.

This was also the situation within the emigrant

God hath thought it all out, And made it all, all things well. Give glory to our God.

The foregoing was the historical introduction to the speech, after which I recently recited to my listeners a word from God, which is written in Ps. 36:8-11. From I put to their hearts:

1. That the goodness of God had brought them hitherto. V. 8.
- (2) That He hath hitherto abundantly fed and watered them with the goods of His house, which are Word and Sacrament. V. 9.
3. that He has enlightened them with His light, which is peace, joy, and hope of eternal life through Christ. V. 10.
4. That He would continue to do so, if they would only remain faithful to Him. V. 11.

Finally, the dear, numerous youth of our congregations were urged not to forget why their fathers had come to this country, what they had sought here. For the sake of God's word, in order to attain freedom of conscience and worship, they had left their dear old fatherland and chosen this country as their residence; they should never forget this, tell it to their descendants, and follow the godly example of their fathers. They should hold God's word dear, which had been told to them so abundantly from their youth, so that it would not be snatched away from them for the sake of their ingratitude. Unfortunately, it commonly happens that when God's word has long been preached loudly and purely in one place, people no longer esteem it highly; and then God, in his righteous anger, takes away the lampstand of his word from the place and sends a hunger into the land, not for water and bread, but for his holy word. From this may God keep them in mercy.

After the service in the church was over, the whole crowd went in an orderly procession to the nearby fairground, where a simple meal was prepared for those present. After the meal, Mr. Past. Büniger, and Mr. Teacher Roschke of St. Louis entered the platform erected for this purpose. The former recited the hymn: Nun danket all und bringet Ehr. which was sung by the crowd. Afterwards, Mr. Roschke read a 3/4 hour long report, written by Prof. Walther, about the excursion, which was listened to by many with the greatest attention. We could still pass on some of it from memory, but we do not consider ourselves entitled to do so, because we confidently hope that this report, and perhaps in a further version, will appear in print. After the report had been read out, Rev. Büniger appeared and gave the congregation a soulful lecture, for this dear servant of God was able to speak from self-made experience, because he had gone through all the tribulations of the Auswanderung. Therefore his mouth was full of praise and thanksgiving.

Report of a preacher from the military hospitals in Schleswig.

In a military hospital I found a preacher's son from the vicinity of my home congregation who still had the enemy bullet lodged in his body from where it was supposed to exit. Both his parents had died. When he heard that I was from L., a cheerful smile crossed his melancholy face: thoughts of home went through his soul and did it good. In the next few days I found him deeply sad again and asked him why. He did not answer me for a long time, and then finally asked: "Read me a chapter!" His soul was in great need of consolation. In spite of his severe wounding, he carried himself with great hope of recovery and was therefore also worried about his earthly future. "Our dear Saviour," I once told him, "holds all men's hearts in His hand and can direct them like streams of water: He will also make it so that good will be done to you; only trust!" He did not seem to like hints of his death, but there too the Lord came to the rescue. The wife of my patron, to whose kindness and intercession I had recommended this sick man, sent one day a small picture for him, representing Abraham's calling, with the verses written by her beside and under it:

"O eternity, thou beautiful.
Accustom my heart to you:
My home is not in this time!"

The well-understood image refreshed him: it was visibly good to him that someone thought of him in this way. And what the verses said was fulfilled in him. Little by little he became accustomed to blessed eternity, and at last, amid the loud cries of triumph, "Lord Jesus, I will soon come to Thee! Dearest Saviour, I am coming soon!" into the home that is not in this time. A few days before his death he received from the same hand still Start's prayer-book, from which he had it read to him every morning. He wanted to thank her for it himself by letter, but then failed to thank the dear giver, which will probably follow up there and sound much nicer. A delicious prayer, which a Prussian pastor had said after the victory at Düppel and which, having reached the military hospital, had refreshed many a heart, also came into his hands. He did not let it go from him again: the currents of life rushed in it, and he had become aware that he and what he thirsted for! -

I buried this preacher's son at the same time as another soldier, in whom the power of grace was also gloriously manifested. He had only a slight wound in the arm, which healed well at first, but he had to die to the pain of his doctor, because an internal illness had set in. He received delicious letters from his family, which finally passed through my hands; they were simple, but powerful testimonies of Christ. About two days before his death, a letter arrived from his pious sister, which began with the words: "The grace of the Lord is with us.

Köstering, Pastor.

of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you! Amen," and which I was allowed to read to him in the presence of the doctor and many others, according to its edifying content. We were all deeply moved, and the word of the Lord flared up in me in the face of the testimony of this poor peasant girl: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Joh. 7, 38. Even in his fantasies this sick man was much occupied with the one thing that is needful. Once I heard him complain that all the others had received the Holy Spirit, but he had not, and that the outpouring of the Holy Spirit would have been too beautiful for him to have. And he had it, and as God's child he let himself be driven by it. Before the last hour I read him some verses from the 91st Psalm and then exhorted him to stop praying. He understood well that he should always pray aloud, and complained to me with an anxious gesture and an already weak voice: "But I can't speak anymore! Just sigh always in your heart: Lord Jesus, have mercy on me! That is enough!" I answered him. He refused to understand me and soon died. But I have the blessed certainty that he, too, received his crown of honor with "glory and shouts of thanks.

Very many patients, especially around the time of Pentecost, were badly affected by homesickness, although some, under the powerful upward pull of their heart, learned to forget their earthly home above their heavenly one. Once I was working in a very large sickroom when a wounded man called out to me from a distant bed: "Pastor, won't you pray with me? I noticed from the way he spoke that he was a Westphalian, and I went to him at once and fulfilled his wish. But still it hung wistfully over his face. "What is it you want?" I asked, gently stroking his forehead. "To be with my dear mother!" he answered, crying heavily. Later he grew calmer, but I have ever since liked to interweave in my prayers at the Säunerzenslagerern the saying, "I will comfort you as one is comforted by his mother!" and it probably never failed to have its effect. It was the same man who, when I was once distributing new wills, stretched out his hands to me from afar in demand, and when he received his jewel, exclaimed with emotion "Well, thanks be to God!" -

A Dane was so homesick for his wife and child that a box of toys had been bought for the latter to send home as a remedy for the pain that was threatening his existence. I just happened to see him, sitting upright in bed, looking complacently at the figures in this box, and I had in my hand the beautiful woodcut "Christ on the Cross" by Gaber. Realizing his condition, and unrolling the picture before him, it happened in an instant, "Allerliebster Christus!" he exclaimed, half in Danish, half in German, and was overjoyed when he was ver-

he wanted to give his wife a present with this painting. The words I gave him brought us closer together, and A Prussian, to whom I gave Holy Communion. A when, at his request, I later gave him the Reisespalter Prussian to whom I gave Holy Communion also bore and wrote him "Zieh in Frieden deine Pfade" ("Go your heavily the longing for his own. He went home after he way in peace"), we became good friends. I spent many had suffered a salutary collision with a tender-hearted a delightful quarter of an hour at his bedside and was candidate who was a faithful helpmate to my joy. The deeply refreshed by the profound Christian knowledge latter just happened to see the terminally ill man being with which he was graced. He was familiar with almost invited by letter by a distant brother to his "merry all the even lesser-known songs and poems through wedding," and in his natural love of life he wanted to which only a breath of the Holy Spirit passed. Spirit accept the invitation. "But you had better think of the passed through him. Once he asked me for marriage of the Lamb!" the candidate replies to him Woltersdorf's songs, which I unfortunately could not gravely and mildly. And this word grasps and ignites; it provide for him. Instead, through the donor mentioned fights like grumbling, but also like surrender on the sick above, he received the hymnal of the Brethren man's face, then he loses consciousness. Perhaps, congregation; at the front she had inscribed a spiritual through that word, the Lord has loosened his soul, which hymn and at the back a pretty miner's song, which was was so firmly attached to the world, and led it by his dug also well known to him. But a sore point was hit with hand into the most beautiful wedding hall. ibm when he asked about his local pastor, whose church he had avoided for some time, because he gave

One Sunday evening, two Danish ladies came to me with the request to administer Holy Communion to a ibm nothing right in his sermons, which were not exactly dying Prussian in a hospital that did not belong to my unbelieving. In view of this subjective judgment and special pastoral care. I immediately follow them. I action, I remarked whether he was not going too far, followed them immediately and came to a young man since the Lord had given him this preacher. His face who was deeply moved and full of longing for forgiveness flushed, he answered: "Yes, doesn't it sound harsh? But my wife is one with me in this, and so are my been asked to go to another sick man in the same room, parents, brothers, and sisters: I go where I get food for got the impression that there was still something on his my soul!" As he was very much agitated, I could only heart. When I asked him to tell me about his pain, he interpose softly, "But don't forget to put your pastor in began to cry: "I have not always been as I should have intercession; the Lord requires it of you!" In addition to new testaments and hymnals, I was a zealous God stood before him with His holy fourth able to give the poor Danes Christian pictures, with commandment, and in the most hidden fold of His which I was richly supplied from my home garment the poor transgressor might have wrapped congregation. I can still see one of them feasting on the himself in shame. After I had comforted him in the name picture of the good shepherd who carried the lost sheep of Jesus about this sin, he continued: "In my leggings, on his armpits. He took great pleasure in the Christian which are hanging behind me on the peg, there are ten joy, from which he once read to me very edifyingly "O thalers," he spoke so softly that only I could hear it, "take Head Full of Blood and Wounds"; he was also good at them to yourself and send this money after my death to acting as an interpreter for his non-German-speaking an uncle, whose address I will tell you, so that he can compatriots.

What Ezekiel 30:24 reads of the whimpering of a mortally wounded man, I have found in two Danes and a Prussian. Oh, the embarrassment that comes with a beautiful spiritual book and the money, but he does upon one! It is as if the wings of prayer were broken, and as if the Holy Ghost wished only to give utterance long time he wrote me a long letter and carried out the to unspeakable cries. It is as if the Holy Spirit only a service of love for his dear sleeper in the distant cemetery wanted to give room to inexpressible sighing in the himself. On his sickbed, however, he has raised an even heart!

Thus I found a pious Dane, to whom I could only ever throw the word "God!" like a spark of light into his soul during his hot pain. Later, like his compatriot mentioned above, he became very fond of Christian Josephson's joy and other Christian images. He got better and was always very fond of praying with me. Another Dane, however, seemed to have a national dislike for me and, as often as I asked about his condition, always left me very short au. One day he asked me for a book in which one page was written in Danish and German at the same time, one language translated into the other. But with the best will in the world I could not open such a book for a long time.

drifting, and the Dane concealed himself to me in more and more disagreeable brevity. At last I brought one, and his face beamed with joy: I had won him, for he had felt that I loved him: alas, this more favourable position between us was just before my departure; yet, as far as he was concerned, I could enter upon it without the sting in my heart that he had something against me. Another Dane had his left eye shot out: I echoed the passage Marc. 9, 47. and he thanked me in agreement.

Yes, it was a wonderful ministry to be allowed, as a servant of Christ, to preach peace to all these dear souls, peace that the world does not know. Only so often have I been displeased that I have not had more skill, mouth, hands, feet, and goods a thousandfold: but the Lord has been all in all, and has looked upon my weakness! - I never felt any disgust about wounds, but I did feel a great shyness when the Kraukens were filled with a large audience and the blessed silence was interrupted. I would say to myself quietly, "For Jesus' sake!" and try not to turn away from the whole world.

(Evang. Kirchen-Zeitung.)

(Submitted.)

Also a treatment of Conrad Dietrich's catechism.

Everything that has been published in the preface to Conrad Dietrich's Catechism and elsewhere in the Lutheran with regard to the treatment of the same shall herewith remain unchallenged. Only in regard to the longer questions shall something be given here in brief to the best.

To have the long questions learned by heart is an impossibility in our present state of the schools, and yet the children must know how to give an account of them. How is it to be helped? Simply, by the questions themselves. For if we look closely at the questions, most of them contain, 1st, a general answer, 2nd, an answer that goes into the particular; or from the long answer, containing the general and the particular, we can extract a short and yet complete answer. This general or extracted short answer alone is left to be learned by heart, and of the rest the children are told merely to remember it. This gives the children courage to tackle the long questions, especially if the latter (which must be done) are divided into main and subsidiary questions, and in this way the children are taught secretly, but nevertheless the whole content of the question.

The procedure is this: Take the catechism in the left hand, and a lead pen in the right, and looking at, for example, the 6th commandment, fr. 84, underline and let underline, in answer to the question, What is adultery? the words, "to indulge in the illicit lust of the flesh." These words, the children are told, must be learned by heart;

the other: "outside the lawful marriage state," as well as the four specific punctures they should remember. Likewise, in question 86, learn: "If one curbs the sinful desire for fornication," note: "through prayer, temperance, work, and the fear of God. Br. 87 to learn, "If one be careful of all restraint in words," note: "flee all lewd gossip, obscenities, and angry speeches," and so forth. On the blank paper pages shot through, write only the unprinted sayings, because a written catechism is indispensable that the preacher of the congregation must belong to the necessary besides - In a repetition one will find that the respective branch synod of the General Synod." If Mr. children not only know what is to be learned, but have also memorized (of course through subsidiary questions) what he proves himself to be only a very weak advocate or pettifogger. Doesn't Mr. Anstädt know that a municipality

Whoever had a good pen could work through the whole Catechism in this way and present the result at synods or conferences for the general good. This would result in several benefits. (1) The many teachers of their own, with all their ways and paths, would perish and be bound to this catechism; (2) the torture and torment of the children would cease; (3) the contents of the catechism would be made much more accessible and memorized, and finally (4) children in New York and San Francisco, in New Orleans and Superior, would give one and the same answer to one and the same question.

To the ecclesiastical chronicle.

An städt of the "Lutheran Church Messenger" is deeply shocked and very bitter that the Pine Hill church trial, which was trumpeted with so many triumphant cries and lost by the Missourians, has now been won in the end by the Missourians. Now Mr. Anstädt and all the other loud, but too early Victoria hurrahbers have to give in, and this is not that terrible! So you reward self-sacrifice, America!angers the poor man desperately. In order to relieve himself, he now rails and blasphemes against the Missouri Synod: "What is one to think of a synod that makes it a publicly expressed principle to rob other synods of their church property and their congregation members, and then trumpets the robbery as 'a victory of pure doctrine over false doctrine'? No, blaspheming "church messenger," that is not the way things are; and only a Selinsgrove General Synodalist, so especially religiously educated, who sits at the source of especially righteous heart Christianity, is capable of making a robbery out of the reputation of a poor, shamefully neglected congregation. The principle of the Missouri Synod is: If a congregation has a wolf for a pastor, who is not visited and put in order by a righteous synod, and if the synod of which the congregation is a member belongs to the unrighteous, dishonest mishmash general synod, and if such a congregation wakes up and sees its ruin, and realizes that the Missouri Synod is not faith-mongering and righteous, and therefore appeals to it for help, the Missouri Synod will help it.

Ludwig the Lamented! The "Herold's Ludwig" is in mourning, deep mourning! He is not well with his Herold.

He must add, he is losing money, dear, good, beautiful, useful money! "The editor of the Herald will this year not only have to do his personal work for the paper for nothing, but will lose about \$600 cash in the process." Isn't that terrible! So you reward self-sacrifice, America! Ungrateful America! And why is Ludwig losing money? "The revenue is not as great as it used to be." The Herald is losing subscribers. And why is he losing subscribers? Ludwig replies, "that's easy to explain. The Herald does not wish to be either Missourian or Buffaloian, neither Ohioian nor Iowaian, neither New Measures or General Synodian (!!); and yet articles for and against all these directions have been printed in the Herald from time to time, - this inconsistency or forbearance of the editorial department, which seems to each party, has embittered them all against it, therefore it is ousted by all these directions." Is it to be wondered at, then, that all these tendencies should afflict him, and push him out of the water, that he should come to dry land, and find it difficult to catch his breath. Poor Ludwig must "experience" that all his "forbearance" does not earn him any money. Can one blame him now for becoming unpleasant, for no longer holding on to himself, but unabashedly revealing to the world the real secret of the wickedness that is after his herald's life? He says: "The herald defends and spreads a wicked secret.

sundes und confessionelles Lutherthum und geht ruhig seinen Gang; das ärgert alle die benannten Richtungen." There you have it Ludwig is a martyr, suffering for "Lutherthum," for "sound, confessional Lutherthum." Those directions do not want "sound Lutherthum," nor do most Herald subscribers. And what about his synodicals, the members of the New-York Synod? They do not want Ludwig's "sound confessional Lutheranism" either. Loudly complaining, he exclaims: "In spite of the fact that the New York Synod has recommended the Herald as its ecclesiastical paper, and in return receives the Synodal Conference notices printed free of charge in the paper, we know of cases where the pastors themselves introduce the aforementioned paper (the American Messenger) and suffer the Herald. So Synod has resolved and recommended, but the pastors and congregations have not carried out the resolutions and recommendations." This is appalling! O ye disobedient, rebellious pastors and congregations of the New-York Synod, how can ye act thus ? Do you not consider that it is in Louis's hands to charge you as General Synodal Heralds Recommendation Resolutions despisers before the Synod, and to put you under discipline. Do you not consider that he might even entertain the thought of letting the Herald go, and thus deprive you entirely of "sound and confessional Lutheranism"? But no, Ludwig does not yet want to proceed to the worst; he does not yet want to wield the staff of woe; the herald shall still appear further. But so hear, hear now also his lament, and let it go to your heart, and thence to your purse. "Brothers and sisters in the Lord, help all!" - Later Ludwig the Complainer passes again into Ludwig the Businessman, and there he speaks thus: "Time is money. Subscribers who are long in arrears act very wrongly. Pay what you owe!" -B.

In the Prussian army malt can use no Christians.

Recently an officer of the First Prussian Guard Regiment had a deal with another officer, and the latter challenged the former, Count Xaver Kerssenbrock, to a duel. The latter, however, declared that the doctrine of his church forbade him to fight a duel. For a duel is a duel between the insulter and the insulted, and has no other purpose than to avenge the insult by the blood of the insulter. Count Xaver Kerssenbrock declared that he would not assist a comrade in a duel, either as a witness or as a second. When the Count's two brothers, who served as officers in the same regiment, were called before the regimental commander and asked by him whether they also held such views, they answered this question in the affirmative. This was now reported by the regimental command to the king, and the latter decreed

ordered - the dismissal of the three officers from Prussian military service. The certificate issued to each of the three brothers upon their discharge states:

"His (Count Xaver's) dismissal from the royal Prussian army was preceded by a conflict. Army was preceded by a conflict which led him to declare (in the case of Counts Clemens and Adolf it reads instead: his dismissal was preceded by the declaration made by him) that, following the precepts of his church, he would never participate in a duel, nor would he always refuse to do so to a comrade who claimed his help or support as a witness or second. Count Kerssenbrock has repeatedly been told that such a declaration, regardless of the motives (motives) from which it arises, is completely contrary to the context of comradeship, which is based on mutual help and support at all times, and that his remaining in service as an officer under these circumstances is an impossibility. Since Count Kerssenbrock has persisted in his declarations, this has been officially reported and Count Kerssenbrock will soon be completely discharged from military service by order of May 12 of this year. Potsdam, May 26, 1864, the regimental seal D. 8. affixed. Gez. v. Kessel, Lieutenant Colonel and Commander of the 1st Guard Regiment on Foot."

That the three counts refused the duel not out of cowardice, but out of obedience to the divine command, they proved by asking almost imploringly that they might be sent to Schleswig, that there they might prove their bravery. The request was denied them; rather, dismissal followed.

("Freimund")

Answer to prayer.

The prayer of the faithful is always heard, even if they ask for something temporal, only not always in the way they think, but always more glorious than they meant. An example of this is the famous theologian Polycarpus Leyser, who was Saxon's high court preacher. When he was tormented with sleeplessness during his last illness, he sighed, so that everyone standing around his bed could hear it, longing for God to give him just one more hour of sleep before his end. After he has prayed, he lies down to sleep, commands himself to the dear God and falls asleep - but never to awake again until the Lord will raise him up together with all the dead on the last day. This happened on February 22, 1622.

Testimonies of the ancient fathers against invocation of saints.

"Ye have only to JEsu Christum, and to the Father JEsu Christ, to address your prayers." Thus wrote the apostolic father Ignatius, who died in 116, in his epistle to the Philadelphians.

"If there is confidence in anyone, let us put our trust in God alone. For cursed is he who puts his hope in men, though they be saints and prophets." So writes the Church Father Jerome, died 420, on the 14th chapter of the prophet Ezekiel.

"You need no intercessors with God. Just be all alone and without a patron, only plead with God yourself, and you will receive your plea in full." So writes the Church Father Chrysostom, died 407, in his? 52nd homily.

"The souls of the departed are in a place where they neither see nor hear what befalls or befalls men in this life." So writes the Church Father Augustine, died 430, in his writing of the Spirit Cap. 29.

(Sent in by Dr. Sihler.)
Filling Stones.

Just as in every single rotten fruit the whole power of the corrupt fruit tree is manifested, so in every single real sin - whether it be a conscious inward movement or a gross outward deed - the whole power of human nature, which has been corrupted by original sin, is manifested.

Of the three great punishments and plagues of God, famine, sword, and pestilence, the middle one, war, is indisputably the most terrible. For the devil is not only a liar, but also a murderer; and in every great battle, under God's decree, he casts a thousand and a thousand unbelievers through temporal death into eternal death, since the worm of an evil conscience never dies, and the fire of God's wrath never goes out. But what are all the devastated fields and burned cities, all the robberies and expulsions of the owners and inhabitants, compared to even one immortal human soul going to hell, which the Son of God has so dearly purchased and redeemed by his blood and death?

Christians' participation in the divine nature does not consist in their becoming God-men, for Christ alone is and remains the only God-man, but in their being thoroughly Godized, thoroughly Christianized, thoroughly Christianized men. The foundation for this is laid in Holy Baptism. The foundation for this is laid in Holy Baptism, in which, through faith in Christ, they receive the grace of the Father, the merit of the Son, and the power of the Holy Spirit, or, in other words, they become 'children of the Father, brothers or sisters of the Son, dwelling places and workshops of the Holy Spirit. But the consummation follows only in their blessed and joyful resurrection at the last day. For only then will the divine image of soul and body be perfectly restored in them, and the holiness and righteousness of Christ, which are only imputed to them by faith here, and the spirituality which springs therefrom, will be restored to them.

The righteousness of life which has begun is then perfected in a holiness and righteousness which is personally and undetachably theirs.

How great the atonement of Christ is in God's eyes, He proves by the fact that the dear last day so warmly longed for by the faithful will not come until the last chosen one is born and the wickedness of the world, as well as the crcuzesformation of the church, is completed.

Just as the multitude of languages arose through sin according to Genesis 11, so the unity of the languages was restored through grace according to Acts 2, in that the apostles proclaimed the same great deeds of God in different languages through the miracle of Pentecost. But in spite of this spiritual unity, the different languages must continue until the last day, so that the wickedness of men may find in them a hindrance to build the tower of pride with united strength.

Earthly food is formed by the natural man into his image. But Christ, who is the heavenly food in the gospel and the sacrament, forms man into his image through the process of spiritual nourishment, that is, through faith. This then is what the Scripture says, that believers in Christ are flesh of his flesh, and bones of his bones. While in this way only believers are his brothers, he is the brother of all men through the personal union of his divinity with human nature and through his birth from the Virgin Mary.

It is and always will be important for Christian knowledge and judgment to distinguish between sin, nature and grace. The Lord does not punish buying and selling, building and planting, eating and drinking, being free and letting oneself be free, for these and other things belong to the realm of the natural being, which, moreover, in its development and existence, has been put into a wholesome order by God for this world. Rather, in this buying and selling and so forth, Christ punishes the prevailing attitude of unbelief, that is, the sin in the buyers and sellers and so forth. And as through unbelief all natural works and practices are corrupt and unclean and accursed in the sight of God, so again through faith in Christ they are sanctified. There is the devil's service, here God's. And as even the unbeliever who sleeps in the flesh is accursed before God, so the believer who sleeps is holy before God.

Ordinations nnd introductions.

On the 12th Sunday after Trinity, the candidate for the holy office of preaching, Mr. Joh. Mr. Joh. Karrer, "isher pupil of the practical seminary at St. it^uis, Mo., after he had passed the prescribed exam well and had received an or- cdetzliche profession from the newly arisen church.

The following is a copy of the ordination and investiturepractice among that part of our posterity among whom of the Honorable President of the Northern District by the the German language is likely to be unfortunately undersigned before the assembled congregation. displaced by English." May our dear Lord Jesus grant that this servant of his Whoever wishes to submit other matters to the may also bear much fruit, and that his fruit may remain Synod for discussion shall submit them to the General unto life everlasting. Praeses four weeks in advance and only exceptionally on the day of the opening of the Synod, ok. eny. V, p 4 Address: li,ev. 1. Kairor, Liblsv Oo., Mnn. and 1Z. § 9 of the new Constitution. Henderson, Sibley Co, Minn, August 14, 1864. It is to be hoped that, in discussing the items of A. E. Winter. business that need to be settled, due brevity will be for the discussion of "the right form of a 2c.

On the ninth Sunday after Trin. the candidate of the holy preaching office, Mr. E. A. Fünfstück. E. A. Fünfstück, educated at the practical seminary in St. Louis, Mo., after he had passed his examination and had received and accepted a regular appointment as assistant preacher to the undersigned from the German Lutheran congregation in Hampton, Ill, was solemnly ordained by the undersigned on behalf of the Venerable Mr. President, I. F. Bünger, before the assembled congregation and hastened into his office. The Lord bless him.

I. F. Löscher.

Church News.

On the 12th of Tr. the congregation in Kan- kakee, Ill, had a double great joy. For once they had succeeded in consecrating their new church, built of beautiful quarry stones, on the day mentioned. Pastor W. Heinemann held the consecration sermon. She then had the pleasure of obtaining a pastor of her own in the person of Mr. C. Meyer, formerly of Proviso, Cook Co, Ill. He was installed in his new office by the undersigned on the aforementioned Sunday with the assistance of Pastors W. Heinemann and F. Schmidt in the midst of his congregation. The Lord bless the shepherd and the flock! Addison, August 31, 1864.

A. Francke.

For your attention for the next meeting of the Allg. Ev.-Luth. Synod of Missouri, Ohio, &c. St., on Wednesday, the IN. October, 1864.

God willing, the General Synod of Missouri, Ohio, &c St. will meet at Fort Wayne, Oct. 19, 1864. The congregations and preachers belonging to the Synod are reminded that at the next meeting of the Synod, a decision will be made concerning the change to be made in the office of General President, according to the "New Instruction" published in the "Lutheran", Vol. 19, No. 25, as well as concerning some changes in the Synodal Constitution. Präses, as well as on some changes to the Synodal Constitution will be voted on, ok. Synodal Report 1863 paZ. 66 fg. Furthermore, according to Synod resolution paZ. 97 3. 4. the following items are to be presented to the synod for discussion or decision: 1. A regulation concerning the period of study in the practical seminary and in the school seminary. 2. parochial system. 3. election mode. 4. plan to establish a synod of delegates, ok. PA. 103 From the Eastern District Conference a paper will be presented to Synod: "Preservation and Reproduction of Pure Lutheran Doctrine and

practice among that part of our posterity among whom the German language is likely to be unfortunately displaced by English." Whoever wishes to submit other matters to the Synod for discussion shall submit them to the General Praeses four weeks in advance and only exceptionally on the day of the opening of the Synod, ok. eny. V, p 4 and 1Z. § 9 of the new Constitution. It is to be hoped that, in discussing the items of business that need to be settled, due brevity will be exercised, so that there will still be plenty of time left over for the discussion of "the right form of a 2c. Ms. Wyneken.

A request.

If those members of our Synod who have voluntarily signed a contribution for the building of the school teachers' seminary in Addison, but have been prevented until now from paying this contribution, could make their gift very soon, and if those dear brethren who are still willing to do something for the building of the seminary would do it right now, they would thereby show a great service to the Synod. The undersigned, in the name of the building committee, would like to ask the dear brethren cordially for this. Addison, August 31, 1864. A. Francke.

Request to preachers.

Since I am very anxious to make the preaching list of the Lutheran calendar for 1865 quite correct, I ask all my fellow ministers to notify me by letter quite soon of any changes in the list of 1864 which have occurred or will soon occur in this year. Allentown, Pa. S. K. Brobst.

For your kind attention.

Since the 21st volume of the "Lutheran" begins with the present number, all those who are still in arrears with the payment of their subscription are urgently requested to send it in without delay, enclosing the subscription amount for the newly beginning volume. For the 21st year the subscription price remains the same for the time being, but it is likely that it will be increased by the Synod, which, God willing, is to be held next October, due to the high prices for paper and printing. The defaulters should not then be surprised if they have to pay the increased Pres. By order of the Committee.M. C. Barthel.

Message.

In response to several inquiries about the condition of Prof. Walther, I am pleased to inform all the participating brethren that the merciful God has rescued our dear, beloved Prof. Walther from a serious illness and has preserved him for us. Although he is still very weak. Praise be to the merciful God! B.

Receipt and thanks.

For poor students:

Received through Rev. Loßner from Mr. Tihmar at his church on Tandy Creek. Mo., \$5,0l>.-

For the Brunn's proseminar and the therefore arriving sophomores

by Pastor Ottmann at Sheboygan Falls, Wisc. from Mr. H. Borges \$2,00. - by the same from Mr. W- Hüppchcn as an offering of thanksgiving for the happy delivery of he wife \$1,00. - from an unnamed person \$6,00. - by Pastor Wagner from his congregation at Pleasant Nidgc, Ill. \$15,00. - by Pastor Arendt a Sunday Collecte of his congregation at Midbleton, Upper Canada, ^1 - \$10,1l>. - A collecte held at Mr. Pastor Markworth's wedding at St. Louis: \$9,15.

For Pastor Röbbelen:

by a member of the congregation at CollinSville, Ill, \$2,00. - by Rev lungk at Mishawaka, Ind, the proceeds of 9 copies of Nöbbelen's sermon \$2,00.

C. F. W. Walther.

From Mr. John Trapp, of Longgreen, for the Hospital \$1.00. ; for the Widows' Fund \$1.00.; for the Maintenance of the Nassau \$1.00. for the Heathen Mission \$1.00.

For Pastor Summer

From the parish of Longgreen (\$10.75) namely: Collecte of the parish \$3.75, from John Trapp \$5.00, from Heinrich Amrcin \$1.00, from Georg Wombcrger \$1.00.

For Pastor Röbbelen

from Mrs. M. Holzen as a thank-offering for gracious delivery \$5.00. - from C. H. H. \$2.50.

For the Brunn's pupils

From Mrs. M. Holzen \$5.00.; from Rev. Traub, Collecte at his wedding \$35.; from C. H. H. by Rev. Koehler \$5.00.

For Pastor Kahmeyer

By G. S. Citizen in Dwight, Ill, \$5.00.; as a thank offering by Mrs. M. S. in Union Hill, Ill, \$1.00.

B.

Having received from the Women's Association in the parish of Pastor Stephan \$10,00 for the support of poor pupils, certifies with thanks, in the name of the local sewing association M Stubnatzy.

Forr Wayne, the 1st Scpt. 1864.

With thanksgiving to God and the benevolent givers, certifies on behalf of the Lutheran congregation at Michawaka, Ind. to have received for the payment of their debts: By Mr. Rev. Schumann 516.86, to wit: \$7.39 from the congregation at De Kalb, \$6.25 from that at Kendallville, and \$3.22 from that at Noble Co, Ind; \$7.45 from the congregation of Mr. Rev. Tramm in Laporte, Ind.; \$1,50 by Mr. Rev. Mark- worthy by some members of his congregation at Tanville, Ill; \$1.00 by Past. Biltz in Lafayettec Co, Mo; \$1.00 by an unnamed brother minister in Henderson, Minn; \$1.00 by Mr. Herbolzheimer in New Carlile, Jud.

F. I. Th. Jungck.

Received:

For the travel expenses of the school seminar pupils expected from Germany:

From Mr. Chr. Wetzet, Freistadt, WiSc \$1,00 " the women's club in Detroit 5,00 " Hrn. Past. Hügli, collected on a child baptism with Mr. H. Thümling in Detroit 2,00 " Mr. Past. Witter, Henderson, Minn..... 1.00 " " Cassirer Schuricht (formerly quittirt by him) 6.00

L. For poor seminarians

From Mr. Past. Neisinger, Pekin, Ill. 5,00 " the Baltimore sewing club 10,00 " of the Rock Island community14.50 Addison, Ill, August 15, 1864. a. selle.

Received

for the German Lutheran Hospital and Asylum.

By Mr. Pastor Bergt \$1 .00 From a member in Mr. Pastor Bergt's congregation- 1.00 Collecte on Mr. Leiner's baptism of a child in lists 1.80 from Mrs. N. N. in the Zivns-District in St. Louis- -->. 2,00

Of the Salems congregation of the Rev. L- E. Coalfish, GlaSgow, Mon.16.00 by Mr. E. Bühring, Minn.2.00 by Mrs. Wilhdminc Map1.00 by the Rev. Saupcrt, EvanSville, Ind. by Mr. Chr. Helms1 ,00 "Mr. Ernst Maier100 " Mrs. Woltg. Friedrich3 ,005 ,00 from Mr. F. S. as a thank offering2,00 by Mr W. Trampe in Carondelet1.00 from Mr. W. Lange there1.00 by Mr. I. M. Estel from Mr. Rothe in Boston . 5.00 by Mr. Lechler from the congregation of the Rev.

Extension foot5,00 from an unnamed person in the ZionS District in St. Louis 1.00 by Mr. Pastor Köhler from C. H. H.5.00 by Mr. G. S. Bürger in Dwight, Ill. 500 by the Virginians' Association in Fort Wayne, Ind. Mr. Pastor Stubnatzy35 ,75 by Mr. Michael Schrack of the estate of Mrs. Widow farmer50 ,00 by Mr. Michael Schrack, Zion District, St. LouiS . 3.00 from Mr. Pastor Böse 100

Further, it is acknowledged with heartfelt thanks for the following: From Mr. Leonhardt and Mr. Schuricht 1 barrel of best flour. From Mr. Pastor Riede! 3 chickens and 2 Dtzd. Eggs. From the women's club in the congregation of Mr. Pastor M. Eirich, Ehester, Ill, 3 pc. quiltS, 4 pc. sheets, 1 dtzd. Kiffcnüberzüge, 1 Dtzd. Towels, 3 blue men's shirts, 3 women's night jackets, 2 pairs of underpants, 7 pc. night hoods. L. E. Ed. Bertram, Kassircr.

Received

for the construction of the schoolteachers' seminary:

Vonder Gem. deSHrn. Past.Wunder, Chicago, Ill, \$22.00 undzwar: von Hrn. L. Brauns \$15., E. Jüngling 50 CtS., Chr. Grupe \$2., Joh. Brose, G. Thomas, F. Fink, I. Schuhrk (l \$1., F. Thomas 50 Cts. By Rich, Ill (N. N. \$1, Fr. Marquardt \$10)- 11.00 Ion ter Gem. of the Rev. Keyl, Philadelphia, Penn. 53,75 A Collecte, collected at the wedding of Hrn. Teacher Eggers, Philadelphia, Pa. 6,25 From the Gem. dcS Mr. Past. Keyl, Baltimore, Md. 250.26 From the congregation at Buffalo, N. I. UM namely: von Schröder, Haas, Schwarth, Lürmann, Lörsch, A. Zabel G \$1., Hillmann \$2., Jungfrau Jüllner \$3. From the Gem. of Hrn. Past. Polack, Crete, Ill.-- 28.00 and namely: by H. Krudup, Ch. Wilkening G\$1, H. Sporicder \$10, H. Tadge\$5. C. Hartmann \$2, Joh. Hartmann 55, Phil. Scheiwe \$4, From the comm. of Mr. Past. Winter, Henderson, Minn.5.00 " Mr. Joh. V. Fehd,Glencoe, Ill. IM "... of the commune of the Rev. Stecher, Sheboygan, WiSc25,00 From the comm. of Mr. Past. Geyer, Carlinville, Ill.27.00 By Mr. Past. Niethammer, Nodenberg, Ill., by Wittwe Hasemann \$5, Fr. Hinze \$10. 15,00 ,, Mr. Prof. Lindemann of the Cleveland (west side) Ohio congregation.67.00 Von der Giern, in Grafton, Wisc..... 12,05 " " ,, Cedarburg, Wisc. 13,50 " ,, ""in Town XI. Wisc. 2,00 By Mr. Past. Nidel, Cape Girardeau, Mo., By K. N. \$5, L. R. 53,25, G. R. \$3, I. H. \$1, Almst. 75c. 13,00 ,, Hrn. Past. Tramm, Laporte, Ind. of W. Backhaus, L. Schumm G \$2, Joh. Derendt \$1.50, Fr. Berendt, A. Backhans, C.BackHans. W. Knuth, Th. Schloss, Emrich. W. Knippenberg, E. Busch O \$1.00, I. Brock, mann, H. Backhaus, Kellermann, Mrs. Schneider G 50c., F. Brust 25c. 15,75 By Mr. Past. Rufs, Mequon River, Wisc. by F. Bittner 55, A. Zeidel, W. Grill, Bischoff, . Schwerdt G \$2, Woldt 50c-, F. Gocks25c., Schmidt in Freistadt \$1.... - - - - 14,75 From the comm. of Hin. Past. Krumsteg, Ebleville, Wisc. 5,50

Through Mr. F. W. Kesemann of the Zionsgem. in Cole Camp, Benton Co., Mo. 3.50 In Addison, Ill; By Wm. City \$5, Wm. Buchholz \$30, Wm. Plagge \$10, H. Buchholz \$50, D Rosenwinkel \$25, H. Pöhler \$25, H. Firne \$20, W- Thie- mann \$3, L. Notermund \$5, W. G>ote \$25, Fr. Stünkel \$20, Wm. Nabe \$25, Ch. Martin \$5.248.00 Addison, Ill, Scpt. 8,1864. H. Bartling.

Received

To the synodical treasury of the western district

From the congregation of Mr. Rev. Heid, Peoria, Ill. \$ 9.00 From Mr. Past. A. Lehmann, St. Louis Co, Mo.- 2W From Mr. Rev. Früchtnicbt, Ottawa. Ill. 1.50 By Mr. Past. C. Schuricht, Petersburg, Ill.1,1l0 From the Gem. of Mr. Past. Wunder, Chicago,Ill.- 4,0l) From the Zion District in St. Louis, Mo.3,10 From the Dreicingkeits-DDrict in St. Louis, Mo.10.45

To the college maintenance fund:

Collecte derGemn. des Hrn. Past. Neisinger, Pekin, Ill. 11,00 From the congregation of Mr. Past. Baumgart, Venedy, Ill. 17,80 Ostcrollecte der Gemeinde des Hcrrn Pastor Müller, Pittsburg, Pa. 40,50 Pentecost collecte of the same congregation2815 From the Triune Wedge District in St. Louis, Mo.----- 1l,00 From the ImmanuelS District ,, " 11,00

For the general presiding officer:

From the congregation of Mr. Pastor Baumgart in Venedy, Ill.10.00

For Prof. Biewend:

By Mrs. Ude in Carondelet, Mo. 100 To the Synodal Misssons Treasury: From the holdem community in Minnesota, through Syver. H. Dokken 22.10 From the Holben community tn Minnesota by Mr. G. Nvrsving15 30 From Fr. Wilh. Hohlt by Mr. Past. Böse, St. Louis, Mo. 1, Subsequent to a missionary collecte by Mr. Pastor Löber, Thornlon Station, Ill. 0.75 From Mr. Ricbter in Thornlon Station, Ill. 4, " 0 From the ZionS District in St. Louis, Mo. 475 From C. H. H- by Hcrrn Rev. E. Kähler, Chariton. Mo.2.50 From Mr. Heinrich Heimsoth, Benton Co., Mo.---- 5W From TrinityS District in St. Louis, Mo.3:15

For inner mission:

By K. Welge in Past. Törmann's parish, Randolph Co., Ill.1.00 From E. H. H. by Mr. Pastor E. Kähler, Charitvn, Mo,.....2.50

For the construction of the school teachers' seminary at Addison, Ill.

From the comm. of Mr. Past. Eirich, Ehester, Ill.--55.00 From the EmanuclSgcm. dcS Hrn. Past. E. Kähler, Charitvn, Cooper Co, Mon.5.30 From the community of Mr. Past. Wagner, PlcaSant Nidge, Ill. 15,00 By Mr. Ludwig Lückcr, NcwGchlenbeck , Ill. 5,00 By Mr. Carl Lückcr, New Gchlenbck, Ill.1.00 To purchase the land for the college at Fort Wayne -. From Mr. Past. A. Lehmann, St. Louis Co, Mo.-- 1.00

For Mr. Past. Brunn's pupils:

By Mr. Wilh. Trampe, Carondelet, Mon 1.00 By Mr. Willi. Lange, Carondelet, Mo. 1,00 From Mr. Past. A. Lehmann, St. Louis Co, Mo.- 1.00 Collecte of the Gem. of Mr. Past. Moll, New Gehlenbeck, Ill. 7.45

For poor students

By Mrs. Ude in Carondelet, Mo.1.00

For missionary Clöter:

From Mrs. Ude in Carondelet, Mo.50 From C. H. H. by Mr. Past. E. Kähler, Charites, Mo.2,50

For Mr. Past. Röbbelen:

By Mr. Past. A. Lehmann, St. Louis Co, Mo.--1.00 Mr. Past. Kahmeyrr in Minnesota: Bon Hrn. Past. A. Lehmann, St. Louis Co., Mo.- 1.00 Ed. Roschke.

For your kind attention!

I, the undersigned, request that all books published by them be delivered to order, postage prepaid, at the next General Synodal Convention at Fort Wayne, and request that orders be sent in on time.

Aug. Wiebusch and Son. Letterbox: 3975, St- Louis, Mo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 21,

St. Louis, Mo. the 1st of October, 1864.

No. 3

(Sent in by Pastor Baumstark.)

Brief outline of the history and doctrine of the principal recent sects.

(Continued.)

IV. The Church of the Brethren or the Herrnhuter.

An ecclesiastical community of a very special, peculiar kind, which, although it has not expressly founded an association among his fellow students, the even after the Peace of Westphalia, which put an end to established its own doctrine and confession, has Senfkornorden, in his fifteenth year of life), he was the Thirty Years' War, and therefore also emigrated in generally (but more out of prudence, in order to gain appointed to the Pädagogium in Halle. His grandfather 1722 under the leadership of a former Catholic recognition from the state, than from reasons of the and father, who began to have doubts about his carpenter named Christian David, who had converted to heart) professed the Augsburg Confession, but has character, sent him to the strictly orthodox Lutheran them, and sought a place of refuge on the estates of nevertheless, by its separation from the Lutheran University of Wittenberg to study jurisprudence. There, Count Zinzendorf in Lusatia. Zinzendorf assigned them national church and special institutions, assumed a he discarded many Pietist narrow-mindednesses, but on the Hutberg near Berthelsdorf for their settlement. They decidedly separatist and, by its peculiar, perverse, anti- the whole retained his earlier character, which was attached a spiritual meaning to the name of this biblical views, a sectarian character, is the so-called inclined to enthusiasm. In 1719 he left Wittenberg and mountain, saying: "The place should not only stand Brüdergemeinde or Herrnhuter.

The founder of this church was Nikolaus Ludwig, acquainted with the most important Christian men of all guard of the Lord, so that day and night there is no Count von Zinzendorf, born in Dresden in 1700. Since confessions, and his favorite idea, cherished from his silence with them," and that is where their name comes his father died at an early age and his mother entered youth, of a great gathering of souls for the Lord Jesus from: Herrnhuter. Soon the little town of Herrnhut was into a second marriage, his pious, pietistically-minded from all Christian churches and sects, was nourished established here, which Zinzendorf made the center of grandmother, Frau von Gersdorf, took over the and further developed. After his return home, he entered his collection of souls, and the congregation grew larger upbringing of the boy, who was endowed with rich gifts the Saxon civil service according to the wishes of his and larger through the addition of other Moravian of mind and heart and who lived in intimate love and relatives, but did not last long in such secular brethren and spiritually inspired people of all kinds of prayer with his Savior from childhood on. But through employment. He was soon to find the opportunity to faiths, Pietists and Separatists of various kinds, the purely female, grandmotherly upbringing, he was found a community in which his favorite idea seemed to Calvinists, Schwenckfeldians, 2c. - a true, all- formed into a one-sided emotional and imaginative be realized. encompassing union and religious menagerie, before man, whereby through the lack of

The impetus for this was given by the Bohemian and the present united church is dusted off. This motley crew Moravian brothers, the descendants of

Zinzendorf, with complete indifference to doctrine, but punished them. Even the Pietists fought them, in order to save the faith of many pious souls, just as the with great wisdom, prudence and firmness, brought the especially because of their complete indifference to gracious, faithful God often makes use of impure vessels colony to order, gave it a common constitution that was sanctification and their antinomian contempt of the law, in times of deep ruin and complete apostasy in the outwardly modeled after the old Moravian one, Thus the e.g. Bogatzky and G. Textsteegen (in his writing: church, in order to at least preserve the testimony of colony constituted itself in 1727 under the name of the "Warnungsschreiben wider die Leichtsinnigkeit der those doctrines that are absolutely necessary for the renewed Brethren Church, which, although Zinzendorf Herrnhuter im Weg der Wahrheit"). The enthusiasts in saving faith, and to grant the faithful a place of refuge had not thought of a separation from the Lutheran the Wetterau also fell apart with Zinzendorf and brought among men, even if only a makeshift one. Since the Church in the beginning and had parishionered the things to light of which they had no idea and which were awakening of spiritual life at the beginning of this settlers with the excellent pastor Rothe of Berthelsdorf, not favorable to Zinzendorf's character, his sincerity and century, however, the Brethren have lost this bleeding in now declared itself to be a special ecclesiastical integrity. The descriptions of these were often not their adherence to their unhealthy nature in doctrine and community. The cause of this separation were the many unfounded. This all-sided and just fight against the life. Only in one area does its effectiveness remain great enthusiasts who had gathered in Herrnhut, who congregation, especially by men of recognized faith and and beneficial to this day, namely in the mission to the belonged to the Lutheran Church and were too dear to piety, did not remain without a salutary influence on the Gentiles, to which Zinzendorf gave the impetus and in the true Union man Zinzendorf to let them go for the sake congregation. The count gradually became more which the Brethren have done the greatest work of all of his Lutheran confession, in which he had little or no attentive to himself, more cautious in his speeches and Christian communities in proportion to their resources, interest. Immediately after the constitution of the actions, and eliminated the worst excesses of fanaticism even though their way of doing missionary work is only congregation, it began to develop an amazing activity for in doctrine and practice. In 1747 the government of the suitable for very crude peoples because of their the spreading of its community, of which Zinzendorf was Electorate of Saxony finally lifted its edict of prohibition contempt for science. The Brethren Church at present the soul. More and more new congregations were against Zinzendorf, and since two years later the numbers about 192,000 souls throughout the world. As founded in Germany, Holland, England, Denmark, congregation expressly professed the Augsburg far as the doctrine of the Brethren congregation is Norway, and North America; members of the Confession - as already said, out of prudence - it gained concerned, it has already been mentioned that it has congregation were sent out to Protestant countries in formal recognition in Saxony and at the same time also professed the Augsburg Confession, and indeed, in its order to found smaller communities within the national in England. Zinzendorf himself directed all important doctrine, as it appears in the cited book of Bishop church in the so-called diaspora, i.e. dispersion, but with affairs of the congregation until his death. The Spangenberg and in its edification writings, it most a Herrnhutian spirit and character, which was often congregation, as its spiritual father, was devoted to him closely follows the Lutheran Church. Basically, however, successful; for there were enough restless, rebellious, with childlike devotion and accepted as his faithful image it does not care at all about doctrine and doctrinal enthusiastic, and separatist spirits everywhere, to whom everything, evil as well as good, his raptures as well as differences, as its thoroughly heterogeneous and the Herrnhutian Brethren congregation was just right. In his fiery love for the Savior. Zinzendorf died in 1760. unbelieving foundation and composition show, and its 1734 Zinzendorf was examined in Tübingen as a After his death, Bishop August Gottlieb Spangenberg principle is indifference to doctrine and lack of candidate for the office of preacher and was ordained gained an all-controlling influence over the congregation confession. Only the feeling of love for the Savior, not bishop by the Berlin court preacher Jablonsky, who was and is rightly regarded as its second founder. He doctrine and faith, should be the bond of fellowship also the bishop of the Moravian Brethren. - In the brought a more prudent, more sober nature into the (against Eph. 4, 4-6.). But even if, by virtue of its non-meantime, however, the congregation had caused a matter, freed it from many an enthusiasm and gave it a denominationalism, it did not actually establish any great stir, so that in 1736 the Electoral Saxon firmer, intelligently calculated order. At the synod of deviating doctrines, it could not have done otherwise government sent a commission to Herrnhut, with which Marienbronn, the constitution was revised and than to adopt special principles, deviating views, and the famous, zealous Lutheran theologian Valentin Ernst completed; the supreme leadership of the entire special institutions based on false opinions, which Löscher was also present, to investigate the matter more community, which had been exercised by Zinzendorf became generally valid among the whole community, closely. The result was that the founder was expelled alone like an unrestricted monarch, was handed over to even if some of them might have a purer knowledge in from the country in the same year and lived in exile for the conference of the elders of the Unity. Spangenberg these matters. ten years. He went to the Wetterau, a region between also gave the doctrine of the Brethren a more definite The most prominent of these particular views and the rivers Main and Lahn (now mostly belonging to the expression in his book: *Idea fidei fratrum*, i.e. "Image of principles prevailing in the Brethren Church are as Grand Duchy of Hesse-Darmstadt), which at that time the Faith of the Brethren. Externally, the congregation follows: was a veritable hotbed of enthusiasts and separatists, did not spread significantly after Zinzendorf's death. As for the relationship of the three Divine Persons in founded two new congregations here and made great Rather, the flourishing congregations in the Wetterau the Holy Trinity, their unclear love for the Savior reveals journeys in Europe and America. During this time of had already been destroyed and driven out by the a strange and highly dangerous tendency to hold God Zinzendorf's exile, the Brethren found their greatest sovereign, the Count of Isenburg-Büdingen, for refusing the Son much higher than the Father and the Holy Spirit. Spirit. Yes, the Son is called the "Father"; to Him alone expansion, but also ran the greatest risk of falling into the oath of homage. belongs creation; the Son alone is our direct heavenly madness over their enthusiasm and perishing. Not only Active and zealous spiritual life is not to be denied to Father; the Father of our Lord Jesus Christ is only "what did the secular authorities intervene against them, but the Brethren; indeed, in the time of the general in the world is called a father-in-law, a grandfather." The also the most respected Lutheran theologians, such as rationalistic apostasy, as an ecclesiastical community it Holy. Spirit is regarded by them as a mother, and Fresenius, Walch, and Bengel, who exposed the held fast almost solely to Christ, the reason for salvation, and was in this time an instrument in God's hand, therefore called "God-Father's eternal spouse, heart-mama, eh-mama." The Holy Trinity is described as, unhealthy, enthusiastic, and dangerous nature of the new community in the light of the divine Word, and with "Papa, Mama, and their. all their sharpness

Little worm, little brother lamb," - a warning example of and the only example in the New Testament, the election Fathers thought of church ministry and how it came to be what mad, even blasphemous things the swarm spirits of the apostle Matthias Acts 1, 23-26, does not prove associated with school ministry.

can drive a man to do, even if he is well-meaning. anything for the legitimacy of a continued use of the lot, Sexton or "Cüstor" comes from the Latin *custos*, i.e. guard, keeper, overseer. The supervision of the church, many things took place that cannot and should not take the liturgical places in it, the holy vessels and the service place now, and, moreover, it was a very special matter, of the priest in and out of the church. All this is the service the election of an apostle.-Other enthusiastic views of of the sexton, with which the office of precentor and the Herrnhuters, especially in regard to the marriage reader was often connected in the Lutheran church. The state (in which they carried it to the greatest indecency), various names for the office of sexton derive from these their special ecclesiastical institutions (love feasts, foot different functions. In some places the sexton bites "bell washing, brotherly kisses, which are nowhere ringer," in others "measurer," in others "kirchner"; the old commanded by God and have rightly been abolished by church order of Hildesheim, Hesse and Nordheim calls the church because the changed circumstances made it him "Opfermann," the Roman church "Sacristan," the necessary), their peculiar constitution (which is more Swiss "Sigrist."

useful and necessary. It is true, of course, that the important to them than doctrine), etc., we will not The sexton's service is therefore a church service, describe in detail for the sake of brevity. It is sufficient to indeed the next auxiliary office of the priest's office. What have pointed out the main errors of the Brethren. the Levite was to the priest in the Old Testament, the sexton is to the steward of God's mysteries in the New Testament. For this reason, this office was not only entrusted to one of the presbyters in the oldest church, but also according to the Pomeranian church order of 1535, those are to be accepted as sextons "whose hope is that they may be called to the preaching ministry with the time, and that they may study and make progress with the preachers. In the same church order of 1559 it says again: "So Custodes syn geler4, die dem Pastore können helfen mitsingen, Psalmen vnder Lider ock lati nische Cantica, vnde dat sie den Catechismum deme Volk düttlick (deutlich) vorlesen, sonderlick ouerst (sonderlich aber) sollen die zu Cüstereien gefordert werden, dar höpen (whose hope) ys thom Predickamt, thus may well be accepted in Steven skillful Cösiere, who dar können mit in der Schote helfen(in the Latin school namely) öf effke in der Kercken lectiones halten (preach more often)." No wonder, therefore, that the sexton was also charged with the handling of church discipline, and it is stated in Höya's church order of 1581 that the sextons "besides the pastor also have ostracism on their clergymen, and if they knew someone who was not allowed to perform the holy sacraments and other church righteousnesses". Sacraments and other church righteousness because of his impenitence and wickedness, they should report this to the pasiori". Thus, even in the best times of the Lutheran Church, the sexton's service was a preparatory step to the parish service. Indeed, in those times the service of sexton seemed so little a "degrading" service that, according to the Saxon General Articles of 1557, deacons examined and ordained by the Consistory, who were allowed to preach, hear confessions and administer the sacraments, often administered the service of sexton at the same time, and that, according to the Hamburg Church Order of 1529, even the deacons were not allowed to preach, hear confessions and administer the sacraments.

(Sent in by Past. Lochner.)

Sexton service and school service.

As in Germany, the service of the sexton and the service of the school are often combined in the parishes. Where two teachers work in one congregation, it is not uncommon for one of the teachers, who is most musically educated, to be assigned the office of organist and cantor, and the other the office of sexton; often, however, the one teacher employed in a smaller congregation administers both offices, the sexton's office then usually with the assistance of the churchwardens. Only in very large urban communities, where the office of sexton requires its own man, do the circumstances require a separation of this office from the school service.

It is well known that the modern schoolmaster and "educator of the people" does not want to hear anything about the service of the sexton. In his program of emancipation (declaration of independence of the school from the church), the separation of the school service from the service of the sexton is at the top, and not only because of the double workload, not only because he wants to see the previous connection of the school with the church abolished altogether, but also because in his darkness of wisdom and education he regards the service of the sexton as a "degrading" service. But also from statements of otherwise church-minded teachers and even more from the way the sexton's service is administered, it is clear that at least in one part, it is regarded much too low and that therefore here and there saddening arguments occur between pastor and congregation on the one hand and the teacher on the other. With the wish that these lines may be a salutary contribution to the ecclesiastical understanding of the sexton's service and its venerable connection with the school service, the writer asks the reader to join him in taking a look at the church ordinances of the best times of our church. They show how the

even poor God-fearing pastors could get this office on Wyn vnde Brod"-to the Lord's Supper. The Brandenburg spiritual singing and psalms?" But what else than the their request. However, craftsmen were also appointed Visitation and Consistory Ordinance of 1573 states: "the service of the sexton is it, which Dr. Luther assigns to to the office of sexton and were allowed to work as sextons shall, in addition to the catechism and German the schoolmaster in higher and lower schools, when he craftsmen if the sexton's salary was too low. With such psalms, also publicly read and inquire of the printed writes in his writing of the concilii and churches, among a view of the office of sexton, the church ordinances are church order to the children and servants," and adds in other things: "The ceremonies should be left out of the therefore explicit and circumstantial about the duties and reference to the church order: "Finally, the sextons shall concilii at home in the parishes, even in the schools, so rights of the sextons. Thus the Brunswick Church Order see to it with special diligence that the pastors also that the schoolmaster would be Magister Cereemoniarum of 1528 says: "The sexton shall be obedient to the faithfully comply with this order in all points, and if they (master of ceremonies) next to the parish priest. For preachers and he shall not murmur under ogen, but shall do not do so, report it to us, the patrons, or our from the pupils the others all learn it, without all essay be paid in the church what they have given him and shall Lonsistorio. - For the sake of their service, which the and trouble. So what, when and how the pupils sing or fetch in noeden the preachers when they have gone out. sextons render to the church, the aforementioned church pray in church, the crowd learns afterwards, and what If they murmur again, are unwilling, and are not satisfied ordinances therefore urge the congregations to maintain they sing over the corpse or at the grave, the others also with what they have done, then they should them physically. Like the pastors, they are relieved of learn; when they kneel down and fold their hands, the varen vnde neme andere." According to the civic burdens. From their individual duties, from ringing, schoolmaster taps with the sticks while singing: *Et* Pomeranian Church Order of 1535, no sexton should be singing and other service at official acts they are to have *Homo factus est* (and is become man), so do the employed "who is unpleasant to the pastor. According "their gewentlick Dranckgeldt". Because they are multitude afterward; when they take off their little hats, to the Göttingen Church Order of 1530, approved by Dr. required at any time of their office to baptize children or or bend their knees, as often as the name of Jesus Luther, "honest sextons should be appointed in every to care for the sick in deathly distress and therefore Christ is called, and what more they practice of the same church, who are God-fearing and obedient to the cannot be responsible for temporal sustenance, Christian discipline and deeds, the multitude also do pastors, and promote God's Word with singing, reading, "therefore the neighbors, because the pastors and without preaching afterward, as if moved by living and other things." According to the Saxon articles of sextons are shepherds of their souls, shall willingly tend examples." (S. generally Prof. Walther's book: "die visitation, the churchwardens "shall not incite anyone their cattle," and "so that they may have special certain rechte Gestalt 2c." Cap. III. § 24.) against the pastors and shall not refrain from any dwellings where they can be found in case of need, so Who, after all this, does not heartily agree when the courage against them. They shall sometimes, especially the sextons' houses, as they were in old times, shall be Brandenburg Visitation and Consistory Rules say that "a in winter, teach the youth as well as the other people the preserved by the communities. (Brandend. Visit. und faithful, diligent sexton is of no small importance"? What Christian songs and help to sing them faithfully and Consist. Ord.) As seriously as they are commanded in a blessing a teacher is for a congregation, who lives in properly in church. According to the Meissen Visikations the Saxon General Articles that they "shall not excite any simplicity of heart in the church and with the church, and - Abschied v. 1540, the churchwardens are to "cause no mutiny, faction, or unwillingness between the common therefore, in addition to religious instruction, performs quarrel between the parish priest and the people, also ecclesiastics and pastors, from which the diminution of the other sexton's duties imperturbably and without to teach the children diligently singing and where it is the pastor and contempt of the sermon, confession, and constraint, with as much pleasure as holy earnestness, desired, to recite the ten commandments, faith and the sacrament are to follow," their rights against that is what the pastors and congregations know to small Catechismum to the youth; to this belong learned encroachments of the pastor are also preserved by praise, to whom such a teacher is granted. They ones, if one can have them, are to be accepted for them, and the pastors are, for example, enjoined that recognize it even more when they have to put up with a unlearned ones." In the Saxon General Articles, already they shall not allow the pastors to be used for any man who, infected by the spreading nature of new-referred to, it is said: "the village custodians shall be purpose other than that of the church. For example, the fangled school teachers, performs his church service obliged to recite and listen clearly to the catechism and pastors are enjoined not to "burden their churchmen with with undisguised unwillingness and nonchalance hymns to the children every Sunday afternoon and once errand-running or anything else for their own benefit." (carelessness and indifference). The parish teacher a week, especially in the branches ; here they shall also, Thus, the sextons of the Lutheran Church were who, for the sake of Christ and his church, does not when the pastor preaches the early sermon, read the originally assistants in the direction of the public ministry consider it an undue burden or humiliation to be a Gospel and Epistle to the people out of town in the of preaching. But since they were entrusted with the faithful and diligent sexton in all ways, truly contributes meantime, and sing Christian German hymns ; but when instruction of the youth in the catechism and the hymnal, to the "let everything be done honestly and properly. the pastor of the same place preaches in the afternoon, it was obvious to assign them the instruction of the youth Praise be to God that the school ministry in all our the custos in the other place shall read the catechism to in earthly knowledge, in reading, writing, and arithmetic. congregations has kept as its main part the right main the youth and diligently practice it with them." According Who was better suited for this? Thus the actual school part of the sexton's ministry, namely, to teach the youth to the Pomeranian Church Order of 1563, the "Cösters service came to the sexton service, therefore also still the catechism and Christian hymns. But if the fathers ampt, in der Kercken singen, den Catechismum now in Northern Germany the village schoolmaster held the sexton's service so high and honest in the other afflesen, dem Pastori mit aller ehrerbiedinge am Altar simply bites the "sexton". According to the church parts as well, and if the connection of this whole service helfen, vnde sonst gehö sam vnde dienstwillig syn, visitation articles of 1580, it had to be asked during with the school service seemed so natural to them and lüden (läuten), to close and close the church, to strike church visitations, "whether the clerk, churchwarden, has proved so beneficial to this day, we will not attempt the prayer bell in the morning and in the evening, to see bell-ringer and custodian in the villages, in accordance to loosen and dissolve what the fathers have tied not the fountain (the baptismal fountain, the baptismal font), with the church order, had been assigned to the school only for themselves, but also for their descendants. to keep it clean and to keep it warm in the winter, before and held school every day for at least four hours (with Certainly our brothers in the sexton and school ministry, that he has to pay his dues. reading, writing, singing), but especially whether he had taking the stand of the fathers, will only be all the more taught the children the Catechism in the schools with concerned about the beauty, honor and blessing of the diligence and had taught them Dr. Luther's "Catechism". church.

The more they bear the burden of their double, but One man does not have all the gifts to be able to come basically single office, the more they like to bear it, and before the Lord in prayer with the same anointing in all with regard to teachers in schools that have been circumstances, and for this reason alone this "prayer completely emancipated from the church, they find treasure" is more solid and richer than the above prayer more and more reason to exclaim: "One thing I ask of books. The list of sources from which the prayers are the Lord, that I would like, that I may remain in the taken is as follows: Wilh. Alard, Superintendent at house of the Lord all my life long, to watch the beautiful Crempe (1572-1645). services of the Lord, and to visit his temple. For one day in the inner courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked.

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Riegian Prayer Book (1719). Heavenly bridal chamber. Torgau Catechism or Manual (1676). Mich. Cubach, Great and Perfect Prayer Book (1655). An ancient prayer book (untitled). Israel's comfort and joy (1660). Crone of the ancients. Heavenly feast of joy. Wroclaw Hymnal (1751). Eisenach hymnal (1760). Freiberg hymnal. Leipzig Hymnal (1730). Marburg hymnal. Seckendorf Hymnal. Schwarzburger Agende (1650). In order to give the reader some idea of the richness of this collection, it should be noted that it contains 482 major and minor core prayers under the headings: I. Preparatory Prayers; II. Dr. M. Luther's Morning and Evening Blessings; III. Table Prayers; IV. Prayers for every day in the week; V. Prayers for different times, A. Daily prayers, B. General Sunday prayers, C. Prayers for every Sunday and feast day of the church year; VI. Vocational prayers; under this heading are the following individual prayers:

Nutritional status. Prayer of parents for their children. Arndt. Prayer when parents send their children to school. Matthesius. Prayer of parents for their adult children, that God may provide them with a pious spouse. Cubach. Prayer of a mother for advised children. Haas. Prayer of consolation in temptation at his profession. Luther. Another. Luther. Traveling prayer of a stay-at-home dad who changes his residence with his family. Cubach. Prayer of a guardian. Shimmer. Prayer of the children. Niegian prayer book. Prayer of a servant. Prayer book Churf. Christian the First. Prayer of young people who are willing to enter into matrimony. Luther. Another. Luther. Prayer of young people for a pious spouse. Luther. Prayer of a young man about to ask for a consort. Eichorn. Prayer of a virgin who has been desired for marriage. Cubach. Prayer in the nuptial bower. Cubach. Prayer fiancé on wedding day. Eichorn. Prayer of a Husband. Prayer book Churf. Christian the First. Prayer of a Wife. Prayer book of Churf. Christian the First. Prayer for a marriage blessing. Glimmer. Prayer at felt marriage blessing. Shimmer. Prayer when the woman is afraid to give birth. Shimmer. Prayer when the hour of birth approaches. Cubach. giebet when there is danger of death in infantile distress. Cubach. Another. Shimmer. Thanksgiving after happy birth. Cubach. Prayer of a husband after the delivery of his wife before a dead child. Wroclaw hymnal. Prayer of a mother who gave birth to a frail child. Cubach. Prayer of a mother after her newborn child died without baptism. Haas. Prayer of a mother holding the first church service. Cubach. Prayer of a man who has a wicked wife. Cubach. Prayer of a woman who has a bad husband. Quirsfeld. Prayer of a woman who has a desolate and unkind husband. Cubach. Prayer when one spouse has left the other. Cubach. Prayer of a widower. Glimmer. Prayer of a widow. Arndt. Prayer of a highly distressed widow. Cubach. Prayer of a midwife. Cubach.

Joh. Albinus, pastor at Naumburg (died 1679). Bernh. Albrecht, Senior at Augsburg (1569-1636). Joh. Arndt, General Superintendent at Selle (1555-1621), Paradise Garden. Joh. Bugenhagen, chief pastor at Wittenberg, Luther's friend and contemporary (1485- 1558). Joh. Crüger, pastor at Stettin (d. 1616), Uebung der Gottseligkeit. Geo. Dedekennus, pastor at Hamburg (1564-1628). Joh. Mich. Dilherr, Oberprediger zu Nürnberg (1604- 1669), Weg zur Seligkeit. Joh. Georg Drechsler (c. 1677). Joh. Eichorn, (died 1564), armoury and treasury (1715). Joh. Embdenius, pastor at Nordhausen (1595-1660). Christoph S. Facilides, Pastor zu Frankenberg (c. 1660), Guldne Näuchwerkschaale. Joh. Feinler, pastor at Gleina (about 1674), Trostührlein. Joh. Gerhard, Professor at Jena (1582- 1637), Uebung der Gottseligkeit. Nic. Haas, Pastor prim. at Bautzen (1665- 1715), Das in Gott andächtige Frauenzimmer. Joh. Habermann, Superintendent at Zeitz (1516-1590), Christian Prayer Book. Hartmann, superintendent at Rotenburg (1640-1684), manual. Joh. Heermann, pastor at Koben (1564- 1647), penitential leader. Salom. Liscovius, Pastor zu Otterwisch (d. 1716), Der zu seinem JESu sich nahende Sünder. V. E. Löscher, Superintendent at Dresden (1672-1749), Innocent News. Mart. Luther (1483-1546), Prayer Blocks by Pet. Trewer. Joh. Matthesius, pastor at Joachimsthal (1504-1568), Devotional and Common Christian Prayers. Joh. Olearius, Prof, at Leipzig (1611-1684). Andr. Pancrattius, Superintendent at Hof (1531-1576), house and church records. Joh. Quirsfeld, archdeacon at Pirna (1642- 1686), clerical myrrh garden. Sigism. Scherertz, Superintendent at Lüneburg (1584- 1639), Soul-Medicine and Mirror of Spiritual Challenges. Georg Schimmer, preacher at Wittenberg (1652-1695), Biblisches Seelenkleinod. Joh. Schrader, (in the 17th century). Christ. Scriver, Oberhofprediger zu Quedlinburg (1629- 1693), Gebetkleinod. Georg Zeämann, Superintendent at Stralsund (1580- 1638), Geistliches Vade Mecum. Nuremberg Children's Textbook. Prayer book of Churf. Christian the First (1589).

Riegian Prayer Book (1719). Heavenly bridal chamber. Torgau Catechism or Manual (1676). Mich. Cubach, Great and Perfect Prayer Book (1655). An ancient prayer book (untitled). Israel's comfort and joy (1660). Crone of the ancients. Heavenly feast of joy. Wroclaw Hymnal (1751). Eisenach hymnal (1760). Freiberg hymnal. Leipzig Hymnal (1730). Marburg hymnal. Seckendorf Hymnal. Schwarzburger Agende (1650). In order to give the reader some idea of the richness of this collection, it should be noted that it contains 482 major and minor core prayers under the headings: I. Preparatory Prayers; II. Dr. M. Luther's Morning and Evening Blessings; III. Table Prayers; IV. Prayers for every day in the week; V. Prayers for different times, A. Daily prayers, B. General Sunday prayers, C. Prayers for every Sunday and feast day of the church year; VI. Vocational prayers; under this heading are the following individual prayers:

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Prayer of young people. Shimmer.

Prayer of a young man. Heavenly bridal chamber.

Prayer for Christian Stewardship. Luther.

Prayer of a stay-at-home dad who is a farmer. Heermann.

Prayer of a merchant. Eichorn.

Prayer of an old abandoned person. Alard.

Prayer of an old person. Crone of the elderly.

Prayer when choosing a profession. Cubach.

Prayer when one starts a business. Shimmer.

Prayer, when one has something important to do. An ancient prayer book.

Prayer for the right execution of his business. Dilherr.

Prayer before work. Zeämann.

Prayer for blessings in vocational work. Cubach.

Prayer for the household. Riegish prayer book.

Luther's prayer about the saying: Cast all your cares upon God, for he cares for you. Luther.

Prayer of one whom God has blessed with earthly goods. Scriver.

Prayer at the beginning of a journey. Leipzig hymnal.

Prayer on the journey. Quirsfeld.

Prayer on going out to sea. Cubach.

Prayer of a sailor in a storm. Embdenius.

Prayer in extreme water distress. Nuremberg Children's Textbook.

B. Teaching Stand.

Prayer of a preacher. Habermaun.

Another. Luther.

Another one. Luther.

Another one. Luther.

Prayer of a Preacher to Study the Holy Scriptures Fruitfully. Luther.

Another. Luther.

Defiance and comfort of a diligent preacher in his studies. Luther.

Prayer of a preacher front sermon. Pancratius.

Another. Luther.

Another one. Luther.

Another one. Pancratius.

Prayer of a preacher after the sermon. Luther.

Another one. Cnbach.

Prayer of a preacher before confession. Pancratius.

Prayer of a preacher when he has something heavy to do. Pancratius.

Prayer of a preacher before visiting the sick. Schrader.

Prayer of a pastor in plague timem. Hartmann.

A preacher's thanksgiving after completing his official work. Pancratius.

Another. Luther.

Prayer of a teacher. Cubach.

Another. Albinus.

Prayer of a disciple. Olearius.

Prayer of a college student. Cubach.

Prayer of a student challenged by poverty to abandon his studies. Drechsler.

Prayer of a student of theology. Scriver.

Prayer of a student of theology before studying. Olearius.

After studying. Olearius.

C. Weir stand.

Prayer of a person in authority. Shimmer.

Prayer of a judicial perlon. Heermann.

Prayer of a juror who is to judge in a criminal case. Cubach.

Prayer of a bailiff, jurist, or alderman. Luther.

General prayer of a soldier. Luther.

Another. Cubach.

Morning Prayer of a Soldier. Riegian prayer book.

Another. Bugenhagen.

Evening Prayer of a Soldier. Riegian prayer book.

Another. Riegian Prayer Book.

Prayer for hearty courage. Cubach.

Prayer at the guard post. Cubach.

Prayer before the battle. Luther.

Shock sighs during the battle. Wroclaw hymnal.

Prayer after victorious battle. Shimmer.

Prayer of a wounded man. Wroclaw hymnal.

Prayer in great pain. Cubach.

Prayer before surgery. Haas.

Prayer in sickness. Arndt.

Prayer of thanksgiving and repentance after salvation from many a danger. Shimmer.

Prayer of Christian soldiers in community to speak. Riegian prayer book.

Prayer of a soldier for his loved ones at home. Cubach.

Prayer of the relatives at home for the soldier in the field. Cubach.

Prayer in fear of death. Luther.

Three prayers in agony. Arndt.

Prayer for peace. Luther.

The Little Litany.

VII Intercessions.

Prayer of Christian women for a woman in need of children. Bresl. Gesangb.

Prayer of a mother for her infant. Scriver.

Prayer of one who shall be godfather. Facilides.

Prayer of parents for their child who is traveling. Heavenly bride k.

Prayer for a son who is a stranger. Haas.

Prayer for a sick child. Haas.

Intercession of small children for their father on the journey. Matthesius.

Prayer of pious children for their parents. Arndt.

Prayer of the children for their father who is traveling. Riegian prayer book.

Prayer of pious children for their sick father. Albrecht.

Prayer of the godparents. Cubach.

Intercession for the confirmands. Schwarzburger Agende.

Prayer of a householder for the servants. Cubach.

Prayer for the sick in general. Habermann.

Prayer for a sick man. Scriver.

Three intercessions for a possessed man. Extinguisher.

Prayer for a person possessed by Satan. Luther.

Prayer for a sick contested person. Luther.

Prayer at a funeral. Shimmer.

Prayer of a listener for his pastor. Albrecht.

Prayer of a parishioner. Habermann.

Prayer for righteous preachers, especially to pray in vacancy. Habermann.

Prayer at the Bible Festival. Arndt.

Prayer for missionary lessons. Habermann.

Prayer for the church. Shimmer.

Prayer for the Christian Church and against her enemies. Luther.

Prayer against the antichrist and pope to Rom with his appendix. Luther.

Prayer of faithful teachers and preachers at pastoral conferences. Luther.

Prayer for constancy and preservation in the beatific Word at the close of pastoral conferences. Luther.

Prayer in church meetings. Habermann.

Prayer for the church in congregational meetings. Israel's comfort and joy.

Prayer for peace in the community. Shimmer.

Prayer for conversion of the deceived. Habermann.

Prayer against atheism and epicurean certainty. Shimmer.

Prayer for the married state. Habermann.

Prayer, when one is in the habit of electing new authorities. Cubach.

Prayer for the secular authorities. An ancient prayer book.

Prayer for the prosperity of the fruits of the land. Prayer book of Prince Christian the First.

Intercession for the benefactors. Habermann.

Intercession for the enemies. Prayer Book of Prince Christian the First.

Heartfelt prayer and groaning for the future of Christ. Zeämann.

VIII. Prayers of Penance, Confession and Communion;

IX. Catechism prayers; X. Weather prayers;

XI. Cross and emergency prayers:

Prayer in great weakness of faith. Albinus.

Complaint for lack of devotion in prayer. Scherertz.

Prayer in anguish and anxiety of heart. Scherertz.

Prayer in great anguish of sin. Albrecht.

Prayer after a deep fall into sin. Riegian prayer book.

Prayer in temptation to despair. Prayer Book of Prince Christian the First.

Refuge to Christ in the distress of sins. Luther.

Another prayer. Luther.

In great melancholy and sadness of mind. Scherertz.

Prayer when one is challenged for eternal oversight. Albrecht.

Prayer in satanic temptations. Scherertz,

Short prayer against Satan's murder arrows. Shimmer.

Thanksgiving after overcoming temptation. Embdenius.

Prayer in case of danger of seduction. Habermann.

Prayer for innocent (prisoners) persecuted. Cubach.

Prayer of the displaced and persecuted. Arndt.

Prayer of a Christian who has to live among misbelievers. Dilherr.

VIII. Prayers of thanksgiving and praise; XIII. prayers for the sick and exiled, including a rich collection of biblical words of comfort, as well as songs and song verses.-

The pre-printed "Verzeichnis der Ueberschriften sämtlicher Gebete" and the attached, precise, alphabetical subject index" will greatly facilitate the use of the book, despite its great richness.

The enclosed "Hausgesangbüchlein" with its 106 excellent hymns is also available in a special small format, so that each member can get hold of the text of the hymns to be sung at the home service. The melodies that are not already in our melody booklet are printed separately.

To show the size and clarity of the print, here is the first prayer:

1. for true devotion.

O Lord, because thou wilt and hast commanded me to pray, and to come unto thee, I will come, and bring enough to pray, and the very thing that hindereth me most, and driveth me back from thee, which is my sin that lieth upon my neck, and oppresseth me; that thou wouldest take it from me, and forgive it, for Christ's sake. Amen.

We close our announcement with the wish of the aforementioned pre-reminder: "May this treasure of prayer become a real treasure for the souls of many who are eager for salvation, and may the prayers who make use of it find it so useful.

Prayer against fear during eerie haunting. Shimmer.

Prayer against the slanderers. Haas.

Prayer when children are sick. Luther.

Prayer of a poor imprisoned sinner for forgiveness of sins. Cubach.

Prayer of a criminal who has been sentenced to death. Cubach.

Three prayers of a man sentenced to death in the last hour. Cubach.

Prayer of a poor abandoned orphan. Shimmer.

Prayer in Armuth. Arndt.

Comfort in poverty and lack. Luther.

Prayer for overcoming in all distress. Luther.

Prayer of an oppressed person for the sake of currency. Luther.

Prayer of a Christian involved in a lawsuit. Shimmer.

Prayer in loss of temporal possessions. Cubach.

Prayer in danger of fire. Olearius.

Prayer in great water distress. Shimmer.

Prayer when one is crippled. Shimmer.

Prayer in great distress and danger. Facilides.

Another. Luther.

Another one. Luther.

Another one. Luther.

Prayer in great repugnance. Luther.

Another. Luther.

Prayer in dear time. Zcämann.

Prayer in contagious pestilences and dying runs. Riegian Prayer Book.

Prayer of one who can flee for the sake of office at the time of the pestilence M,t. Luther.

When not bound, but at pestilence's and death's time dodges and flies. Luther.

Prayer in time of war. Facilides.

Another. Luther.

Prayer for peace in time of war. Luther.

Prayer in general punishments and land plagues. Luther.

Another. Luther.

Prayer for patience and overcoming. Luther.

The Litany, or humble intercession for the general distress of all Christendom. Pancratius.

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that they may not only repeat with mouth and heart the prayers contained therein, and present them to God in the name of JESUS CHRIST in true faith, but also learn from them, and be inflamed, to pour out their hearts praying, resting, praising, and giving thanks, even with their own words, before the throne of grace."

B.

Dear Mr. Lutheran!

A great and distressing lack of "human dignity" has made itself felt among the Germans in Sari Francisco. A "dark monkish direction," probably still from the first resettlement of Spanish monks, is spreading more and more, so that "light, enlightenment" and the said "human dignity" are diminishing more and more, and are in danger of almost falling off their feet. The "First German Lutheran Protestant Congregation" (a curious title for the gentlemen entrepreneurs) has now taken care of the great need of the Germans there, and wants to break the way for the "religiousness worthy of man alone" among them again, so that they may once more attain to the highly necessary three pieces: light, enlightenment, and human dignity, and bring down the dear beer not like stupid unenlightened squirts, but with understanding, decency, and religiousness. She has therefore turned to Doctor Dulon in New York, who already had to go bankrupt with his "Human Dignity" in Bremen, as he could not sell it there, and is now doing his business - hopefully with more success in New York, - and he has now sent her the desired article in Mr. Hansen's and recommended it to her in the best possible way, who will probably get it going, and set the Germans straight again. Since the matter is important, however, and we Germans often neglect the most important things, the aforementioned community is calling the attention of all Germans, especially here in America, to their real task and duty by means of the following appeal, which happened to come into my hands.

Since you, dear Mr. Lutheran, as befits you, also think highly of "human dignity," and since it is certainly important to you, as a philanthropist, that our dear countrymen regain their lost "human dignity," perhaps you would not be averse to including the "Aufruf" in your esteemed newspaper, and thus to support the just claims which light, enlightenment, and human dignity have to make on us Germans.

By the way, I remain your old friend Hans in quite a devotion.

Call.

After it had long been a deeply felt need to have a preacher here in Sau Francisco who would teach Christianity in a sensible, liberal manner that would be adequate to the issues of the day, the congregation believes that in its preacher, Mr. Hansen, who arrived here only last week - and who was born in Sau Francisco - there is a need for a preacher who can teach Christianity in a sensible, liberal manner that is adequate to the issues of the day.

Dr. Dulon in New York to the best - to have found a man who will counter the prevailing direction of a time long past and outlived in a manner that is as thorough as it is decisive. The undersigned congregation therefore considers it its duty to call the attention of the German public, to whom light, enlightenment and human dignity are worth more than an empty, incomprehensible ringing of words, to the fact that it is now the task of all Germans to work unitedly and vigorously for the prosperity of this cause. It is the mission of the Germans in America through solid thoroughness, to set a dam against the dark and monkish trend that is spreading more and more and to break the way for a religiousness that is worthy of man alone. Since the education of young people is a very important moment for the development of a free, sensible spiritual direction, the next meetings will discuss the most appropriate means for organizing such an institution.

Also, the congregation has been in contact with Messrs :

Ch. Koehler, Montgomery street, No. 626; H. Hoefer, Clay street, No. 888; A. Fenkhausen, Kearney street, No. 308; A. Wohlgemulh, Mvntgomery street, Meyers Hotel; L. Schneider, Mason street, near Broadway; I. Kramer, corner of Greenwich and Dupont streets,

Lists are laid out in which those who wish to become members of the congregation may enter their names.

The First German Lutheran Congregation,
Greenwich Street, San Francisco.

To the ecclesiastical chronicle.

What the united "Berlin Society for the German Evangelical Mission in America" (Wisconsin Synod) holds up to its emissaries in an appeal to induce them to serve the church in America "be it for life, be it for a shorter series of years": "The individual consistories, in agreement with the Reverend Supreme Church Council with most grateful willingness, grant our emissaries ordination to the preaching ministry before their departure, and reserve for them the employment in their home province for five to six years against proof of an impeccable conduct of the ministry. The connection with the home church is maintained by annual reports to the respective consistory.

The undersigned association grants its clerical emissaries the costs of the passage and journey and refers them first to the president of the Lutheran Wisconsin Synod (at present Pastor Bading, at present working in Germany for the seminary of his synod), who discusses with them which of the pastorless congregations should first be provided for. The support offered is sufficient everywhere, even if it varies greatly according to the size and circumstances of the congregations, so that the marriage of the clergy is not only possible, but for some reasons even desirable.

B.

Church News.

After the candidate of the holy. After the candidate of the holy preaching ministry, Mr. Oscar Schmidt, had received and accepted a regular profession from my previous congregation in Terre Haute, Ind., he was ordained by me on the 13th Sunday after Trinity by order of the Reverend Presidium of the middle district of our Synod, with the assistance of Pastor Seuel, in the midst of his congregation, according to the order of our Agenda, and inducted into his ministry.

JESUS Christ, the Archpastor of His churches, grant this His underpastor rich blessings in ministry for the salvation of many souls.

H. W. Rincker.

Address: Usv. 8. 0. Keümiät,

^601'6 Hwuts, Inä.

For your attention

for the

next assembly of the Allst. Ev.-Luth. Synod of Missouri, Ohio n. a. St., on **Wednesday, the 19th day of October, 1864.**

God willing, the General Synod of Missouri, Ohio, &c. St. will meet at Fort Wayne, Oct. 19, 1864. The congregations and preachers belonging to the Synod are reminded that at the next Synodal meeting a vote will be taken on the change to be made in the office of General Praeses, as well as on some changes in the Synodal Constitution, according to the "New Instructional" published in the "Lutheran" Vol. 19. No. 25. "L. Synodal Report 1863 pag. 66 fg.

Furthermore, according to Synod resolution pag. 97, 3.4. the following items are to be presented to Synod for discussion or resolution:

- 1. a regulation concerning the period of study in the practical seminary for preachers and in the school seminary.
- 2. parochial system.
- 3. election mode.
- 4. plan for the establishment of a synod of delegates, ok. pag. 103.

A paper will be presented to the Synod by the Eastern District Conference: "Preservation and propagation of pure Lutheran doctrine and practice among that part of our posterity in which the German language is likely to be unfortunately displaced by English."

Those who wish to submit other matters to Synod for discussion shall submit them to the General Praeses four weeks in advance, and only exceptionally on the day of the opening of Synod. V, A.. § 4 and B. § 9 of the new Constitution.

It is to be hoped that, in discussing the items of business that need to be settled, due brevity will be exercised, so that there will be plenty of time left over for the discussion of "the right form of a 2c."

Fri, Wyneken.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, meet at the **Wednesday, October 19,** at Fort Wayne, Ind. to commence their sessions. The pastors entitled to vote do not want to forget to submit their parochial reports of the year 1863 in such a way that the marginal glosses that have unfortunately! still been necessary in the synodal report can finally be omitted.

J. A. F. W. Müller, Secretary.

Friendly request.

All members of the Synod, as well as any guests, are hereby kindly requested to indicate by October 9 at the latest that they intend to attend the Synodal Assembly. The dear brothers in office are especially requested to note at the same time whether they are accompanied by a deputy or not. This request is made so that we can gain an overview of the number of visitors for whom space can be provided.

Fort Wayne, September 12, 1864.
W. S. Stubnatzy, Pastor.

Please.

The recent arrival of 8 persons assigned to us by Mr. Brunn has resulted in a rather significant deficit in the travel fund for pupils of the German School Seminary. We also have to cover the travel expenses from New York to Addison for two other pupils who are expected from Germany in November. The dear congregations who have not yet contributed to the above fund are kindly asked to take this to heart.

At the same time I would like to indicate to the dear women's associations within our Synod that, in view of the considerably increased number of our often poor pupils, gifts of love, consisting of bedding and body and bed linen, would be very welcome. Smaller packages could be delivered to me in Fort Wayne at the time of the Synod meeting there.

Addison, Ills, 23rd A. Selle.
Sept. v. 1864.

The Lutheran.

Second edition of the first three volumes from 1844 to 1847.

The so urgently expressed wish of many later subscribers of the "Lutheran," to come into the possession also of the first volumes of this periodical, which were long out of print, has been fulfilled by Aug. Wiebusch and Son.

complied with. Since the first three volumes were published in different formats, the publishers have now brought all three volumes into the same form and, with beautiful printing on good paper, they form a volume bound in half-frank at the price of \$3.25. The printing is completely unchanged. - Thus the readers of "Lutheraner" have the opportunity to read the first fresh, lively, strong testimonies of this journal for Lutheran doctrine and life and to be refreshed by the faithful love for the Lutheran Church, which was misunderstood and challenged by all sects and false brethren, especially in those days. B.

Genuine evangelical interpretation
the
Sundays and feast days - Gospels of the church
year,
translated and extracted from the harmony of Chemnitz,
Leyser and Gerhard.
Volume 4.
Contents: Interpretation of the Protestant pericopes
from Trinity Sunday to the 18th Sunday after
Trinity.

With the Lord's help, the fourth part of this excellent work has now been completed, and the enterprising publishers A. Wiebusch and Son have not spared the great expense, even in this enormously precious time, in order to serve the church in its part. Whoever knows the work will agree with us when we say that it far, far surpasses all recent homiletical aids in thoroughness and anointing. Where are now theologians like Chemnitz, Leyser, Gerhard!-This fourth volume, bound in half-French, will be sent promptly to the purchasers on sending in \$1,50, and if sent by mail, 22 Cts. for postage extra. All three books indicated in this "Lutheran", if ordered early, will be brought postage paid to Ft. Wayne for Synod meetings. B.

Receipt and thanks.

For the travel fund of the general praeses
received from the municipalities: WolcottsvilleT6.10
Boston2500
Mr. Pastor Ernst's congregation in Canada paid for the trip from
Suspension Bridge and back. Ms. Wyneken.
For poor students
Collected by Pastor Fr. Schaller zu Red Bud at the wedding of
Pastor Burgdorf \$5.35. - As a thank offering from the wife of Heinr.
Wclge by Past. Dörmaun \$5.00. - From the congregation of Pastor
Eirich \$8.00.
For the newly arrived pupils of Pastor Brunn from
Germany
by Pastor Fr. Schaller collected on Ch. Gubert's infant baptism \$2.70. B.
rr. Travel allowance for the seminary pupils of Germany:
By Past. Trautmann, collected at Mr. Stege's wedding . \$7 55
Schliepfiek's parish 5,50

Received:

By Patt.Cock'S Parish 10.00
By Past. Miracles, from his Young Men's Club 13.60
d. to maintain poor pupils:
By Mr. Wm. Leseberg, Addison 2.00
Mrs. Kornhaus, Addison, \$1.00 Silver(2.30) 3.30
and \$1.00, Addison
" F Grey,
5.00
By Prof. Lindemann2400
By H. Fiene, Addison, 2.00
By N. N., Addison 15.00
From theCommunityof Fort Wayne (for Fechtmann) 10.00
in Boston, 10.00
" W. Stünkel, Addison, 2.00
derGemeinein Logansport, Ind. (for Ködrl) 27.00
" in Peru, Ind. (for code!) 11.65
Past. Schumann'S Communities in Noble LDe
Calif Co, Ind (for miller) 25.00
Addison, Ills, Sept. 23, A. Selle.
v. 1864.
The following books are in stock at the bookstore of L.
Dolkening, St. Louis, Mo:
Lassenius, Dr. Joh., 82 Consolations \$1.00
Layriz, Dr. F., Choral Book for Church and Home-- 2.25
The same shot through with note paper.... - 3,50
Small Missions 0,20
Heshusius, Dr. F., Who Force, Fug and Law
to call preachers ? 0,15
Stier, R., Polyglot Bible, New Testament-- 6.00 Graul, K., The
Christian Church at the Threshold of the
Jrenaeae Age 2,75
New Testament, Greek and German 2,75
Kie sew ctt er s, Dr. L., latest complete
Dictionary of foreign words 6,25
Orgel spiele b n ch. A collection of church classical organ pieces
by Kocher, Silcher and Frech- 8,75
Kaltschmidt, English-German and German-English Dictionary-5
.....,50
Antiquarian Works.
Luther's Works. Altenburg edition 70.00
Walch's disputes inside and outside the
Lutheran Church, 10 volumes27 00
Walch Philosophical Lexicon in 1 Volume 4.00
The Same in 2 Volumes 6.00
The same in 2 volumes 7.50
Joh Gerhards loci ttreolox-iel85 00
Seckendorf's Instoria Dutderunismi 7.75
The German edition 8,00
Brockhaus, Conversationslexicon, small edition 14.00 large
edition40 00
Libra Hlustrst-t by Calov 30.00
SchellerS Latin-German Lexicon-- - 6.50
Paul Gerhard's picture 0,80

Changed addresses:

Hov. 8. 4V. Children
Zlwld^vills, Stiels 6o., Ill,
Istov. <1.
your ok kev. k. Hupproelit ^,rebidulä, l^ulton
Oo., 0.
II. Hoeltor,
ears ok OsorZs 4Vllner, No. 464, 9tü 8tr.
4Ve8t, botv. V & K.
4Va8ÜinZton, v. 6.

For your kind attention!

The undersigned request to deliver all books ex
schicnen at the same on presentation postage free M next
general synodal - assembly j" Fort wavne, and ask for
timely sending of the orders. Aug. Wiebusch and Son.
Letterbo^ 3075, Gt Louis, Mo.

Kb" Due to lack of space, more receipts could not be included.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Volume 21, St. Louis, Mo. the 15th of October, 1864, No. 4.

(Submitted.)
 All the Lutheran readers and all the Lutheran
 Christians in and out of the
 Missouri Synod.

Beloved brothers!

It is hereby brought to your remembrance that for the past five years there has existed within our Synod a so-called Luther Association. It was founded in May, 1859, during the meetings of the Western District at Addison, Ill., with a true zeal, endowed with rich gifts, especially on the part of the Addison congregation members, and has the purpose to print complete writings of Dr. Luther and to give them into the hands of our Lutheran Christian people, so that they may get to know the man of God from his own mighty speech and strengthen and refresh themselves in these slack times by his pithy, powerful exposition of heavenly truth. Every one who pays in 50 cents is a member of the Association for one year, and receives in return all that can be printed in that one year as you well know, we have often encouraged you to take for the money loused in. At our last general synodal meeting "un was found that within four years the people number of members of this beautiful association had dwindled quite dangerously. Instead of the ten thousand subscribers in the first year, there were only five thousand in the fourth. Truly a bad honor, a sad testimony of poverty for us German Lutherans in America!

But what is to blame that our Lutherverein does not now number at least twenty thousand members? Is there a lack of Lutheran people? No; the country is full of them. Or is there a lack of money? Neither; God has blessed us here with earthly goods and is blessing many thousands of us even now in the midst of the misery of the bloody civil war. What is lacking? - think a little, you fathers and mothers and young men and maidens, have money enough, or at least half a thaler a year spare, - what keeps you from becoming members of the Luther Society and procuring for yourselves the delicious pearls of Lutheran writings?

The Synod said in its report a year ago that we pastors were to blame because we had omitted to give them a glorious enterprise the eloquent and fervent though they are but wretched hunchbacked dwarfs. "No time" is one, "no money" another. Let us look at these two monstrosities a little in the light. You say: I have my Bible, my catechism, my hymn and prayer book, that is enough for me, I cannot read more because I have no time, and I do not need more. I answer: That's right, my friend! These are books that no Lutheran household should be without, they must be there to be used, and to be used as diligently as possible.

I hear well what many of you answer. I see two dreadful monsters of excuses striding along in a mighty manner. On high stilts they come near to seem giants, but they are but wretched hunchbacked dwarfs. "No time" is one, "no money" another. Let us look at these two monstrosities a little in the light. You say: I have my Bible, my catechism, my hymn and prayer book, that is enough for me, I cannot read more because I have no time, and I do not need more. I answer: That's right, my friend! These are books that no Lutheran household should be without, they must be there to be used, and to be used as diligently as possible.

Time must be made for this, God also gives time for this. What is to be censured here is merely the shameful lie in every profession and profession, if one only knows and hypocrisy of so many who have the time and the how to use time, the noble gift of God, properly and abundance to read one or more newspapers daily with all wants to run out of it. When Lutheran fathers and diligence, or even - often deep into the night - to feast on mothers have the Bible and prayer book lying under the the devil's filth of slippery light novels and novelettes, and dust, let the catechism grow moldy or tear, and take the who, nevertheless, want to make the one who offers them hymnal out of the corner at most once a Sunday, instead a Christian teaching paper or a good book know that they of using these books with their children and household have no time to read it. If, however, my dear too-busy members every day, at least in the morning and evening, friend, you are not one of those who, however much they and then want to come up with the lame, pitiful excuse lie and pretend, in a certain sense also speak the truth that they would not have had time to read them, they and in fact have no time to read anything spiritual and would not have had time to read them, If they then want to divine, because they waste their precious time reading to come up with the lame, pitiful excuse that they have either too many worldly things or (what is even worse) no time, then they may see what they will answer the unworthy books; if, on the contrary, the lack of time in Lord Jesus on the last day, when he asks them whether your case is correct, - well then, listen to my they also, as righteous household priests, have brought Second question: If you don't have time to read up their children in discipline and admonition to the Lord, Luther's writings yourself, don't you want to buy them for and have sanctified and governed their house with their children?

Word of God and prayer, and have made it a true house Sieve, if your children are now already old and of God. So, dear Christian reader, if you really cannot intelligent enough to do so, they could already read them read anything else besides the above-mentioned books, now, could read something from them to you and your if God has placed you in your profession and position in family - perhaps even at your work - now and then, such a way that you have no time to read anything else, especially in the evening, and don't you think that this except at most a Lutheran magazine, then I also say: would be a better use of their free time than if they either Bible and prayer book, catechism and hymnal are roamed the streets with all kinds of useless idlers, or read enough for you; only read and use them quite diligently all kinds of useless stuff from godless newspapers and with your own, then there will be no lack of counsel and slippery books of entertainment? If, however, your comfort in life, suffering and death. But I would still like children are still too young and unintelligent, you will save to give you something to consider, namely three things, Luther's books for them until they are old enough to two questions and one good piece of advice.

The first question: Is it also true that you have no valuable legacy. Believe me, it is truly not the worst inheritance if you bequeath a collection of selected

Many a one says: I have no time to read this or that Lutheran writings to your descendants! They are more good paper or book that is offered to him, and yet finds precious than many thousands of pieces of gold and time enough to read one, or even two or three political silver. No interpreter has brought to light from the deep papers every day, German and English. Are you one of well of the divine word such rich treasures of wisdom and them? And if you are one of them, can you come before knowledge of God and his ways and works as Luther, and God with a calm and cheerful conscience and say: Dear no one introduces the reader to the right understanding of God, I beg you to excuse me that I read little or even of the Bible as deeply as he does. By his simple and yet nothing of spiritual and heavenly things, I need the rest profound, his powerful and yet sweet interpretations, of my time for reading newspapers? And do you Luther makes the Holy Scriptures a true pleasure garden seriously hope to find excuse with that? - That I mean to full of beautiful flowers and fruit trees for the common say that a Christian may not read a secular newspaper man, in which one can walk with a true joy of heart, does not occur to me, nor will the sensible reader trust refresh and strengthen oneself, refresh and invigorate me. No, a Christian may not only, but should even, oneself. - If I were to give wealthy fathers and mothers, concern himself with current affairs and world events and in general all those who can spare the money, a and inform himself about them, partly because they are a piece of good advice, it would be this: Take not only one signs of the times, to which he, as a Christian, must keep copy of Luther's writings, but as many copies as you have a watchful eye for the sake of the last day, which they children, announce, and partly because, as a citizen, especially here, where he governs the country, at least some knowledge of the political circumstances and conditions of his fatherland is indispensable to him. Who would therefore want to blame him if he, by reading it

so that you can give and leave one to each of your dear children. The little bit of earthly gold that you would have to spend on it would truly be quite insignificant in comparison with the heavenly gold, the gold of worthiness, which you would buy for your children with it. Yes, if you yourselves, together with them, were to grow fond of Luther's books through diligent use, if you were to read into them and live into them, if you were to transform them, as it were, into sap and blood, you would have to confess after a time and with joy that you had a treasure in them that could not be paid for with gold at all. Incidentally, the thought just expressed is not new; individual old members of the Lutheran Society have already thought of it and have also carried it out, that is, they have made all their children members of the Society. But so far these are only individuals, and their example is commended here, so that it may soon find many imitators and that in the future one will no longer have to ask wistfully: Why are there still hundreds in our congregations who could pay for two, three, and more copies, and do not even order a single one, and let all the encouragement of their pastors and other members of the association go in one ear and out the other? -

Now thirdly, the good council.
It is thus, If thou hast no time, take thou time. Marvellous advice, sayest thou. How shall I begin? - I will tell thee straight, but mark, and take it to heart. May your office and business, in which God has placed you, be what it will, may it call you much or little from the circle of your family, there are nevertheless certain times every day when you are together with wife, child and servants in the house; namely, in the morning, at noon and in the evening. So it is at least as a rule, and individual exceptions, which do exist, do not annul the rule and cannot prove the opposite of what I want to say. Now I take it for granted that your house is a house of God, that is, that the dear word of God and prayer dwell in it. You pray together before you go to bed and when you get up. Neither do ye go to the table, as swine and other unwise cattle go to the trough, but enjoy your meals with prayer before eating and thanksgiving after eating. You also read at least one or two chapters of the Bible every day. It would be dreadful to think that there should be a Christian house in which all this was lacking, in which there was nothing at all of the Word of God and prayer! Your house, then, like every Christian house, is a house of prayer; everything, waking and sleeping, eating and drinking, going in and out, is sanctified by the word of God and prayer: well, then, once a day, after the meal, when you are all sated and sitting around the table, take ten minutes or a quarter of an hour and read

read a few pages from Luther's writings to your family earn their daily bread with scanty need. - But, but! how! the strengthening and comfort has flowed into your and do this regularly every day, or as often as possible, few are there among you who "have no money," really so heart from them, then well! Now stir yourselves and and do not always think of the disgraceful, at least in the poor in money that they could not spare half a thaler encourage your fellow believers so that they also sense of the mammon-servants and angry speculators, year! The best proofs of this are examples. Whoever purchase these books. You preachers and American saying: "Time is money", and do not always looks at the tawdry state of many wives and daughters, schoolmasters, do not tire of recommending, stand so dangerously on the verge of work, - and what for example, does not easily get the idea that the purse encouraging, and inciting again and again, and do not does it matter? In this way you can read throughout the of the householder has consumption. Whoever looks at close heart if people do not immediately enlist in droves year not only the couple of volumes published by the your houses and fields and lots and businesses is hardly for the association! You know before many others...: Luther Society, but also many other things for your own tempted to exclaim: The poor wretches! how miserably Good things take time, and with the harvest wagon one and your whole family's edification. Now put your hand they must eke out their existence, how scarce the money does not drive immediately behind the sowing!

on your heart, dear friend, and tell me sincerely and must be with them! And why can many of you pay for Certainly, if we all do our duty, our shamefully honestly: Couldn't we miserably lazy and reading-lazy one, or even two or more daily newspapers, one of which degenerated Luther Association can again become great much-busy Christians of these last sorrowful times all costs more than the Lutherans, the evening school, and and strong, greater and stronger than ever before; if we together take many, many quarter hours of time, if we the Luther Club put together? all stir ourselves a little and stand up for a good cause only wanted to?

Shall I now tell you briefly and succinctly what I really think of such sayings: "I have my Bible, my catechism, my hymn- and prayer-book, that is enough for me, I cannot read more, because I have no time, and I do not need more,"? I consider them in many cases "lazyFishes, for although there are true, righteous Christians who make diligent use of the books mentioned in the house, and for various reasons can really read nothing or little more besides them, even with the best will in the world, yet experience teaches that just the most zealous readers of these necessary books, and especially of the dear Bible, are also the most diligent and zealous readers of other Christian writings, especially of Luther's, when they have first become acquainted with them, because they well! because they feel how much they need a good manual for the right understanding of the Holy Scriptures and what an excellent manual they have in Luther. The eager newspaper readers and restless businessmen, on the other hand, who have no time to read a good Christian paper or book, usually also have no time to take Bible and prayer book to hand. We come to the second excuse. It's called "I have no money." I can make it short with that one. If you have no money, you can certainly not spend any, not even for the Luther Society, that is certain; for where there is nothing, even the Emperor has lost his right, even if it were the Turkish or Russian. It would be foolishness, unkindness, impudence to demand of a poor widow or a frail beggar, who are supported by the charity of the church, that they should join the Lutheran Society and pay annually the half thaler that they do not have. Here it would be love and in the right place if the rich and wealthy in the congregations would also take care of such needy people to the extent that they would provide them with some spiritual food in addition to the physical food by paying for a copy of Luther's writings for them. I also exclude those who, in spite of all the work they do.

What might be behind it, if people, who can spend money in abundance for house and farm, field and cattle, finery and state, can say, as soon as one offers them a treasure, like Luther's writings, and that for a true begging price, that they have no money? Yes, what might be behind this?

Finally, dear Lutheran fathers and mothers and young men and maidens, who are not yet members of the Lutheran Society and who are reading this, do not get angry with me and do not grumble about the fact that I have "pulled one over" on your old Adam here and there. What I have reproached you with, I have also reproached myself with; for you know that a preacher is, also a poor sinner and has to struggle with the old Adam as hard as you do. From the Bible and the Small Catechism you are also well acquainted with the fact that the old Adam is not merely to be "one up" now and then, but is to be crucified, drowned, and die with all his sins and evil lusts. Therefore, away with all grumbling and grumbling - that only comes from the old Adam again! fresh to the work, put your hand to it, pull out the purse, and the mammon, so that our beautiful Luther Association may revive, grow, and spread throughout our entire German-American Lutheran Church! You members of the Association who have read the first ten volumes, tell your brethren what delicious treasures are contained therein! Who among you does not still think with joy of the glorious instruction on the Holy Supper and the masterly instruction to pray rightly to "Master Peter, Barber," in the first volume? Who would not have read with true heart's delight the tremendous sermons on the resurrection of the flesh in the second volume? To whom would not Luther's delicious letters have been a veritable feast of hearty delight and refreshment? To whom would not the interpretation of the Sermon on the Mount begun in the last volume, this masterpiece of Luther's, have shed a wonderfully bright light on this sermon of our Lord Jesus Christ? So you members of the association, you have already lifted up and looked at the treasures of wisdom and knowledge in Luther's writings a little, and you have already seen them.

writings can be brought into thousands and thousands of Lutheran hands and hearts, and thereby an incalculable blessing can be brought about. There lies before us a field of seed which we are all called to cultivate and which promises an immeasurable harvest, let us well consider that! In addition to the Bible translated by Luther, the wonderful hymns and the Small Catechism, it was Luther's writings that made such steadfast and brave Christians three hundred years ago, who for the sake of Luther's teachings, because they are Christ's teachings, gave everything, body and life, goods and blood, to them; If we Lutheran Christians want to become lively, strong and firm in these terrible times of spiritual sluggishness and drowsiness, we must take Luther's writings into our hands and hearts again as a guide to the holy Scriptures and divine truth. Happy are we if we are diligent in reading, studying, and spreading them! The fruit will not fail to come, just as it did not fail to come in the blessed time of the Reformation. But shame and disgrace on us rich Americans, if the beautiful and beneficial enterprise of the Luther Association, which we have begun, dies and spoils because of our indifference and addiction to sleep and because of our avarice, and if we give it up to the grave!

One who knows Luther's writings and preaches from the same.

It's starting to become light with some Methodists.

We find in the "Christian Messenger," a Methodist paper, the following on "rapture:" - "We are not at all afraid to make the assertion that a great majority of the cases of unconsciousness which follow great religious joy are nothing but an acquired disease, just as much as hysteria or other similar complaints peculiar to the female sex, the origin of which is in the nervous system. It is a reliable fact that a man who is "free from all righteousness," can disguise himself in these particular revelations so accurately that

the deception is not easy to detect; and so even alf the spiritual organization is strained to its utmost sincere seeker of salvation may innocently be similarly affected by means of a sympathetic influence. Consequently, the fact of the mere presentation of supernatural "apparition" satisfactory to the person manifested in our day, it is, we repeat, nothing but a pretence or accident of a nervous complaint, and as such should be avoided and, if possible, entirely eradicated.

But, someone may say, his experiences are diametrically opposed to our argument, and he himself has had the most extraordinary revelations and phenomena, and consequently all logic on earth is insufficient to convince him that it is only delusion. We do not ask what astonishing stories a man may tell of the wonderful sights he has seen, of his visits to the regions of the blessed, of delightful harmony and splendor, of inexpressible pleasure of the senses and feelings, if by some over-excitement occasioned on the spiritual functions - a particular deep exaltation of thought, for instance, or an overwhelming excitement of mind or feeling, be produced, and he have nothing else to base his faith upon, he is deceived.

After many occasions of personal observation and careful consideration, we have come to the conclusion that a great number of the seekers after salvation who "pretend" to be at meetings are deceived for want of proper instruction as to the important and mysterious work in which they are about to engage. They have an idea that one must struggle to enter through the narrow gate, that the kingdom of heaven suffers violence, and do violence to snatch it away. In consequence of the erroneous notions they have of these passages of Scripture, they then begin to exert their bodily powers to wrest the kingdom of heaven to themselves by all force, and because they are not lacking in ineffectual counsel, they also learn that they should be satisfied with nothing less than a complete such "breakthrough." They strive to have an experience similar to others, such as having an extraordinary sensation and hearing phenomena. - The excitement of singing melodies, with certain accompaniments, produces a similar sympathetic effect on the imagination and feeling. He "wrestles" with all the forces of his body and mind, and after a longer or shorter duration, according to the individual's capacity to hold on-both the physical and the emotional-both the emotional and the mental.

religious matters than in any other. The middle course is always the safest. The manifestation of a high degree of zeal and fervor in devotion cannot rightly be branded with the name of enthusiasm, but is, on the contrary, highly commendable and unobjectionable. But any exaggeration of the mental functions or imagination to produce certain feelings, or any endeavor with the intention of working oneself into a religious excitement, is undeniably a violation of the immutable laws of God and nature.

Dr. J. S. Schelmer."

(Sent in by Prof. Cr mer.)

Mission Trip Report.

The members of our dear Wisconsin Conference have long been anxious to visit the region of Lake Superior, which belongs to the State of Michigan, where so many of their former church members have moved and from where they have repeatedly received requests to visit. This summer they asked our pastor J. J. Hoffmann to undertake a trip there. He also found himself willing to do so, set out on foot on Aug. 8 of this year, happily covered the long, weary and perilous way under God's protection, and gave me the following report about his arrival at the place of his destiny and his work there, which I believe I must share with the dear readers of the "Lutheran".

"At last I got to Rockland Monday at noon, in which city are the Rockland, Minnesota and National Mines.

Shortly before my departure I had heard that there was a German preacher in Minnesota (now called Rockland); it was also claimed that he was Lutheran. If everything had not already been ordered, this could have induced me to postpone the journey and first make more inquiries; but as things stood, I had to make the journey now; moreover, I knew that he was not from our synod and that therefore our former parishioners would not be served by it. I first asked my host about this preacher, who was a finely educated man, an old soldier, and had served in Italy and France. But now he was on his deathbed. He had been struck by a blow at the top of the stairs, fallen down, and from then on had completely lost all feeling from the chest down. Although no one was supposed to disturb him, in such a state he needed me to talk to him all the more. I soon found that he was also one of the poor people who have lost their faith through the baseness and shameful avarice of a large part of the so-called clergy in Germany. Through one of them he had been robbed of his entire paternal fortune of about 30,000 Thalers.

den. When I asked him if he thought that what was written in God's word was true, he would only say that he had made up his own ideas. But he suffered me to preach the law and the gospel to him again and again, as best I could, between the conversation, and though he answered nothing, one tear followed another.

He also told me about the pastor and had me led to him. He was a pupil of the Mission Institute in Basel. That he was therefore not a Lutheran could not surprise me. But he gave his consent to the fact that the Basel Mission Institute was actually an absurdity, since, for example, it must say to the reform-minded as well as to the Lutheran and un-reform-minded pupils when they send them out, and says: "You may have different convictions, but let each of you use his own; it is all of the Holy Spirit, and therefore act and live according to it. It is all of the Holy Spirit, and therefore let each one act and teach according to his own convictions. The institution also has no confession whatsoever that would be Lutheran - not even Luther's small catechism is practiced there, not even the Augsburg Confession. It has fallen completely into the current of the spirit of the age and wants to train people who are to preach only "Christ," as if that were possible without preaching his doctrine completely and loudly. And from such an institution the Michigan and Wisconsin Synods get their preachers and yet want to be called Lutheran, although their pastors from the institution do not know the symbolic books of the Lutheran Church and thus its doctrine at all. From this I showed him how the Michigan Synod, to which he belonged, could not be quite Lutheran. This also he admitted, and seemed to have a desire at all to become quite Lutheran. I told him I would not preach in Rockland and asked if he did not know anyone there who had formerly been in our congregation, to which he replied in the negative. Later, when I returned to Rockland, I could not understand, from what I learned, that he was not aware that there were many Missourians there. Tuesday morning I rode the Stage 12 miles to Ontonagon, quite a town on Lake Snperior, to which the pastor in Rockland made no claim. I asked a Lutheran there and happened to meet him as I was getting off. He was holding an inn and pouring beer at the same time. It was otherwise quite a noble man, but he said at once, "There will be nothing to be done here; I guess the people won't come. I don't go to church either, but my wife and some other women like to go." Another said, "Prischter? go to me! The priest! He's no more help to me than e" A third: "The people here are too clever, they don't let themselves be fooled; no one will probably come" (and neither will I, he should have added cheaply). Another: "There are not many Lutherans here (but there are eighteen families), and many of them go to the English church; I go too, since I understand English as well as German.

radebrechtesie an English, that it might have pitied one, as I had occasion to hear. On the other hand, I also met many honest souls; they also greatly mourned the lack of love for God's Word, but most of all they complained that through ignorant preachers the people had become even more indifferent and therefore greatly desired that a competent man would gather them. So I also met in many places along the Lake some who had moved there from our congregations. They were exceedingly glad about the assurance that our synod would provide them with a preacher at their request, and asked me to see to it. So I collected addresses of people from the following places: Buchanan, Burlington and Portland in Minnesota; Superior City, La Pointe, Bayfield and Bay City together with Ashland in Wisconsin; and from Marquette and Mumsing in Michigan. I also met several from Portage Lake, who told me that there were about 100 families living in the vicinity (and probably more) who were without preachers, and who also expressed a desire that I would see that a competent man came there. I told them that Father St. in Nockland had appealed to his synod for them; but they testified that they knew nothing about it and wanted nothing to do with it, since they could have no confidence in the synod. - Wednesday evening I held church, to which the Presbyterians came, as it was the time of their weekly service, and as their preacher is at war, I spoke to them at their request on the 32nd Psalm; to the Germans on the Summa of all the Gospels, John 3:16-18. After church I met another Missourian, with whom I talked for a long time and who also came again in the morning, as he could not get full. I also succeeded in getting a pair of Ex. "Lutherans" and "Doctrine and Weir," as missionaries, and certainly they will, under God's blessing, produce abundant fruit. I also brought in a copy of the "Evening School," and this, too, certainly contributes more to making the reader a healthy Christian than many a so-called Lutheran paper. By chance the Herald also came into my hands and I found the article about the slave drivers in the Missouri Synod. You can imagine the effect it had on former members of our congregations. If they had hitherto considered the Herald a good Christian paper, now that I explained to them the context of the history of this article, their eyes were opened at this offspring of the Michigan Synod. In the morning at 8 o'clock I started back to Rockland, as I had not time, unfortunately, to attend the various invitations, as the steamboats here go so irregularly. When I got there by, day, my innkeeper's health was getting worse. I asked him if he would allow me to speak a few words to him as a preacher. To all such inquiries he only said his head could not bear it. When I asked him if he would like me to pray for him, that God would bless him, he said, "I will do it.

fund, or be gracious to him after all, he answered affirmatively, "I thank you heartily for it." Friday morning I found him all withered. I stood alone at his bedside for some time, shooing away the flies. Then suddenly, in great excitement, he cried out probably ten times in succession, "Pastor! Pastor!" I understood the "Pastor" quite clearly; the second word, which could not be heard so clearly, was probably the name of the pastor who had deprived him of his paternal fortune. I bent over him and called out to him whether I should pray with him, whereupon he distinctly, inclining his head, slurred, "Yes." I knelt down and grasped his already cold hands and prayed. This was his last word. I thought he would live until evening, and as his wife came in and cried anxiously, "Oh, leave my husband alone, leave my husband alone," I went off to see the mines. I descended 1200 feet into a box with my companion. Then we got out and walked all around the mine, and after we had come from 1500 to 1200 feet underground again, we sat down and ate our midday meal. Afterwards I went up alone- in 2 minutes I was back on the surface of the earth, and now I heard the host had died. I found some Missourians who belonged to the congregation, and was asked to preach to them on Sunday, and since their pastor was satisfied, and seemed to mean well, I did so. After church, many Missourians remained standing at the church door, and when I asked if there were not some from our congregations there, I heard many "I" and "me too. In the evening these people gathered together, and there I learned what I would never have thought. The congregation was founded by Missourians who came together as the "Lutheran Zion Congregation," just as the church property was procured through their work. The former preacher was also of the Michigan Synod. After his departure, the Board of Directors, through Mr. P. Stecher, approached our Synod for a preacher. During this time the Michigan Synod sent the present Pastor St. to the congregation without their request or foreknowledge. So the congregation had accepted him, as it were, pro tempore, until one of us should come, which was omitted at that time. Since they wanted advice, I had to tell them that since the congregation was to be a Lutheran congregation and was founded for that purpose, they should also see to it with all rigor that Lutheran doctrine and practice would prevail in the congregation; but where they could not obtain that, they should not remain in the association of the congregation or the synod. The pastor was present at this meeting and seemed to understand that it was necessary to adhere firmly and exactly to Lutheran doctrine and practice, or else to give up the name "Lutheran. May the Lord grant that the congregation may become more and more that for which it was founded.

So much has been gained by this journey, that we without developed, self-confident humanity? What is a know who we have to keep to, and that I can give the cosy beer-house society without "enlightenment"? What brother who is going to do missionary work there full is the whole, great, wide world without "light"? Oh, it is terrible to think!!! terrible to say!!! But take it easy, dear Hans, don't be too frightened, take heart, I believe the San Franciscans will be helped. "Human Dignity" will probably soon arrive in San Francisco, and moreover probably equipped with a good pocketful of cash, (for what is "Human Dignity" without cash!). You know how happy New-Nork has been hitherto; it had dignity, enlightenment, light, for that Doctor from Bremen has settled there, who was "a champion of a direction of education free from the fetters of religion," who was "a director of one of the most renowned German-American schools," who was "a thorn in the side of all obscurants in the old and new world," who was "human dignity and enlightenment" in his own person. - All at once - o, best Hans! o, poor New-York, "human dignity," commends itself, by no means passes, or as the uneducated express themselves, "pinches out!" Hans, "human dignity" is gone from New-York! - I am not joking, just listening to what the New-Yorker Handelszeitung reports: "The sudden disappearance of the board of directors of one of the most renowned German-American schools, leaving behind a very considerable debt, has caused a great stir in German circles here. This incident is all the more to be regretted, as the gentleman in question was one of the pioneers of a school system free of religious fetters and had really done much for its improvement. He was therefore a thorn in the flesh of the obscurants here, as he had already been in the old fatherland - especially in Bremen, from where they expelled him about 15 years ago."

I will not trouble you further with the description of my return journey; I will only say that I left on Monday morning at 9 o'clock and returned to Jenny on Saturday, 1/2-10 o'clock in the morning, August 27, after the border of my parish. I was so tired, however, that I could hardly walk down the parlour for stiffness. It is certainly 200 miles from here to Minnesota, although it does not seem to be that much on the map according to the measurements given. Now, thank God, I have recovered to some extent; at the beginning, however, I was almost lame for 2 weeks. But now I ask you, dear Professor, to work with me so that the Synod sends a capable man to that region. Material for congregations is abundantly available and several more could be gathered by and by, and then the desire of the Christians would be fulfilled and even those who did not ask for God would learn to seek and find him again.

May the Lord of the great harvest also help here according to his grace for the sake of his name. Amen.
Yours, J. Jacob Hoffmann."

Dear Hans!

I do not want to boast, but you know that I have always had a soft heart. That comes from my good grandmother, who had a touching disposition, all the miseries of the world touched her heart, even the dear cattle were by no means indifferent to her, I still remember that once, when our best black and coloured cow had the claw disease, her eyes went over in silence. I inherited the softness from her, so you can imagine, dear Hans, what I felt at the misfortune of the Germans in San Francisco, who lost their "human dignity. For what is man without "human dignity," or as they say even now among the educated.

To the ecclesiastical chronicle.

Mr. Past. Fr. Brunn reports the following in the "Stader Sonntagsblatt":

"At the beginning of July, a total of 19 students left for America, namely:

I. The pupils of my Seminary have departed for the Seminary in St. Louis: 1. H. Fischer from Königsberg in Prussia, 2. G. Lehnigk from Silesia, 3. R. Köhler from Treuenbritzen in Prussia, 4. W. Sanders from Erfurt in Prussia, 5. Joh. Feiertag from Berlin, 6. E. F. Liebe from Lößnitz in Saxony, 7. Gust. Hieronymus and 8th Heinr. Hieronymus, both from Glauchau in Saxony, 9th Ed. Struve from Hanover;

II. The following have been sent to the school teachers' seminar in Fort Wayne and to the school board in general: 1. Th. Dießner from Lesum, 2. Könnemann from Bremerhaven, 3. R. Müller from Angermünde in Prussia, 4. R. Vogel from Berlin, 5. K. Köbel from Anhalt, 6. teacher Linz from Waffensen near Verben in Hanover. To these are added the two who had already departed in the spring: 7. teacher Hesse from Daverden in Hanover, 8. Nic. Müller from Hesse, and finally two young teachers who have agreed to leave for America this fall as soon as they have arranged their affairs, 9. teacher Wählers and 10. teacher Meibohm, both from Hanover.

Some of these seedlings paid for their travel expenses and equipment out of their own funds. But what significantly increased the costs this year were the ship prices, which had risen by a third. For all the travelers I have paid a round sum of 1300 Thaler from my missionary treasury for travel expenses to New York, including equipment. Thank God that I was able to do it.

So far the Lord has helped; He has given not only the means, but above all the people themselves, that in three years we have already been able to send over 40 workers to America for churches and schools. Of course, I should hardly say it, and my pen almost falls from my hand as I write, for I fear with trembling and shaking that someone might think of me as counting by numbers in my work for the Kingdom of God, or even as boasting of great numbers; but I cannot refrain from it, I must cite the numbers as the great and glorious testimony of God's blessing that has been with our missionary work up to this point.

I have again accepted twelve new pupils into my institution, several more than before; but if the Lord gives the means, and suitable young people come forward, indeed actually push themselves towards it, who can resist? I have by no means taken in all who have come forward. All the sooner could I select those in whom I believed I could place a well-founded trust. However, I have also accepted several younger ones of 14 and 16 years of age, for if the training of the older ones is so hurried that they are barely given two to three years to do so, for the sake of the great need of the church in America, then it becomes all the more urgent to also bring in younger ones who have the time for a longer and more thorough study before them. This will then give me two different projects for next year.

There are only a few classes of pupils, and one teacher, who is also a pastor, is not enough to teach several classes. But the Lord will already help."

Sinnqedichte.

Once and Now.

In the beginning the earth was empty, In the end the heads are more.

(Matthias Claudius, d. 1815.)

To the brooding.

Don't break your head too much, break your will, that's more.

(Same.)

End of servitude.

You know where there is no master and no servant? Where one serves the other, because one loves the other.

(Friedrich Rückert.)

Long articles.

Getretner Ouark Gets wide, not strong.

(Goethe.)

Receipt and thanks.

For poor students

by Pastor Biedermann of Fr. Kösel \$2.00
by the same of carriage0 ,15
by G. Doblcr in New York5..... ,00
E. A. Brauer.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Scminar household and for poor students:

From N. N. from the district of Mr. Past. Böse \$5.00 for Brunn's new pupils and \$2.00 for two other poor students.

Bon Mr. Lechler from the congregation of Mr. Pastor Streckiuß \$5.00.

From the congregation of Mr. Pastor Hamann: from Mr. Gerke 2 barrels of apples and 2 barrels of various kitchen vegetables; from Mr. Schäfer 1L barrel of apples and various kitchen vegetables; from Heim Kasterbaum 4 bushels of onions; from Mrs. Lindemann 3 doz. eggs, 2ld butter, H barrel of vegetables and apples; from Mr. Lilienkamp: barrel of vegetables; from Mr. Laute! 2 bushels of potatoes; from Mr. Mühlcnhof bushels of potatoes and 2 barrels of vegetables.

Ans of the congregation of Mr. Past. Claus: from Mr. W. Walke 1 box of soap; from N. N. a piece of grey mottled and a piece of white cotton cloth.

Collected from the congregation of Mr. P. Fick at the wedding of Mr. Gotth. Richter \$6.35 for poor students. Bon Herr Pastor Schuricht \$5.00.

Von der Fran Wittwe Hahn dabier \$1.00.

From the women's club of Mr. P. Claus: 23 Gall. Aepfel- dutter and i z barrel of apples; from himself 1 Bush. Potato.

From the parish of Mr. P. Moll 824 ld of flour.

By Mr. P. Böse, §1 by Pet. Horstmann; §3.50 by N. N. from the Zion District here.

Through Mr. P. Holls of the Women's Association of his Gern, in Emtreville: 6 sheets and 6 undershirts.

! By Mr. Teacher Barthel, of the Virgins' Association of ^Hm. P. Claus § 13.

From the Gcm. of Mr. Past. Hamann: from Mr. Brek- halm 1 Bush. Apples and z Bnsh. Sweet potatoes; from Mr. Dreßcl H Bushel sweet and other potatoes; from Mr. Wes- sklmann, F,ß kitchen vegetables and 1 barrel of apples; from Mr. Aünike 1 barrel of potatoes, Bushel beans, 4 Dozen. eggs; from Mr. Hinternesche 4 barrels of kitchen vegetables; from Mr. Melkers bushel of potatoes; from Mr. Richmann bushel of potatoes and bushel of red and yellow hubs; from Mr. Wol- ter barrel of apples and z barrel of kitchen vegetables.

Bon of the municipality of Mr. P. Köstering § 33.20 for "rme students. C.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies on behalf of his congregation to have received the following gifts of love for their church building:
by Mr. Pastor Büngrer of the JmmanuelSdistrict in St. Louis\$76 80
by Mr. Pastor Jabker of his congregation - --33.50 ' by Mr. Pastor Loßner of his congregation - 8.00 Humboldt, Kans. the 7th Oct. 1864.

Wm. Long.

On behalf of the Lutheran congregation at Mishawaka, Ind. certified to have received with thanksgiving against God and the bountiful givers for the payment of their debts \$4.57 by Rev. Schuster of the Woodland congregation: \$5.00 by Rev. Kähler of SalemSparish in Chariten Co, Mo; \$1.00 by Rev. Riedel in Cape Girardeau, Mo; \$1.00 by Rev. Keyl in Philadelphia, Pa. from G. Pfeifer, scn; \$3.00 by Rev. Tramm, Laporte, Ind. namely \$1.00 from himself, \$1.00 from Louise Schamm, 50 Cts. from Julie Schneider, 50 Cts. from Matth. Held; \$5.00 by Mr. Vöglein of Rev. Bode's congregation at Fort Wayne; \$13.25 by Mr. Schuricht from some members of the Trinity - District at St. Louis, Mo.; \$9.00 by Mr. Peter Schuster from the congregation at Detroit, Mich, namely, from F. Walz, I. Braun, and H. Toepel, each \$1.00.; from K. Bieth, L. Herbst, Johann Maul, Joh. Reif, H. Deltmer, F. Hainbauer, and two unnamed, each 50 Cts.; from M. Miller and K. Flach, each 25 CentsS, from the bearer himself \$1.50.

F. 3. Th. Jungck, Rev.

1861 Jan 4 Bon Mr Joachim Birkner9.00
30. "Prof. Walther43.70
Feb. 11. "" chönnewald3247
3. ""Pastor Lochner 8.00
March29 . "" Tirmenstein---17 ,52
April4 . "" Hattstädt 11,00
25. " the same -- 14.20
May6 . ""Joachim Birkner24,12
13. ""Schuricht
10l,27
June1 . ""Ludwig for Sermons-064
July2 . ""Pastor Hattstädt 91,54
Aug. 7. ""Joachim Birkner 7.50
Sept. 15. " " way! scn., onMr.
C. MaierS Child baptism collected - - 9,50

together \$990,15 were spent:

1862.
Dec. 19. louisd'orthlr. 80.59 (1105z CtS. P 85,26 1863.
April 7. " 130.00 (1120 Cts. 156
00
July 17. " 130.00GIOI Cts. 13l,30
Nov. 16. fl. 308.57 G6lzzCts .
190,00
1864.
Feb >2. " 222.13G67z Cts. 150 .
00
Mav 17. louisd'orthl. 125.00 G 134z Cts. 167.81 880.37
Cash in hand109.78
New York, Sept. 15, 1864.
I. H. Bergmann.

Received for Missionary Clötcr of Past. Hattstädt

Having received \$36.00 through Dr. Sihler from his congregation infrom his congregation in Monroe \$31.05 *****19.85
Fort Wayne to the missionary treasury of the same, hereby certifies *****2,00
with heartfelt gratitude " *****2,50
I. Jacob Hoffmann. by Pastor Abner from his congregation in Frankentrost 00.20

by the same from an unknown person3,00
from Past. Strieter from his parish in Stone-Hill 15.00 by Bürger Schoolteacher in WolcottSville 1.00
by the same of his school children2.....,16
by Stephan Engerer in Frankenlust 1,00
collected on I. Ströbel's infant baptism in Saginaw City 2.25 collected on Trier's infant baptism in Saginaw City - - - 3.00 from an unnamed person in Saginaw City 50 Cts. in
Silver or 125
Summa----84.26
Ferdinand Sievers, Pastor.

Held

for the construction of the Schulte Krer Seminary:
Of the congregation of the Rev. Heid, Peoria, Ill.,
First shipment\$42.....,00
By Mr. Ed. Roschke, Cassirer of the Western Di- stricts Synod, St. Louis, Mo.215.9
From Mr. H. Bergmann, Proviso, Ill.5.00
By Prof. Brauer, namely :
from the municipality to Longgreen\$10 ,00
by Mr. John Trapp there5,00
By the Concordia District of Gen.: St. Louis 5.00 20.00 By Mr. Justus Guenther, Fort Dodge, Iowa - - - 6.00 By Mr. A. B. Barthel of the parish in
St. Louis (Bremen), Mon.30,00
Bon Mr. John P. Johnson, St. Lonis, Mo. 2.00 By Rev. Hattstädt of the churches of the
Mr. Pastor Keller in Morrison and Nanstaul, W'sc. 500
Jn Addison by Br. Ton 20.00.; Br. Gedrke20.00.:
E. Plow 5.Oll.; Bro. Hevicke 5.00.; Wm. Fiene
20.00.; H. Matheus 15.00.; H. Niemann 1.00.;
H. Sohl 0.75; H. C. Buchhvlz 0.63. 87,38
Summa\$41333
Addison, Ill, Sept. 24, 1864. h. Bartling.

Gone

in the eastern district cashier's office:

For the synod treasury:

From the Townships of Flora and Elmira, Canada
..... \$2
4.00 " I. F. Krüning and L. Schweizer, Yorkville---- 10.00 " P. Bernreuther 1.00
"" for synodal briefs 1,00



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 21, St. Louis, Mo. November 1, 1864, No. 5.

(Sent in by Rev. C. Metz.)

**The city of Magdeburg during the
Schmalkaldic War, an instructive and
comforting image for us in the present turmoil
of time and country.**

The signature of our time is war, war both in the ecclesiastical and secular spheres, war rages in the church: true Christians recognize that the struggle for the Lord and his truth, the strife against Satan and all his lies, is a blessed discord, a holy glorious struggle and strife, a war of the Lord, of Christ against Belial, of light against darkness, of heaven against hell, and the devil with all his scales runs ever more furious storm against the army camp of Christ and his beloved city. "We would not that this should reign over us!" - "Let us break their bands, and cast from us their cords!" this is the watchword of the generation of our day. "Lord, the rivers of waters arise, the rivers of waters raise their roar, the rivers of waters lift up the waves, the waves of the sea are great and roar dreadfully; but the Lord is greater still on high:" this is the cry of distress of Christianity to-day. War rages and threatens in the kingdoms of the world: everywhere the sure and reliable peace is shaken, and things boil and boil and waver and waver. The prophecy of the Lord, Matth. 24, 6. 2c. is fulfilled more and more: "You will hear wars and cries of wars:

For nation shall rise up against nation, and kingdom against kingdom. After men have forgotten God in times with God's glorious miracles and to learn from His of physical rest, he will try them by the terror of war; by people how to behave in such times of terror? This is the discipline he exercises, by the earnestness he what Assaph once did in his time, as he describes to us reveals, and by the help and salvation from adversity he in Psalm 77, vv. 12-21, and this is what we also want to gives, he will lead them to repentance. He wants to tear do and look at Lutheran Magdeburg at the time of the apart the old darkness that lies over hearts and Schmalkaldic War as a teaching and comforting consciences, so that the source from on high, Jesus example for us in the present turmoil of time and Christ, full of grace and truth, may again be transfigured country.

Memorable words are when Luther writes in his "Faithful Exhortation to True Repentance and Christian Prayer": "I have asked God with great earnestness, and still ask daily, that he will control their (the papists') counsel and let no war come to Germany during my life, and I am certain that God truly hears such my prayer, and knows that, because I live, there will be no war in Germany. Now when I die, rest and sleep, pray ye also." So long as Luther once lived, and with hot entreaty, supplication, sighing, and weeping made himself a wall, and stood against God before the breach, so long did God spare the ungrateful Germany, and did not let the misery of a war fall upon it. But as soon as Luther had entered into eternal rest by a blessed death in 1546, February 18, the dam of divine wrath was broken, and misfortune came like a weather and sorrow like a storm. Brenz suspected it, for when he received the news of Luther's death, he wrote to Amsdorf: "Alas, that I should have been what-.

I would have enough to weep for the forsaken of theThe Emperor of Saxony, in his warlike masquerade, told Frederick, full of righteous anger against Moritz, hurried daughters of my people. You say, "Christ is alive after all, the world that his armaments had nothing to do with back to Saxony with his troops and in a short time not but his chosen armor has been taken from us. Great religion, but that he was only intent on waging war against only regained possession of his own country, but also men's death in general is no good omen. What shall we some rebellious princes who disturbed the peace and conquered the duchy of his cousin in the first months of hope for?" What Brenz, and with him all the faithful tranquility of the empire and, under the pretence of 1547, except for Leipzig, Dresden and Pirna, after he watchmen on Zion's walls, had suspected and feared, religion, tried to subjugate other estates, seize their had succeeded, with the help of Princess Elisabeth, a came to pass. The Schmalkaldic War came upon estates, and even dared to rebel against imperial sister of Landgrave Philip, in capturing Margrave Germany, our Lutheran Church was torn and bound and sovereignty, in order to restore peace and unity to the Albrecht of Brandenburg, whom the Emperor had sent bled from a thousand wounds. It was a religious war, and German nation. And oh! how many allowed themselves to the besieged Duke with 7000 men and 20 guns for the Roman Curia and its accomplices wanted nothing to be deceived by this mask as to the real purpose of the support, in Rochlitz. Once more the fortunes of war more than to destroy the Reformation from the bottom war, and even, like Duke Moritz of Saxony, to be lured seemed to favour the Protestant arms. Moritz, in spite of up, to eradicate Protestantism, and to restore the papacy into the Emperor's nets, because they could count on his cleverness and bravery, got into such a fix that he to sole dominion. But God wanted to reveal his holiness greater satisfaction of their ambition from him. But not had to ask for a truce. And unfortunately! the good- and justice, his goodness and mercy, his wisdom and sooner had the eight and eight of July 20 been natured Elector granted him one, and thus the Emperor, power, with which he governs his dear church here on pronounced on Elector John Frederick of Saxony and who alone could save the oppressed man, gained earth, chastises it fatherly through heavy crosses and Philip, Landgrave of Hesse, as rebels in breach of duty sufficient time, after the complete subjugation of threatening dangers, but at the same time purifies and and oath, violators of the Emperor's Majesty, and Southern Germany, to march with a strong army, to proves it, and finally brings everything to a good end, so criminals of the commonwealth. The Schmalkaldic unite with his brother Ferdinand and Moritz at Eger, and that his enemies recognized with gnashing of teeth, his League, which had already been formed in the thirties to surprise the Elector, who was already on the point of children with amazement and adoration, that he sits in among the protesting princes and cities as a protection supporting the Bohemians against their King, before he the reign and his counsel is wonderful, and leads against the threatening attacks of papist arrogance had any idea of the danger before him. A short but everything out gloriously to the salvation of his faithful awoke from all the tangle of overanxious conscientious bloody battle took place on the Lochau slagheap. - The and to the honor of his name. With Luther's death the objections, everything that a Lutheran heart and a Spanish troops of the Emperor were literally thirsting for main battle against the Roman Antichrist and his empire Lutheran mind could think of, and German courage the blood of the "heretics." More than 8000 Saxons had been fought, God's outstretched arm had broken the stirred, and the zeal to risk life and limb for the precious covered a wide area; only 400 horsemen escaped ropes with which his Christians had been bound for jewel of freedom of conscience was so great, that they happily with the wounded Prince Elector to the fortified centuries, and the church could sing: "The rope is broken allies had a well-armed army of 47,000 men on their feet Wittenberg. The valiant Elector John Frederick was and we are free, the name of the Lord help us, the God with surprising speed, and were in the field on them made a prisoner after courageous resistance, together of heaven and earth! But just as Israel, having escaped Danube, when the Emperor was still almost defenceless with Duke Ernst of Brunswick.

from the house of Egypt, was persecuted by Pharaoh in Regensburg. The roar of arms roared through Thus the Emperor was victorious: the Schmalkaldic and his army, and suffered the most bitter hardships, and Germany's regions, hearts were aflame, swords twined League was dissolved, the heads of the League were was tested and purified in the wilderness for forty years! It was a crusade, it was a holy war! Had the army of the imprisoned, and the Protestant Church lay at his feet before it could enter the promised land of rest and peace, Confederation followed the advice of the brave Schertlin without rights and without a soul. Alas! the "right" so it was with our Lutheran Church at that time. For a (the Blücher of the Schmalkaldic War) and attacked the spiritual hardships and temptations were only to come long time the popes had worked, brooded, agitated, Emperor without delay, then, according to human now. Or could anything else be expected from Emperor fomented, in order to cause a bloodbath in Germany and judgment, the war would have been over at once, and Carl, the faithful son of the Pope, the docile instrument to conjure up a storm of war over the same. Only Pope would have won a brilliant outcome for the Protestants. of the Roman Curia, under whose reign in the Paul III. succeeded in concluding an alliance for the But disunity, indecision, and lack of plan spoiled Netherlands alone more than 50,000 had been extermination of the "heretics" with Emperor Carl V. one everything. The first fire was allowed to burn out, the beheaded, drowned, hanged, buried alive, burned, and June 26, 1546, who had gained a free hand by the armies grew weary with incessant skirmishes and other executed with other ignominious death sentences for conclusion of the fourth French war and the peace treaty hardships, and one opportunity after another passed to the sake of the Gospel? But how? had God forgotten his at Crespy. His joy at this was so great that he sent a copy attack with advantage. Then, all at once, the allies were church, and turned away from it in anger? By no means; of it to the Swiss immediately after its conclusion, with struck by news of such terror and consternation that they but only for this purpose he gave her for a time into the the express remark that "the Pope and the Emperor have decided to abandon the campaign in southern Germany hands of his enemies, in order to reveal that not the joined and united to save and protect the authority of the and to retreat to save their own lands. For Duke Moritz sword of the flesh, but the sword of the spirit was the Tridentine Concilii, the holy Christian faith, and the unity had acted treacherously against the head of the weapon of his fighters, not the alliance of the strong and of the same with the sword and armed hand against the Schmalkaldic League and against the Protestant cause, mighty, but he himself, the living God, was their heretics." Yes, he also sent at the same time a special land, while the Elector had entrusted the protection of his stronghold, their helper and saviour. "God may let His bull of indulgence to all countries, in order to make the lands to him, had invaded the latter's lands in conjunction own sink, but He does not let them drown; He may crush holy crusade for the extermination of the heresies in with King Ferdinand, and, with the exception of His own, but He does not let them suffocate." - Emperor Germany known everywhere. In spite of all this, Emperor Wittenberg, Gotha, and Eisenach, had completely Carl, because even at the height of his power and Carl, in order to separate the Protestants, as a master subdued them. How much was the misery of the war splendor he could not proceed against the heretics in the arts of po increased by this treacherous game! The princes went Germany as he had done in his hereditary lands, now home, the army of the allies disbanded, and Upper resorted to roguishness and deceit. Germany became a prey of the overconfident victor. Elector John

his refuge to undo the Reformation, played the Unionist, Luther was like a reed woven to and fro by the wind, and The congregation of St. Ulrich, indeed the whole city, in order to lead the barely escaped back under the yoke his old friends and co-workers bowed too much to his put great trust in Amsdorf, hoping to be instructed and of the Antichrist with cunning and deceptive pretence. authority; indeed, the troop of his students, called blessed by him more and more, and therefore asking At the Diet of Augsburg, where 17 years ago the main Philippists, followed him blindly through thick and thin, him to leave him to them for at least a year, so that he and fundamental confession of our Church had been and probably went beyond him in flirting with Papism and may plant the Word of God with them, understand the made, he had a new religious order for Protestants and Calvinism. Thus was fulfilled what Luther had predicted other preachers, and also keep the income of the Catholics forged and approved by the assembled of the professors of Wittenberg: "After my death, none of Wittenberg Canonry for so long. And really! no one was estates as an imperial law. This imperial political these theologians will remain constant;" thus it came more suitable for Magdeburg than Amsdorf! For here it religious formula was called Interim, because it was to about that in Saxony, through the patchwork of the was not only a matter of planting by the burning serve as a guideline for the contending parties until a Leipzig Interim, one wanted to come to terms with the preaching of the Gospel and watering by faithful general council had reached a perfect decision - a emperor and his Interim and spare the actual cross of pastoral care and persistent prayer, but here also, veritable juggler's bag of the devil, through which the Christ; indeed, thus our church was torn apart all the especially in the first years, a "rebellious, obstinate, and entire treasure of pure doctrine and especially the heart more bloodily, all the more hopelessly disrupted. wanton rabble," lusting after a carnal liberty, had to be of evangelical truth was lost, the doctrine of the In the midst of this time of cowardly turning and held down and fought against enemies from within and justification of a poor sinner before God by grace for falling, but also, thank God, of great heroic confession without. For this Amsdorf was quite the right man, for he Christ's sake, should be torn from the troubled and and suffering for the sake of Christ, the city of Magdeburg was a ready preacher, an indomitable fighter, a fervent anxious consciences, and under the innocent name of stands there as a rock in the midst of the sea, as a praying man, a true church ruler, such as there have mediocrity, the door and gate should be opened in our fortress of the right faithful Lutheranism, which neither let been few. For eighteen years he exercised a profound church to the pope with all abominations, lies and itself be blinded by the cunning and lies of Satan, nor let reformatory activity here, and it was only with the abuses; a veritable Pandora's box of mischief, discord, itself be frightened by the gates of hell and the attempts greatest reluctance that the people of Magdeburg let go and confusion, long after the outer storms of war had of the emperor. God the Lord Himself had made it so, He the "valuable man" who had planted the divine word subsided. For no sooner had the Augsburg Interim been had spoken to it as once to Jeremiah the prophet, Cap. among them, when he was elected and appointed drawn up on May 18, 1548, and declared legally valid 1:18, 19: "I will make thee this day a strong city, a pillar bishop of Naumburg in 1542. Yet he himself wrote to his by the docile Diet, than the Emperor set about enforcing of iron, a wall of brass throughout all the land, against the friend Wenzeslaus Link soon after assuming his it in all places by all means of imperial power. Then a kings of Judah, against their princes, against their episcopal office: "Ah, would to God I could put myself time of trial and sifting came upon our church, as one priests, against the people of the land; that though they back in my Magdeburg, to that congregation and that had hardly suspected. The Lord swept his threshing fight against thee, yet shall they not prevail against thee: council, which are so valiant and so pious, so faithful to floor, and how many were revealed as chaff, who could for I am with thee, saith the Lord, to deliver thee." Here the servants of Christ, that all Germany has none like have been a glorious, delicious wheat of God; how an earnest desire for the Reformation had been early them." many allowed themselves to be drawn to one side of awakened, for since 1522 such men as Eberhard (To be continued.) the other in the tangle, sometimes by faith, sometimes Miedensee, Johann Fritz Hans, and Melchior Myritz had (Submitted.) preached the gospel valiantly and with great blessing. In 1524 Luther was summoned to Magdeburg by the **Conferellz lecture.** mayor, Nicolaus Sturm, and many of the citizens, to September 10, 1861. consult with him further and put the cause of the Reformation into operation. Luther preached on the third The topic adopted is: May parents dictate to the Sunday of Trinity in the Jonannis Church, and teacher how he should punish their children? Perhaps it recommended to them, to continue the salutary work teacher how he should punish their children? Perhaps it begun, his heart-friend and faithful comrade-in-arms, opens the door to understanding this question better if it Nicolaus v. Amsdorf, with the words, "they might trust is posed in this way: Does it promote school discipline if him in all things as well as himself." So Amsdorf was parents are allowed to prescribe to the teacher how he immediately appointed preacher at St. Ulrich and should punish their children? For if lawful school superintendent in Magdeburg, and so that the Elector in discipline is thereby promoted, the question must be Saxony would willingly let him leave Wittenberg and the answered in the affirmative; but if school discipline were university there, the Magdeburgers sent him a letter, the thereby undermined, then, since without discipline beginning of which reads thus: "The unconquerable nothing proper can be done in school, the question must eternal Word of God, which until now has been darkened be answered in the negative. as with a shadow, is now in praise of God brighter than But we must first be clear about what is to be the sun for the salvation and consolation of poor sinners, understood by prescribe. A memory, an idea, allows the for the happiness of souls, for the eternal glory of God possibility of doing the opposite of what is required. But especially in Ew. Chur-Princely Grace City of Wittenberg, to prescribe, to give a rule, is not a mere memory or by the power and might of Almighty God, has risen and idea. A rule is a measured command from which one may not deviate, to which one is bound in all cases, and is preached purely and loudly;" after which they state to which one must therefore conform exactly.

Now think of a school in which it is known that the parents may come at any time and dictate to the teacher I do not want my child punished in this way, so he shall be punished. Will the mere knowledge of this permission even if no use has been made of it, be likely to keep down the naturally restless, unruly spirit of the children? Will not this spirit rather be nourished and strengthened by it? For he sees how the teacher is bound hand and foot as soon as he wants to exercise discipline, and learns to despise him as an empty shadow. For children are quick to recognize their advantage under such conditions and also learn to make use of it. This, of course, does not promote school discipline, but undermines it.

Such a permission as the one discussed, which allows parents to influence school discipline at will, brings uncertainty and insecurity into the course of punishment. This uncertainty and insecurity, this tugging to and fro produces confusion, dulls the sense of order more and more, and probably finally kills it altogether. The consequences of this soon become visible in all areas of school; in learning, in paying attention, in working out tasks, and so on. It is as if an unintelligent hand were to reach into a wheel and disturb the running of a single wheel. This single disturbance has a disturbing effect on the running of all the other wheels, and is evident everywhere.

But if the mere permission to do this must exert an evil influence on the children and on school discipline, how much more must this be the case when this permission is now made use of? Here a father or a mother comes and says: We do not want our child to be punished with the cane, let him rather have detention; others order theirs not to have detention, one should rather use the cane; others want no punishment at all, except oral: The teacher, if he were a capable man, ought to be able to cope without punishment. Now the teacher follows the instructions: Soon one comes: why are my children beaten and the children of those and those not? They are no better than mine. Another: Why do our children always have to stay after school and other people's don't? One explains: this or that is missing, sickness has been given as the cause, and the like. Yes, they say, if they are ill, then ours are ill too, we know them, we live next door to them, etc. Now it may well be found that he who is to have beatings is already quite thick-skinned and gives little for beatings, and he who is to have detention remains at school past noon without that, and therefore gives little for detention. These, of course, are only encouraged in their disobedience, others are infected by them, and the rest become sullen and defiant because they are not treated alike with the others. No one will be able to say that under such circumstances an

The school is not a school, it is a school. On the contrary, an unruly spirit is created, which gradually communicates itself to the whole school and does not allow for the development of a healthy order.

Nor is it possible otherwise. For since punishments, like amusements, wear out and require a change, and since only he who knows the course of the school exactly can know at any time which punishments are for the good, parents, who cannot possibly have this knowledge, can only disturb order by their interventions. For this reason, the writer must answer the question posed at the beginning in the negative, and must deny the parents the right to give the teacher regulations concerning the punishment of children in school.

But, they say, should the parents then have no say at all? Yes, they can and should, of course with due modesty, be allowed to give the teacher their opinion. But since the teacher knows his school better than they do, they should allow him to act as he sees fit as far as school discipline is concerned. If the teacher does not have so much insight that this can be left to him, then he should either not be employed at all, or be dismissed. Even a subordinate commander, at the time of a battle, is not bound by any particular regulations in regard to details of execution, but is instructed to act according to his best judgment. Of course, he will be held responsible for neglect of duty. It is similar with the teacher. - In most cases, by the way, it will turn out that those parents who most neglect domestic discipline will nevertheless want to give the teacher rules about school discipline. The worst thing is that in this case the children hide behind the parents, and it is actually they who give the rules, so that the obedient servant, the teacher, really has to dance as his master's pupils whistle. That would then be exemplary school discipline.

Supplik of a student,

containing the request for a scholarship.

When the Lutheran theologian Ernst Salomon Cyprian, who later became so famous, was still studying in Jena and was about to exchange his medical studies, to which he had first devoted himself, for theological studies, he addressed the following beautiful letter of request to Paul Anton, who was then the court preacher and church councillor of the Duke of Saxony-Eisenach. 629 f.; and which we reproduce here in a literal German translation:*)

*)It is dated Aug. 4, 1694. Cyprian, who was born Sept. 22, 1673, was therefore not quite 21 years old at that time. For more details about his circumstances, his character and influence, see "Lehre und Wehre" II. 122 ff.

Most reverend and venerable Sir! Just the other day I knocked at the door of your benevolence and now I am forced to knock for the third time. In these stormy times, my parents are forced to leave me without support for my studies, since they themselves hardly, or even barely, have what they are supposed to live on. I do not know whether it is in the right place to remark here what Curtius asserts of Abdolonymus, that their honesty (which is nowadays abhorred and, with Eusebius, almost universally banished) is the cause of their poverty. Abandoned by all human help, I therefore turn once again to Your Reverence, humbly requesting that Your Reverence intercede with our Most Serene Prince that my studies, which seem to be facing ruin, may receive some help. It is something honourable that I ask, and I ask now not as a student of medicine, but of holy divinity. For after a fierce battle of the flesh with the spirit, and after the shedding of hot tears and fervent prayers to God, I, heeding neither the flattery of friends nor the counter-efforts of enemies, conquered by the impulse of my conscience, finally bade farewell to medicine and began to persevere in theology, thanking God on my knees for the rest now granted to my soul. And therefore it grieves me the more deeply that theological studies should be interrupted, because these aim more directly at God's glory than my former ones. And this is my boldness's cause, which required to write this, and which these, as I respect, godly, lamentations have squeezed out of me. It will move you, most reverend sir, the purpose of my studies, which - God, that some heart's constant, knows it - is God's glory; but, what say I, it will move? - it has no doubt moved you before (for I am well acquainted with your reverence's ardent eagerness to spread the honor of the Most High), but perhaps there will be other causes that I cannot be granted my wishes. But be that as it may, I will love God, and so everything will serve me best; I will look at the suffering Christ, and so everything bitter will be sweetened for me. Farewell, you refuge of many pious people on this earth; God keep you.

Yours sincerely

Ernst Salomon Cyprian.

Jena, August 4, 1694.

May our dear theological students, and those who wish to become theological students, recognize from this letter, not only with gratitude, what great benefit they experience in the abundant support they receive here, mostly through pious charitable donations, but also in the support they receive from the Church.

We cannot fail to heartily wish all the dear Christians God's abundant blessings, both temporal and eternal, who so richly endow our poor pupils and students with charitable gifts. We cannot refrain from heartily wishing all the dear Christians God's abundant temporal and eternal blessings, who so generously endow our poor pupils and students with charitable gifts. Without this abundant support, our seminaries in particular would have had to be closed long ago. Consider, gentle hearts, what the Lord says Matth. 10, 41. 42. Even if our students are not yet prophets, they are nevertheless prophets' children and want to become prophets, that is, interpreters of the Scriptures. May God keep your patronage even in these dark times.

He liked to pass the time with games, although one...this insult." After this he turned to the knight and said, "My dear, I thank thee. Thou hast reminded me by thy pass. And because he had no one taller whom he could chastisement that I should beware of such things as are not befitting a prince and tend to diminish his reputation among his subjects. Here is your money." And with that Cornarius, at the game. They throw the dice forhe gave him back all that he had taken from him. For amusement, as they say, and luck favours the king or thehe had won a greater, more dangerous game, the knight, depending on whether the devil wants to turn hisgame against the devil's hunting spear, which had hunting spear to one side or the other. But day turns into wanted to cut him down.

night, and they still sit there, as if pissed off. Then - and (The pilgrim from Saxony.)

this is so often the end of the sad song - the knight dares to his last, his all. He stakes all his money together, perhaps because he had won handsomely so far and hoped to take even more from the king, or did he hope to compensate himself for the previous losses by a last bold venture? - I do not know. Enough, they throw the dice again, and- the king wins and calmly collects the winnings.

To the ecclesiastical chronicle.

Richmond in Virginia. The brethren of the Missouri few moments, he pulls the fist out of the pocket and becomes a fist, and when the king is unobserved for a suddenly falls upon his prince, in order to pay him one of them, who would have liked to stay longer, still has a more thing in addition to the money they had thrown in, long way to go home and therefore leaves earlier than the others. Outside he ties up his skates and sets out on Rev. Kilian, of Texas, of whom we have had no news because no one is near, has to put up with being blued the glassy ice, on which he flies like an arrow. On the at all since the outbreak of the war), is still well. He grimly by the knight's fists - and they may have burst way, however, a strap on one of his skates snapped, and writes *by flag of truce* under the 15th of September of open hard. But when he, finally released, calls for help so he could not skate any further.

this year to a friend here, among other things, as with a pained mouth, and the courtiers rush to assist the Then he sees a little house on the embankment follows: "I am so happy to report to you that under all endangered one, the bird has quickly escaped out the nearby and notices a light in it. He turns there to ask for the trials and dangers that surround us, we are still well, door into the black night. Of course, the first care is for a ribbon and knocks on the closed door. A woman and on the whole are getting along well under the the king's swollen cheeks and mauled nose; therefore, opens, looks out, and calls loudly behind her, "Here gracious guidance of our heavenly Father. On Sept. 5 when the culprit was asked, he was long gone. comes the Lord!" - The man who entered asked in we had the great joy of welcoming a little child. Mother Now hurry after him! But where to? We must wait until amazement what this word meant. The woman and child are quite well. The little one was baptized the morning. But when dawn comes, they set out to see the answered: "My husband is sick and has not been able to following Sunday, Sept. 11. I took the liberty offiend. And behold, they succeed in catching the wicked earn anything for a long time. Therefore we are in great choosing your I. I took the liberty of choosing her as a man of the next day and bring him in captive. They need, and my husband does not want to believe that the godmother. I suffer much from the want of intercourse immediately bring him before the king and think that he Lord is kind. Last night I asked the Lord to have mercy with our Synod." will now punish the offence against his majesty with on us and to show us His help in our suffering. He did so - and sent us a coin through a dear friend. Now I prayed

"Gideon." As we see, the church paper published by death without delay. Quite different. - and sent us a coin through a dear friend. Now I prayed Pastor Volkert in Clodra in Weimarschen, called When the poor thief stood before the king, the king again this evening for help, and that my husband's "Gideon," has included in its number of July 27th the first turned to his attendants and said: "Dear friends, I unbelief might be put to shame; and behold, here you "Greeting and Testimony" of some of the brethren in consider the case to be such that I am not authorized to come! Surely the Lord has sent you, and I know that the Dresden, which was previously communicated to the punish this man, for if he has forfeited anything, I am good Lord will now also give faith to my husband." Thus Missouri Synod, with the remark: "The foregoing even more deserving of punishment than he. His sudden the wife. After some further conversation, the guest said, greeting has been sent to the editor for inclusion in the anger at the loss of his money has seized him and moved "I will come again," asked for a ribbon, readjusted his Gideon. We have no hesitation in sharing it, and wish his courage and hand against me, so that he has acted skates, and hurried back the same way to the circle of its dear authors grace and joy in the Holy Spirit, holy against me carelessly and not with malice aforethought. friends still assembled, to whom he communicated his courage and faithfulness. Spirit, holy militancy, and Now there is no one so wise and sensible whom anger experience, the plight of the poor family, and the joyful glorious victory." could not precipitate and lead to anger. If I had not faith of the pious woman, and discussed it further with provoked him to a game, I would have been them. There came

The next morning all kinds of food in abundance came from many quarters to the poor family's hut. The need was lifted, the man's unbelief was put to shame, and the woman's prayer was answered through pleading and understanding.

(Waldecker Sonntagsbote.)

A game won.

The pious church father Cyprian once called the game *venabulum Diaboli*, i.e. the devil's hunting spear, with which he was busy felling people. That he was right in doing so can be seen, among other things, in the case of an old king of Poland. Casimir was his name.

Blessed is he that sitteth not where scoffers sit.

Several years ago, in a port city in England, a sermon was announced which was to be preached on a Sunday evening. The preacher was a man of great reputation, and the sermon was to be on Sunday observance. These circumstances attracted many people. Just then, after the usual prayers, about to begin the sermon, the preacher paused, leaned his head on the pulpit, and remained speechless for some moments. Some thought something had happened to him, but he soon straightened up, and addressing the congregation, asked that he might be permitted to tell a story first. It is just fifteen years ago," he said, "when I was last in this church, and the occasion of the meeting then was the same as now. Among those who had gathered here that evening were three dissolute youths who had come not only with the intention of mocking the venerable pastor, but even with stones in their pockets to throw at him in the pulpit. They had not listened long to the sermon, when one of them spoke impatiently: "What do we need to listen to this fool any longer? - But the second calmed him, and said, "Let us first see what he will make of this point." And no sooner was the curiosity of this "last" satisfied, than he likewise said, "Well, let us make him mad, for it has now turned out as I had thought,-fresh! now throw!" But here the third now put himself in the means, and said, "I think it would be best to give up the intention at all, which has led us hither." At this the other two became angry, and soon after left the church, while the third remained. - Now notice, my brethren," continued the preacher, with great emotion, "what the fate of these three young people was. The first was already hanged many years ago in Tylurn as a counterfeiter, the second lies as a murderer in the prison of this city and awaits his death sentence, the third (here the inward movement of the speaker rose to the highest), the third, my brothers , is the same one who is now about to speak to you, - give him an attentive ear!

Two judgments of God on perjurers.

We find the following in the "Apologist," who has taken it from a description of the travels of the Methodist preacher Jacobi in Germany:

We cannot refrain from mentioning two divine judgments that occurred in and near Pötewitz. The following incident is recorded in the church book, which took place a hundred years ago.

A resident of Pötewitz in Weimarschen

had sworn falsely three times as a witness at a trial. The third time he raised his arm, he got a twinge under his arm; soon a very severe inflammation followed, and worms were found in the flesh, so that it rotted away completely from the bone. In the same way it happened with the other arm. Then worms came into his body, and now he confessed that he had sworn falsely three times. He died in a terrible way, and in the coffin the three fingers which he had raised in swearing began to bleed, and his wife had to bandage them. Was this not a judgment of God?

Not far from Pötewitz, in the village of S., a man still lives as a sign that God will not be mocked. He had sworn falsely before, which, though not proven, was suspected by the authorities. For this reason he was not to be admitted to an oath, and in his anger he swore before the court: "Let God make his tongue grow out of his mouth, if he has not spoken the truth.

And what happened? His tongue grew out of his mouth for half a cubit. He tried to hide it in his mouth like a roll, but as soon as he opened his mouth to utter almost incomprehensible words, the tongue rolled out of his mouth.

Our brother Schenkel, a pupil of the mission house, has seen him, and this event is known in the whole area. - Oh, that people would recognize that "the Lord does not delay the promises, as some consider it a delay"!

From the History of the Lutheran Church in America.

More than a hundred years ago, great confusion was caused in the Lutheran Church of America by the fact that a tailor named Johann Bernhard von Dieren, who was not only unprepared for the office of preaching, but also erroneous in his doctrine, rose to preach. As a result of this, the Lutheran Consistory in Amsterdam, with which the local congregations in question were in contact, issued a letter of request on July 5, 1730. July 1730, to the church council of the Lutheran congregations of New York, Albany and Hakkensack, in which, among other things, the following passage appears: "A preacher who is not thoroughly instructed in the true doctrine himself and does not understand the difference between our religion and other religions, and does not adhere to the doctrine written in the unchanged Augsburg Confession and other symbolic books, belongs among those of whom Paul writes in 1 Tim. I, 7. writes: Want to be masters of the Scriptures, and do not understand what they say. And chap. 6:3: If any man teach otherwise, and abide not in the wholesome words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and knoweth not what they say.

nothing. For a preacher must hold to the example of the wholesome words of 2 Tim. 1, 13. Whoever departs from this has to expect a severe punishment, according to Jer. 22,40: "I will cause you eternal shame and everlasting reproach, who shall never be forgotten," cf. v. 16. If a preacher deviates from the unaltered Augsburg Confession even in the slightest part, he can no longer be recognized and respected by us as a true believer, nor as a member of our Lutheran Church. Moreover, it is a proof of error when a teacher makes a change for his own head in the accepted and established ceremonies and church customs. Such people justly deserve the name of impudent and useless babblers and seducers, who teach what is not fit for the sake of shameful gain." (See: Continued Collection of Old and New Theological Things by Löschner. Volume 1732. p. 320 f.)

What was the cause that in the reformation of the church by Luther so soon came to a standstill?

Luther writes, "It is a great annoyance that those who have held fast with us and practiced the word as much as we have, and have stood stiffly with us and so positioned themselves that we ourselves might have built on them, should fall. This greatly strengtheneth the Papists, and all they that are against us: for this is their cry and their glory, What should I think much of them, seeing they themselves are not one with one another? And I believe our gospel should have passed through the whole world in these short years, if it had not been for the rats and sects, the Anabaptists and Sacramentarians, who have thrown the tree in the way; otherwise the pope and all the princes should not have done us such an injury as they have done; all the angry papists should not have done us such an injury. They have taken our name and our company, and they pretend that their doctrine is founded in the Holy Scriptures. They are against us, and when others should be brought to us, they also fall away and strengthen themselves against us; this makes our adversaries very courageous. That this should be done gently to one is impossible. (Interpretation of Joh. 6, 66. 67.)

(Sent in by Dr. Sihler.)

Filling Stones.

It would be impossible for sinful man to bear it if, in the face of God's holy demand in his law, which is spiritual, he were to recognize at a glance the abyss of his original sin and the satanic wickedness of his heart, as it was before the law.

God's eye lies naked and unseen. Such a look would kill him instantly. But just as little could the pardoned believer in Christ bear the full insight into the future blessedness and glory in Christ, which awaits him, in this mortal body. This glimpse, too, would quickly kill him. There is, therefore, great wisdom in the educating love of God in two ways: first, in that he makes known to the Christian man, as a sinner in Adam, his innate sinful misery, especially in the inward movements and motions, lust and unwillingness to obey God's commandments, only little by little more deeply and thoroughly in his conscience, in order thereby to drive him more and more to Christ, so that out of his fullness he may receive grace for grace anew and grow in Christ. Then he gives the believer, the righteous in Christ, a taste of his sweet communion of love and life in Christ and of the powers of the world to come in his benevolent work through his Spirit, just a drop at a time, so that the holy thirst for being drenched with lust as a stream in the blessed sight of God may be kindled in him more and more.

If it were possible for there to be a greater or less, an inequality in the manifestations of God's nature or in his attributes, one would say that his love is greater than his holiness. For while he, as the holy God, ought to show himself as a consuming fire against his enemy, sinful man, the fervour of his merciful love is so overpowering that he prefers not to spare his own Son, and in his bloody atonement satisfies his holy penal justice against sinners, He would rather let the holy and righteous taste the hell of the damned on the cross than let the unholy and unrighteous perish eternally and not be made partakers of eternal blessedness and glory in Christ.

As in bodily edible things the giant is related to the taste, so in spiritually edible goods faith is related to sight.

It is not the law, but the gospel that reveals the satanic corruption of the innermost heart of sinful man. For the heart of the devil in man, satanic pride, is the prime cause of his rejecting the grace and forgiveness of sin in Christ offered in the gospel in wanton unbelief, preferring eternal damnation to salvation by grace for Christ's sake.

That God was made man, that Christ was true God and man in one person, whom the devil's glare most fiercely opposes in all times and in all forms and colours, both in the form and in the colour.

the wicked, adulterous kind of the self-righteous Pharisees, as the rabble of the world-loving, coarse and fine Epicureans, and finally also the guild of pretended scientists and the clan of after-theologians who whored with the philosophy of the age. To deny Christ - in this they were and are all of one heart and soul against the testimony of the Holy Scriptures, authenticated as God's Word also by history and impartial criticism. But that man is the highest summit and the crown of creative nature, the self-conscious God, is perfectly clear to these enemies of Christ, blinded by the same deception of the devil, against the natural light of their own reason and against the testimony of their own conscience.

That man thinks and wills, speaks and does, is the effect of the almighty and all-sustaining power of God, which extends to all creatures, even to the devil and his angels. But that man, as he is by nature and disposition, thinks and wills, speaks and does evil, that is the effect of the devil and his own evil will. That man finally thinks and wills, speaks and does good (that is, what is good in the sight of God) is purely the effect of the grace of the Holy Spirit, who is in the believers. This is the effect of the Holy Spirit's grace, which has its dwelling place and workshop in believers in Christ.

Church News.

On the 19. Sunday after Trinitatis (Oct. 2) the candidate of the holy preaching ministry Mr. Wilhelm Julius Friedrich. Wilhelm Julius Friedrich, after he had completed his studies at the practical seminary in St. Louis, Mo, and had received and accepted a call from the Lutheran St. John's congregation in Fall Creek, Eau Claire Co., Wisc., was ordained by the undersigned in the midst of his congregation by order of the Honorable Presidium of the Northern District and inducted into his office.

May Jesus Christ, the Lord of the harvest, grant that this worker of his may also bear much fruit for eternal life
Red Wing, Minn, Oct. 10, 1864.

I. Horst.
Address: Uev. 3. ik'rieärieb, Umr Olwiro, PVW

Solicitation.

All those who have books from the College Library here are requested to send them in, or at least to state the titles of them, as a new register is to be made. E. A. Brauer.

The Lutheran Calendar of the Rev. Brobst, of Mentvwn, Pa. for the year 1865, has reappeared in well-known praiseworthy condition. It does not require our recommendation.

Receipt and thanks.

For poor students
received from the worthy women's society in Minden, Ill, through Fr, Anna Koch H6.95., as well as 1 pair of woolen socks and 1 S> woolen yarn - from the worthy Fraurn-Vercin in Bremen (-St. Louis) 6 pieces of quiltS.
For missionary Clöter
by Pastor Matuschka from Mr. W. Wülfekotter ri,OO.
C. F. W. Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies that he has received the following gifts of love for the school seminary budget:
From the congregation of Rev. Franke, from W. Rabe, 4 sacks of potatoes, z Bush. Beans, 8z dozen eggs; from Precht 1 sack of flour, 1 sack of oats; from D. Rosen- Winkel 3 Bush. Wheat, 1 sack of potatoes, 7 butter, 3 doz. Eggs; from H. Oehlerking 1 sack of flour, 3 sacks of potatoes, z Bush. Beans and 6 w butter; from D. Kruse 2 sack potatoes; from W. Fiene t sack flour; from Carpenter Fiene 2 sack potatoes, 1 piece bacon, 12 id butter; from Heitmann 2 Bush. Wheat, 1 pot of butter; Wittwe Hener z bushel of rye and 1 pot of butter; from Marquard z piece of bacon. 1 pot of butter, 1 p. flour, 1 p. oats; from W. Stünkel 1 p. flour, 1 p. potatoes; from F. Leeseberg 2 p. potatoes, 1 pc. bacon; from F. Meier 2 sack potatoes, 1 piece bacon, 1 pot butter, z Bush. Beans; from Mr. Krage, 3 Sacks of Potatoes, 1 Pot of Beans, 1 Cup of Butter, 1 Sack of Flour, 1 Quarter of Meat; from F. Gehrke, 2 Bush. Rye, 1 S. oats.; from Kornhaus 2 S. potatoes; from Weiß 1 S. potatoes and 1 dollar; from F. Grane 2 large pots of butter and 36 kd meat; from H. Buchholz IM Id meat; from H. Stünkel 5 butter; from Kruse 1 S. potatoes, 6 butter, H Bush, yellow reuben; from H. Mönch 30 w meat: from H. Frömmli 1 sack oats, 10 Id butter, z Bush, rothe turnips, 6 Id bacon; from H. Lührs 2 st bacon; from Wittwe Rotermund 2 sacks potatoes; from Bleckcde 1 sack flour, 3 sacks potatoes; from carpenter Fiene 12 w butter; from H. Weber 10 w butter; from Gust. Graue a 6 gallon pot of canned beans.
From the parish of the Rev. G. Löber, 8 sacks of potatoes, 2 sacks of oats, 1H sack of flour, 1 bush. Rye, 2 sacks of white cabbage.
From the parish of Mr. Pastor Niethhammer in Rodenberg from Aug. Meier 1 sack of flour; from Fr. Hinze and H. Schnat 1 pot of butter and 5 dozen eggs; from the teachers H. Bartling, Nickel and Engelke 3 sacks of potatoes each.
Addison, Ill, September, 1864, H. Gehrke.

Received

for the construction of the school teachers' seminary:
By Mr. Pastor Loeber, Thornton Station, Ill, from Mr. H. MeihofK200
By Rev. Miracle, Chicago, Ill, of
Mr. Chr. Dorenmühle1.00
By the same from Mr. W. Brockschmidt10.00 By
Mr. Past. Schmidt from the congregation in
Dwight, Ill, namely, by Messrs. G" M.
Hahn, G. B. Krug and F. Frühwirth 5.00 each, by I. Rächer 4.00.
.....19.00
Through the same by Messrs. I. Winterroth and
H. Dickmann, Union Hill. Ill., 1.002.00 each
From Mr. H. Nebel, Proviso, Ill.6.25
From Mr. Hörinann there5.00
From Mr. Fr. Mariens there 125
From the congregation of the Rev. Huegli, Detroit,
Me, (instead of the promised S20.00)107.60
From Mr. H. Cokc, Rodenberg, Ill.20.00
From Mr. H. Geistfeld there10.00
In Addison, Ill: by Fr. Fiene 15.00.-H. Nosen-
winkel 20,00. -F. Vogts 5,00. - W. Plagge
1.55. - W. Precht 1.25. - H. D. Fischer 5.00.
- H. Wcnholz 5.00. -H. Kriickenberg 1,25.
- F. Buchholz, Sr. 10.00. - John Kord 2.00.
- H. Rave 5.00.71.05

Summa --- 255,15
Addison, Ill, Oct. 9, 1864. h. artling.

Received:

About the synodal treasury	
Don an Unnamed Man in Saginaw City	\$10.00
By Mr. Pastor Bdling for synodal reports sold 2	80
..... Lemke	
2,00	
From himself	2.....00
By Mr. Pastor Keller for synodal reports sold 2	1 0
by himself for 1863 1	00
Bon Herr Pastor Müller	2,00
Bon Mr I. G. Müller as a thank offering for the happy	
his wife's delivery	1.50
For synodal mission	
A portion of the proceeds of the Mission Festival at Sheboygan,	
Wisc.	45.47
By Mr. Pastor lor	6.00
..... Boking	5.45
..... Nuff	1.27
From the schoolchildren of Mr. Pastor Speckhard -. 2.35 Don Mr.	
Rabus in Tecumseh	0.50
Don of the Johannis congregation of Mr. Pastor Lemke	3.37
Don of the congregation in Monroe	15.30
and that from Mr. Kipf as a thank offering 1.00;	
50 Cts. in silver in bell-bag; from quite a few readers of the	
Mission sheets 0.50; Collecte at Harvest Festival 12.80.	
For the general praeses	
Bon of the congregation of the Mr. Pastor Speckhard - - 6.00 From	
the cent coffee of the congregation Frankenmuth	6.00
Bon of the congregation of the Mr. Pastor Werfelmann -- 3,00	
For college construction in Fort Wayne.	
Bon Christ. Grey 2	00
For the widowed Mrs. Prof. Biewend	
Don of the Grand Rapids community	5.35
Don Mr. Pastor	1,15
From Mr. Kipf in Monroe as a thank you offering 1	00
For the preservation of the teachers in our institutions	
By Mr. M. SchönamSgruber as a thank offering .	
- IM From Pastor Hahn	1.00
From the community in Monrve	12.43
namely Collecte rOM.; from Mrs. Eichbauer 0.43.; from Mrs.	
Schäfer 1.00; from Mrs. Kipf 1.00.	
For the proseminar in Nassau	
A part of the Eitrago of the Missionsfestcs at Sheboygan, Wisc., of	
the 26th of June d. J.	67.62
Bon Christ. Graus for the Brunn'schen Zöglinge - - 1,00	
Commun-ion-Collecte of the congregation of the Mr. Pastor	
Speckhard	2.14
Don an unnamed 0	60
Don K. Mohr in Monroe	2M
From Hillsdale Township 2	50
From the congregation of the Lord Pastor Lemke 7	83
namely: from W. Schröder 1.00.; on Mr. Hau's wedding	
collected 2.83.; on Grab- mann's child baptism collected 1.25;	
on Wal- ter'S child baptism collected 1.50.; on Blum's child	
baptism collected 1.25.	
For Pastor Röbbelen:	
From the municipality in Grand Rapids	5.35
From Mr. Pastor Daib 1	15
From Mrs. Beyer in Monroe	IM
Bon Mr. Kipf there 0	50
For Pastor Sommer	
From Mrs. Beyer in Monroe	IM
For poor pupils and students	
Collected by Mr. Pastor Auch at the wedding of Mr. Heinrich	
Brady	1.70
from Mr. Past. Also even added 0.30 2.00	
By Mr. Pastor Speckhard Collecte at his church in Blue Bush 1,15	
From the congregation of Mr. Pastor Lemke	6.00
namely from the women's association5	00
W. Schröder1	0V
From the community in Monroe36	43
On the Purchase of the Co ege Land at Fort Wayne By Mr.	
Pastor Hahn	1.00
From Mr. Pastor Lcmke'S congregation	11,10
For the construction of the English - Lutheran Church in	
Baltimore	
From Mr. Pastor Hügli	1.50
From P. Schuster	0,50

For the hospital in St. Louis	
From Mr. Christ. Bach in Sibiwaing 1	00
From „Fr. Kvhn in Sheboygan	1.00
From Mrs G.	1.20
For inner mission:	
By Mr. Past. Steege, namely by M. Ange- rer, \$1M; Graus, \$1.00;	
collected on Fehus Kindtaufe, \$4.00	6.00
From the community of Mr. Past. Speckhard	5,62
.....	IM
Werfelmann--- -- 2,00	
By Mr. Past. Müller by N. N.	3.00
For the construction of the school teachers' seminary:	
Bon of the parish of the Rev. Keller in Morrison and Nantaul 5M	
By I. Schroeder in Roseville	IM
Don M. Forester	IM
To the college maintenance fund:	
Dom Frauenverein des Hrn. Past. Lemke,	5,00
For missionary Cltver:	
Don of the parish of Mr. Past. Keller in Rockland-- 50	
W. Hattstädt.	
Received at the Middle District Treasurer's Office:	
For the synod treasury:	
From Mr. Pastor Kühn's congregation. Collecte.	\$ 2.41
Schöneberg's congregation	
..... Rupprechts v	Flnton Co -10.28
..... Henry Co -2.	Napoleon--4.25
..... Jabkers	17
..... Lehnners	2IM
..... Stürkens	4M
..... Sauers	6,50
..... Stephan's	18,00
25	
.....	5,15
..... Frederkings,,	to the
..... Commun-ion-Box Office-	12,00
By the same, from Mrs W	1.00
By Pastor Saupert, from the women's club of his congregation	1.00
Furthermore by Mr Mintschler.	M
From Mrs. Helms, \$1.00; from B. Spindler \$1.00-- 2,00 Collected on	
Mutschler's child's baptism	2.00
By C. Müller, \$1.00; Mrs. W. Friedrich, \$2.00;	
Mrs. Wittwe Weber, \$1.00; Chr. Strieder, 1.00;	
G o' ippus, \$1.00; Meierding, \$1, <0; Fr.	
Shepherd, \$1.00	gM
From Mr. Past. Saupert himself	5M
From whose parish Collecte on Erndtedankfeste in	
1863 (delayed by mistake)	8,35
For the Addison Seminar Building:	
From MrPastor Saners	Parish.
..... Schusters	25,00
By,,, " Schvneberg, of M. Schnaible.-. 3M By „Detzcr	himself.
.....	30,25
By	10M
From	18,00
..... StürkensS Gemeinde, belatedly	1.00
..... Schumanns, " De KalbCo	25,00
"Ernst Hüge, as a thank offering for deliverance from	
of the drawing	5.00
Don Herr Pastor SaupertS congregation, second broadcast	22,00
From Mr. Lippelmann of Cincinnati	10.00
For Nassau Mission:	
By Pastor Heitmüller, collected at Mr. D. Haag's wedding . 16.72	
From Mr. Pastor KühnS Gem., Collecte	1.94
Through	1.00
..... Schöncberg, by Rinnebach	IM
Don	5.40
..... Itself. IM	
..... Merz's Community in Fairfield Co - 9.70	
..... Hocking Co-- 11.00	
..... Reichhardt's Gem.	6.62
Through,, " Saupert, by C. Strieder	1.00
For the Heathen Mission:	
Don Mr. Pastor Schöneberg's congregation	1,25 .. ""
Stürkens	3M
..... Horsts Gem., Collecte at the parish fair	6,00

From Women's Club From Pastor SeuelS Parish	15,00
From Mr. Past. Schumanns Gem.	8.00
By,, " Saupert, of Mrs. Baumann	1,00
For the general presiding officer:	
! Don Herr Pastor Bauer's congregation	7.02
..... Sihler's Gem. at Ft. Wayne, Coil. 49,16	
For the purchase of college land at Fort Wayne:	
By Mr. H. Möllering, collected in the community of Fort Wayne	
Purch Mr. Brewer, in the comm. at Ft. W. ges-- 17.00 " Sexton,	108.00
.....	95.60
..... Fr. Tbicme,	21.00
H. Busche,	26.50
From Mr. Past. Swans Gem	49.40
HatkstättS	3,00
For Mr. Pastor Röbbelen:	
Don Mr. O. Nossbacher	2,00
By Mr. Pastor Saupert from Fr. Schäker, --- 1,00	
For the debt settlement fund in St. Louis:	
By Mr. Pastor Schäfer, from the women's association of his	
parish-	5,00
For teacher salaries:	
From Mr. Past. Kunz's congregation	9.0V
..... Schusters Gem. in Bremen, 12.33	
..... branch in St. Joseph Co-- 6.56	
..... Centre Township 5.35	
Collected by " Königs Gem. on teacher Kappels child baptism	
From Mr. Lippelmann in Cincinnati10	7.80
.....	00
For the inner mission:	
From Mr. Past. Hattstadt's Gem	6,00
" " Stephans , 4	7s
By	1,05
..... Rnyprecht, by Fr. Leininger.	15,00
..... Seuel, from the women's club s. Gem--	
For the widows' and orphans' fund:	
From the Kendaüville, Ind. congregation, Collecte	6.25
For Rev. Kahmeyer	
By Mr. Pastor Zage! at the wedding of the Lord	
H. Thiele collected 7	50
BonN. N.	2,00
For missionary Clöter	
By Mr. Pastor Saupert from W. Schnute - - - 1,00	
For school fees of college students	
By Otto Fricke--	25.00
By H. Steinmcyer	12,00
For the sixteen different coffers of the Synod	
Received through Pastor König from Mrs. Werner in Cincinnati G	
IM	16.00
For poor students	
Through Mr. Past. Kühn for Zimmermann collected by some	
members of his congregation	6,00
..... " ,," for the same on SchwabS	
..... Child baptism collected -- 4,18	
..... " ,,,, for theselbm on Dietrich's	
..... Child baptism collected-- 3.3k	
From " Past. Kühn's congregation, Collecte for	
G. Schumm	11>,1k
..... Branch in. for the same 3,25	
..... Merz's Gemünde in Lancaster --8	
By	00.
..... Stephan from Mrs. N. 1	00
..... Sauer von Wittwe Engel Schep-	
.....	1,50
..... von H. Mönning	1.00
..... from an unnamed person-	0.50
From the Fort Wayne District Confraternity	7.61
From Mr. Pastor König S Gemcinde in Cincinnati -13.50 By Mr.	
Pastor Saupert from some Confr.	
manden, et al: Bippus 0.59; Brennerke 0.50; Barnickel	
0.25; N. Gottschlich 0.35; C. Link 0.25; Weber IM;	
Ueberschuß 0.60; von Frau W. Schnute IM.	
C. B O nnet, Kassirer.	
Misprint in No. 3 of "The Lutheran." *	
On page 24, column 2, line 13 from bottom read instead of	
"Passport" Burgdorf": "C arl Bu rgdo rf."	
St. Louis, Mo", Synodal Printing Office of	
Aug. Wiebusch u.Sohn.	



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 21, St. Louis, Mo. the 15th of November, 1864, No. 6.

(Sent in by Rev. C. Metz.)

The city of Magdeburg during the Schmalkaldic War, an instructive and comforting picture for us in the present turmoil of time and country.

(Continued.)

Magdeburg, through the Reformation and the blessing of the evangelical doctrine, as well as through various trials and chastisements from above, had become a glorious, lovely garden of God, a city of the Lord, shining as on a high mountain: it recognized the time in which it was afflicted, did not allow itself to be lulled into lukewarmness and worldliness by the days of external rest and physical peace, but built itself up, walked in the fear of the Lord, and was filled with the comfort of the Holy Spirit. Therefore, "when the rain fell, and the waters came, and beat upon the house, it fell not, because it was founded upon a rock." No sooner had the storm of the Schmalkaldic war broken loose than Magdeburg had put on her armor and was ready to lay down all for the cause of the Lord. It did not yield when, after the unhappy battle of Mühlberg, all the members of the Schmalkaldic League in northern Germany had already laid down their arms and submitted to the Emperor. All the appeals of Duke Moritz of Saxony and the Emperor were without success. Then, on July 27, 1547, the imperial oath was pronounced against "the council of the Schmalkaldic League.

But the brave Magdeburgers did not let themselves be frightened by this, but decided on energetic resistance. And this resistance they made especially when the Interim appeared and was to be introduced in all places; in spite of eight and eight they fought a double battle with secular and ecclesiastical weapons. But what was it that drove them into this fight and made their hearts burning and undaunted, whatever might come? They were brave men who loved with all their hearts their independence and the freedom God had given them, faithful, firm Lutherans who were willing to lay down their goods and blood, life and limb for the gospel; They knew and recognized that the Emperor's regiment had nothing to do with conscience, and could no longer honor and obey him as Emperor, where he had laid down his imperial dignity and crown at the feet of the Antichrist, in order to become, as his glad servant, a betrayer not only of the highest goods of a people, of law and liberty, but also of the Church, whose patron he called himself. There was nothing at all "revolutionary" in this behavior of theirs, but an imposed and forced defense of necessity, for the sake of God and their conscience, as Amsdorf writes in his comfort letter to the Magdeburgers and all pious Christians in 1551, June 10: "Whether we are rebels about it or not, we are not rebels.

Praise and thanks be to God, who hath made us worthy to be rebels and disobedient with his Son, our Lord Jesus Christ, and his dear apostles, and for no other cause, but that out of the commandment of Christ and his heavenly Father, we earnestly and sternly desire not to be obedient nor subject to Antichrist and his followers, that we may render due obedience to God and his only Son, our Lord JESU CHRISTO." Therefore, the Magdeburg magistrate could also boast: "We have had a serious penalty imposed on us here to publicly forbid us to speak of the emperor, king, elector, princes and lords, which is also posted on all city gates here." While Wittenberg's light was dimmed at that time and many other Lutheran cities in northern and southern Germany were in shameful bondage, Magdeburg was a shining light in the Lord, the center of ecclesiastical and political resistance to the instrument of union, called the Interim, the main refuge of all faithful theologians and preachers persecuted by the Emperor. Nicolaus von Amsdorf took refuge there as an exile of Christ (the common term at that time for those expelled for the sake of their faith), and did not care that the plague was raging there at that time, because if the plague took him away, the emperor would be able to kill him.

fer and the monks in Brussels. He wrote on his outward journey: "If I am worthy and worthy to shed my blood for the sake of God's word and obedience, let his will be done: I could not sell my life and limb more dearly. God strengthen and comfort me." Here a Matthias Flacius made his home, of whom the aging Luther had once remarked, "Let it be this one on whom after his death the bent hope shall lean." Employed as a teacher of the Hebrew language at the University of Wittenberg, he had seen with the deepest sadness and indignation the wavering behavior of the professors and preachers there, had pleaded with them footsteps and tears to be steadfast, had especially begged Melanchthon verbally and in writing, Melanchthon, in particular, had pleaded verbally and in writing not to put himself and this noble school, from which the truth had first come, in a bad light by making concessions to the "godless Achtopbels and servants of the Antichrist," and since he was not listened to, but the Leipzig Interim was introduced in Saxony, he resigned his position with a bleeding heart and took up the wandering staff. There, at last, one Nicolaus Gallus, driven from Regensburg, found the most hospitable reception and a large sphere of activity, for he was at once employed here as preacher, and two years later as super, intendent. These were the men who stood by the side of the outlawed Magdeburg as God's faithful fighters, who directed their teaching and ministry with true heroism inwardly and outwardly, the true sons of Luther, without whose fiery zeal our church would hardly have escaped the snares of the Interim and the corrosive Philippism and the pure doctrine would have been preserved. How powerfully and beneficially they worked for the cause of the Lord and His kingdom, especially through the many "apologetic writings, which they sent out from here like a storm-chased flare over all Germany," and by which they roused the sleepers as if with the sound of a trumpet, fired up the mats, and punished the apostates and cowards! For here "in our Lord God's chancellery," as Magdeburg was therefore called, only the press was still free, and the stalwart printers Mich. Lotther, Christian Rödinger and others were not prevented from printing against the Interim even by the Emperor's prohibition. "Here in these ungrateful German lands," wrote Caspar Aquila to Duke Albrecht of Prussia, "nothing may be printed that is against the Interim, with the exception of the noble, ancient, Christian, imperial city of Magdeburg - that is God's chancellery." But it was not only with words and writing, but also with images and satire that the Interim was fought against. All kinds of mocking paintings were made, and so-called Interim stamps were minted, on which three-headed monsters were depicted, representing either the three authors of the Interim, or the three different Interim formulas (a toad's head represents the Regensburg Interim, a cunning toad represents the Regensburg Interim, and a toad's head the Regensburg Interim).

(The head of an angel was the head of the Augsburg Interim, the head of an angel the head of the Leipzig Interim), even gave dogs and cats the name Interim. But the people sang: "Blessed is the man who can trust in God, and does not consent to the Interim, for it has the mischief behind it. Now while thus the fire of courage burned in the hearts of the Magdeburgers, the storm drew ever more threateningly upon them. On May 18, 1549, the Emperor of Brussels deprived the city of all its regalia, liberties, and privileges, and since the district authorities declared that they could only execute the eight against Magdeburg if the Empire supported them in this, this execution was entrusted to the present Elector Moritz of Saxony, who seemed all the more suitable for it, since he, too, was bitterly opposed from all quarters on account of the troublesome interim, and was already involved in a feud with the city. Thus Moritz set out with a considerable army on Magdeburg, and because it was well fortified, it was besieged from October of 1550 onward and, as the "Lower Saxon Bethulia," pressed ever harder. The swords were flashing, they defended themselves bravely, and although the new town was taken by surprise in November, on the 19th of December they made a sally and captured the Duke of Mecklenburg, who had already been in the service of the cathedral chapter and the knighthood. But let us leave the physical war and struggle of Magdeburg and turn first and foremost to its spiritual knighthood, as it wielded the sword of the Spirit in those days full of fear and trembling, fought for Christ and his pure Gospel, and was great in witnessing and confessing.

Already in the year 1548, the first of August, the noble Magdeburgers had a call issued, in which it says, among other things: "And we want to cry out, call and ask to our dear God, along with all other dear Christians, that He will keep us by His bright Spirit in the pure teaching of the divinely recognized truth and the clear bright light of His holy Spirit. Spirit in the pure doctrine of the divinely recognized truth, and in the clear bright light of his holy gospel. And graciously preserve us from the abominations of the Pope, from idolatries and false doctrines, from lies and errors, and also from the whims of men and all statutes which are contrary to his dear word. In 1549 Magdeburg issued a second confession under the title: "The Christians of Magdeburg Apology, Plea, and Common Christian Remembrance," a confession in which the core and marrow of Christian witnessing courage is truly contained. In it they write: "And there are basically two special reasons why we cannot come to peace and treaty. Firstly, that we do not know our dear God and

cannot leave his holy word and again place ourselves under the abominations of the pope. And although we have most humbly asked in all our most humble petitions that we be left with the sole word of God, as proclaimed and preached by the prophets, even by our Saviour Jesus Christ himself, his apostles and servants, among us and "in many places" long ago, and thus with the Augsburg Confession, we have never received an answer. We have never been able to get an answer to this. What is to be heard from this, we will leave to the judgment of every man of understanding."

"Moreover, that now breaks out publicly with which the judges of the outgoing book Interim have dealt, and where their search is directed. For although the righteousness of the true faith in Jesus Christ, our only Savior and Redeemer, is the foundation of our Christian faith, by which the Christian church is built, preserved, and defended, just as the Christian church cannot exist, nor can any Christian embroider it, yet the principal article of our Christian faith, and so of our salvation, that by faith alone in JESUS CHRIST alone, without all our works and doings, we are justified and saved, has been taken away, deprived, darkened, and obscured from all worthy Christendom, to deprive us all of eternal blessedness. For if the article of faith in Jesus Christ is taken away, then all the work of Andre is in vain. They also make doubtful in the Interim the use of the Reverend Sacrament of the Body and Blood of Jesus Christ and of priestly marriage. They also again point to the invocation of dead men and saints, vigils, masses for souls and sacrifices, and basically the papacy with its abominations, blasphemies, and idolatries, as many pious, God-fearing, learned people with divine Scripture and from the Spirit of God clearly prove and carry out."

"How can Christians keep silent about these abominable idolatries? And to this the good prophet David saith, Are ye then dumb, that ye will not speak that which is right? Therefore all dear Christians should sigh, cry out, cry out to our God in heaven, and plead with all their heart not to allow the children of men to blaspheme and desecrate his divine honor and his holy name in this way, even if it be lamented to God in heaven that people are still being forced into such idolatry and false religion by force, and attacks many pious Christian preachers and church servants, and drives them into misery with their wives and children, and even kills and murders many pious Christians; this can be seen before one's eyes, and is so set in motion in the upper country and in other places, yet one may pretend that one should not be of the opinion that one is suppressing God's word! Is not this to exterminate God's word, that will be

God will judge well, and these things will not be glossed The same is true of the righteous bishops of Rome atDaniel stood there as a rock, undaunted and unmoved, over or mastered by human means, glosses, and that time, when they did not yet rule over emperors andand publicly confessed his dear God, risking life and palliatives. For this reason, all devout Christians will not kings. Now we also seek the glory of God Almighty, andlimb, which he did not lose, but kept forever with all blame us, but rather, out of God's right zeal, it will fall to are also of the opinion that we, along with and with you,honors, because the king himself demanded him out of us that we would gladly remain with the pure teaching and all dear Christians who love and fear God, wouldthe lions' den, and all his enemies and their wives and of the holy gospel and the divine word, out of God's gladly remain with God and his holy word, becomechildren had to pay for it with their skins. And after this grace and mercy, which is why we are basically, alas, blessed, and live forever. And even if we should sufferDaniel's free public confession and the God whom God be lamented, suffering, banished, and persecuted. and fail because of our sin, for which God will beDaniel honored was revealed in the whole kingdom, and For we must consider that in the loss of our souls, merciful, God is and remains just and merciful, and wethe great king commanded everyone to honor him alone salvation, and blessedness, our God, in his holy gospel, nevertheless know by God's power and grace not toas the right true God, and thus the great king was moved himself speaks John 12 and declares that those are accept idolatry, and it would be a thousand times betterto drop his commandment that had gone out against God already judged by his word who despise him and do not for him never to have been born than to admit and givebefore." -

receive his word, and that his word will also judge those up such damnable ailments. And God protect us, as the The faithful Magdeburgers also addressed the on the last day. If therefore his word shall judge us at dear martyr Gardium, when he was led to torture andEmperor with words of warning, and testified before him the last day, we must not depart from his word in any publicly said to those who advised him to renounce hisa good confession. They write:

matter concerning our salvation, but abide in it alone." confession, to remain steadfast for Christ's sake, to die "Therefore, we hereby submit our Supplica tion

"How can the bride of Christ, dear Christianity, depart willingly, that his tongue, which was created by Christ,Letter to the Roman Emperor's... Majesty and most from her only Bridegroom Jesus Christ, and from his could not speak against its creator. Let us also call uponhumbly request that Your Imperial Majesty will by no word, and be unfaithful to him and to his word? our dear God with all our hearts, and pray that he will notmeans concede so much to the Pope and his followers.

Moreover, this is not a new thing, neither was it begun let us fall so low, and will not withdraw his gracious,Your Majesty will by no means concede so much to the in our time, that believers should be banished and mighty, and fatherly hand from us, and will keep us allPope and his followers that Your Majesty's highness and persecuted by the world. And when the most powerful with grace, that we may not know what it is when thepower will serve them. Majesty's majesty and power kings have taken it upon themselves to command Lord withdraws his hand." must serve them to expel and persecute Christ the Lord.

against God and his word, that the true believers have "But we certainly believe, if our dear God, for theFor the Christ, the God and Lord of all of us, made His staked their life and limb on it, and have also stood salvation, temptation, and constancy of his dearMajesty the Emperor of this praiseworthy country. Maj. before God and the whole world naked, and have not Christians, should inflict a persecution, that there will yetas Emperor of this praiseworthy German Empire. In wished to depart from the eternal living God, and that be many more praiseworthy pious princes and lords,which empire, although Christ himself is only a guest, even our dear God has shown his glory and wondrous even of the nobility, burghers, and peasants, whetherpoor and despised, who must be and live here in works to the world through them, as in the Old they sit and dwell in the countryside unfortified, will laysorrowful misery and vain heartache, he nevertheless Testament, for the comfort of us all, many living down their life and limb." takes a heartfelt pleasure in the faithful rule of a trusted

examples are described, and in the New Testament our "And if we look at what the ancient fathers of the empire, and does not ask E. Kaiser! Maj. not for a piece Saviour Jesus Christ himself has so taught: Pray unto church and the righteous bishops of Rome say aboutof the German Empire, which, according to his honor, he Caesar the things that are Caesar's, and unto God the these things, they write and teach that not only do those does not desire, but only that he may be protected, and things that are God's. Say also further, Whosoever shall obscure and betray the truth who preach and speak that his sermon may remain unreturned, which faithful confess me before men, him will I confess also before public lies in its place, but also those who do not freelyservice and protection E. Kais. Maj. will care for and my heavenly Father: but whosoever shall deny me, and confess and defend the truth recognized in divine render to him here in this transitory realm, Christ will be ashamed of me before men, him will I deny also Scripture for the sake of the people. Therefore we mustundoubtedly repay and pay for manifold and abundantly before my heavenly Father: and the Son of man shall believe and trust in the Almighty, our dear God, give him in his eternal kingdom to E. K. M. on the last day."

be ashamed of him again, when he cometh in the glory the honor, keep our footing, and publicly confess divinely "And since the Catholic Church cannot yet of his Father with his holy angels. And fear not them recognized truth, and not conceal it, nor waver, flatterunderstand and comprehend that it believes or considers which kill the body, and after that can do nothing: but men and fear them, or entertain other seductive, falseus poor Lutherans to be Christians and Christ's servants, rather fear him which is able to damn both soul and human thoughts. And we must all take the comfortinglet the Catholic Church, in accordance with its Christian body, and to cast them into hell. This is what the living example of dear Daniel before us, take it to heart, mind and spirit, consider that Christ the Lord Himself, apostles taught and preached: to obey God rather than and not let it come to pass that when he went againstwhen He was to suffer and be crucified by the chief men. The holy old fathers, Augustine, Ambrose, the great king Darii and his whole kingdom's prohibition, priests and His own people, was not considered the Son of God, but the most wicked blasphemer and rebel, and Chrysostom, etc., also followed this, and taught both and openly honored and worshipped the true living God had to die. Just as the apostles and all the dear martyrs were not held differently, and were so shamefully killed emperors in their time: to obey God more than men, and alone with open windows, that he might well have believed and prayed such things in silence and secretly and strangled by their God-ordained authorities, as Christ the Lord prophesied to his church that it would be when it happened in their time that the emperor with himself and without danger to his body and good, which he would have wanted. But because it was the so in John 16: "They will put you to death," he says, "but the time will come when whoever kills you will think he is doing God a service by doing so. Yea, in this very saying taught to obey God more, and said the word in all humility to the emperor: "Hold, thou good emperor, thou confession of his faith, the honor and the holy name of Christ also teacheth us what is the right manner and quality of the supposed things. dost fear prison, but God eternal hell." Such God's and the fathers' doctrine have become

The Christian church has never forced anyone to believe. It is not a matter of reason that no one likes to take on. Come to the cross in this persecution, we ask all with the sword, nor has it ever forced anyone to believe. Other people's fare and things, and that the wicked mob Christians, whatever their state, to pray and call upon with the sword. The Christian church has never forced. Is far too many, too cunning, too strong and powerful for our dear Lord and God with a humble heart, to help us anyone to believe with the sword. As E.K. M. then also the poor Christians. But because this matter concerns with his Holy Spirit, and also to give us the grace that we grant both, Jews and pagans, their religion, and do not God's glory, his holy word, and the souls and salvation of can rely on him in the greatest need and trust that he will force them from it to the papacy."

Christians, and not only us, as the fewest, but also all save us from all our enemies, both temporally and "But to what do we poor Lutherans (as we are called) Christians and the common Christian welfare, and that in eternally, according to his gracious fatherly will, for the owe the fact that we are not allowed such freedom to such matters one brother, by virtue of the divine word, sake of his holy name and his dear Son, our Lord and remain with our religion and confession, which is granted should lay down his life for the other, this matter must be Saviour JESUS Christ, and, even if he would not save to unbelievers? For we believe, teach, and confess the considered with a Christian spirit and eyes, and us bodily, nevertheless to preserve us and all pious same Christ, the only Savior, Redeemer, and considered to that end, that the Lord our God is still more Christians in the public confession of his pure holy word, Beatificator of the whole world, together with all the and mightier than the whole world, and if one will and to graciously guard us from the pope's idolatry and articles of the Christian faith, with heart and mouth, and remember the two glorious examples from the holy lies, may he also assist us with grace, that we ever at the same time together with E. K. M. And there is Scriptures, the Lord has often helped his people bodily neither do nor concede anything offensive to the whole nothing at all that separates us from His Holiness's and spiritually, when it could be seen before reason as if worthy Christianity. ...to all worthy Christendom."

religion and faith, except that His Holiness hates and it were already all over and all lost. And that the Lord sent Finally, not only against the open enemies and condemns us by the pope's false precepts, because we but one of his dear angels, and slew many thousands of persecutors of Christ did the Magdeburgers bear ascribe too much merit and honor to Christ for our the enemies and persecutors, and gloriously delivered witness with burning hearts, but also to the false salvation, justification, and blessedness. And that Andre, and saved his own, as the glorious and consoling brethren and wavering Christians, who hang their cloaks that we keep ourselves strictly and solely to the holy examples of the Holy Scriptures show. Scripture. In the to the wind, they told the truth unashamedly and Scriptures, against and without God's Word we cannot days of Pharaoh the king, when the Egyptians pursued unvarnishedly, and sought by the sword of the Word of accept any articles of faith or worship. Since E. K. M. after the poor Jews with great power, and defied them God to stir their dull consciences and to heal them of all wish to force us also besides, and rather, upon the papal with their chariots, and with their horsemen, and with impiety. "Now," she cries to them, "now is the time when tradition, than upon God's word."

their great armed forces, the LORD looked upon them, Christ will and must be confessed, not only with the "But we ask that Your Majesty would graciously take and they became despondent; and they all perished, and heart, but also with the mouth and in deed, so that to heart how difficult and unbearable it would be for Your not one of them escaped. Also in the days of Hezekiah nothing is done contrary to the faith of the heart and oral Majesty if Your Majesty, who wants to be God-fearing king of the Jews, against Sanherib king of Assyria, confession. Whoever does not now want to suffer a little and also Christian who, after all, wants to be God-fearing mighty and strong, the LORD slew 185,000 only by a harm and a little time for Christ's sake, either in property and also Christian, would overreach and persecute the holy angel. Likewise also against Benhadad king of the or in body, may see to it that he does not soon have to Christians and true members of Christ precisely in that Syrians, when he besieged Samariam, and she was in suffer a much greater and more dangerous harm in and for that reason, as E. K. M. herself must testify, that utter distress and hunger, and was wonderfully delivered conscience and soul, perhaps eternally, as many they exalt Christ and His Word too high, hold them too of the Lord in the midst of the cross." - already complain of them against us and against others,

great and too holy, yes, how badly such would get E. K. "We also know for certain that the Lord has set a goal orally and in writing, that they have got bad, troubled, M. on the last day before the strict judgment of Christ, for our enemies, beyond which they cannot go. We know gnawing consciences, which they have thus made for when E. K. M. will give an account of all her works, and also that the Lord hath set a goal for our enemies, which themselves, partly out of fear of suffering, some out of receive her reward as she deserves." they cannot pass: and the Scriptures give us and all their cunning and false embellishments of the new

"What we are obliged to do in regard to the E. K. M. Christians comfort in the history of the mighty king changes in small, little mean things, as they have as our highest temporal authority, we not only Sanherib, which is mentioned above, when the Lord said pretended then. Now, however, they have learned to a acknowledge ourselves to be guilty of, but also offer unto him, Because thou hast raged against me, and certain extent that it is not a matter of small things, as ourselves most humbly against E. K. M., as much as is because thine anger is come up into mine ears, I will put they thought, and it serves them right that they now have always possible for us, as the willing subjects and a ring upon thy nose, and a bit in thy mouth, and will lead to bear such evil consciences, God grant that they and obedient, as we have never taught against this, but have thee in the way that thou camest. And the God who has many others may be able to do so. always held with our doctrine above the temporal often kept his people in extreme distress according to his...for the betterment of all." -

authority, and also still always and firmly hold above it, fatherly promise, when they have called upon him from Who can read these heroic testimonies, these fresh, and always incite and admonish the subjects to the owed, the heart, and have stood fast by him and his word, still courageous confessions of the faithful and righteous obedience." - lives and reigns mightily, and his arm to help is not Magdeburg in his deepest distress and not remember

Further in Magdeburg's responsibility of all shortened to him, and has reserved to him the power to the words of the 46th Psalm about the suffering and unglimpfs, so them in their siege of their enemies deliver all Christians, who trust and rely on him, from their struggling church here on earth: "Nevertheless the city encounters, Anno 1550, it says as follows: enemies gloriously, according to his will also bodily. of God shall remain fine with her fountains, where the "It has been said to us that we might well think that no And since the ungodly and the apostates are only holy dwellings of the Most High are. God is with her one would stand by us or help us, nor would there be concerned that we and all Christians here should be therein, therefore she shall abide well; God help her anyone to pull the splinters out of our foot and put them in his own. To this the answer is given that this is a carnal deceived and persuaded by deceit, trickery and violence early!" Yes, with to forsake our God and His holy and pure Word and to fall away from it, and to bow the knee again to the Antichrist in Rome for eternal damnation, we therefore, according to God's will

Magdeburg was a pleasant and cheerful place, in spiteSave and deliver us, and bless the little help that we have love. All things are for the best, even sin, the devil, and of all the tribulations and the night of the cross, for their the way of man, and put to shame and to nought the death, since they have only to destroy in mind, and by fountains of God were especially open there andmight and wrath of the enemy."

refreshed all that was troubled, refreshed all that was "Whether he now lets us see and experience the weary, strengthened all that was weak. The moreopposition for a little while, as if he did not want to help cross, the more consolation; the more temptation andus, even as if he wanted to let us perish, we must entanglement, the more admonition andtherefore get used to this if we want to be Christians, and encouragement! And the faithful shepherds andmust not only be ready to get used to it in bodily spiritual champions of Magdeburg did not lack this. Intemptions, but also in spiritual ones, since it is much 1550, on October 16, they issued a short reminder toharder and hurts more. But then, as David speaks and their Christian congregations, from which I only lift outdoes in such spiritual trials, we must wait on the Lord, the following, for our own comfort in these presenthope in his word, and wait on the Lord from morning till sorrowful times.

"Secondly, we are admonished for the above-return to the Lord; for he hath torn us asunder, and he mentioned reasons that we should not turn away fromwill heal us; he hath smitten us, and he will bind us up." God because of the harm we have suffered andFor otherwise this is our manner and nature, that we run continue to despair of his help, even if we, like our dearbefore him that smiteth us; but here they say, because brothers, should all die in this matter, that we shouldthe LORD hath smitten us, let us draw near to him the nevertheless not make an unchristian peace and turnmore, that he may heal us again; let us not therefore to idolatry. For God is now trying us herewith, whetherleave the devil and God, loose, the glory, as if they had we still want to stand by him, and whether it has been smitten the people, but say: God hath done it, for the true and serious with us that we have hitherto devil and the ungodly world, how wicked and mighty they pretended that we suffer and stand up against the are, would have to leave it alone, if God did not with his unchristian desire of the high potentates out of love of good will over his own."

God's word, and that for the sake of God's and our "In such confidence and hope that God himself will help again, it must also be prayed over, always conscience we cannot grant their unchristian desire, on persevering and not slackening, even if God rejects us which desire all the pope's abominations should once or twice." afterwards be rebuilt among us and other Christians. "This also is our comfort, that we know what we suffer The longer God sends, the more it comes to light, freeon account of these things, which we suffer in the calling from Himself, what has hitherto been sought andwhich God himself has given us and commanded us, striven for.-Therefore let us God endure these andnamely, he has given us preachers the command and other trials, which may still follow, only boldly by hiscalling to punish all errors contrary to his holy word by grace, not forsaking this confession and obedience; he that word of his, and to warn the people against it. He can and will also help out again bodily, just as he also,has commanded our authorities to protect their own and after having tried Job long and well, here in this lifeothers who need and desire it against false doctrine, repaid him twofold for all that he had previously allowed unjust violence and tyranny on account of their office and Christian love. But our citizens, as fellow Christians and also subjects, he has commanded to obey God's word and their authorities in this, to beware of false teaching, and, as 1 John 3 says, to lay down their lives for the brethren. Therefore our suffering is a holy suffering, pleasing to God, because it is comprehended in God's word."

But hath a short, glorious, and useful end, as with gold And because we suffer this persecution in God's this word by grace, because of which we are suffering.name and for God's sake, we must take further comfort and this command that we should confess it beforein the fact that God also takes care of us in this, so that this wicked, adulterous world, regardless of allall suffering is according to his will, and is not due to the suffering. And as we ought not to trust in our strengthwill of the enemy and his great power, or else it happens and our fortress, so again we ought not to be afraid ofas Christ says: "All the hairs of your head are numbered, the great power of the enemy, especially because itand not one of them can fall off without the will of my contends against God and his word, Father in heaven. And the apostle Paul saith, We know that unto them whom God hath

But both fear him, the Lord, and trust in him; fearingthat therefore that we may abide in his obedience alone, and not be deterred thereby; trusting that in the same obedience he will surely protect, comfort, and keep us.

(Sent in by resolution of the Synod.)

Mourning and consolation at the sudden death of our brother Mr. Georg A. Herrmann. on 27 October 1864. *)

The death knell is ringing.
What does it portend?
O wanderer, ask not of this;
Like screams of pain, each beat sounds.

The brother, pious and upright, A railway train
threw us down.
One moment,-one cry of distress,-7- One more
tremor,-then he was dead.

Far from the circle of his own,
Let us weep with them, When the death blow has
struck him. Who is it that heals this wound?

How you will be frightened,
You shall be found out: The father of the house,
the crown and the honour, The dear husband
comes no more.

But weep not, dearly beloved, nor he is left unto
you;
God hath but caught him up unto himself, And
made him glad with everlasting joy.

Though his death was sudden, Yet sudden also
his inheritance Of heaven's delight and all the
splendour Which his Saviour intended for him.

You couldn't nurse him, you couldn't carry him, you
couldn't lift him, you couldn't lay him;
Because God himself did all these things according
to his wonderful counsel.

You did not see him pass away;
But angels attend us, They closed his eyes, and
carried him to eternal rest.

Away from the Synod
He went to his death And through death to JEsu
Christ, Where eternal synod is.

There he will wait for you, Until you too shall
depart From this wretched time To eternal joy and
glory.

God grant us all
And read in its halls,
When we shall fully understand his doings, And
see him again when he is asleep.
Paul Beyer, pastor in Chicago.

A synodical decision.

At this year's synod at Fort Wayne, the following was
read from a letter written by the Rev. Brunn: "Recently I
had great

*) The same was present as a deputy at the synod assembled in
October at Fort Wayne and met his death here on an exit along the
railroad.

I am delighted by the visit of your dear Pastor Steinbach and to ask all congregations of our Synod to organize a church collection for this purpose on the first Advent and into error. And especially the false doctrine of great deal about the institution here, and now I would like to send the amount to the respective district treasurers repentance, faith and works, the highly harmful and to seriously present to you the plans that have been on of the Synod. - Since it is absolutely impossible to send soul-destroying mixture of justification and my mind for some time, both for consultation and money to Germany at this time because of the high gold sanctification, by which so many souls who follow the possibly for brotherly assistance in their execution. Itpremium, Pastor Brunn will borrow 800 Thaler in swarming spirits cannot attain to a firm and certain state concerns the enlargement of the local institution. I haveGermany, while the proceeds of the collection will be of grace, and are often incurably seduced and not been able to resist the rush of the many pupils who used to pay off a portion of our Synodal debts here. corrupted.

have come forward and have taken in 12, although I only have room for 9. But I could not have resisted if I had not wanted to hinder God's work. Nevertheless, with pain I have had to turn away many whom I would have liked to take in. I have had to push many away. In addition to this, new reports are constantly coming in every week, while in America they are ceasing more and more, as you write. . . . All this points urgently to an enlargement of our institution, and since the Lord has so graciously and visibly provided all means of existence up to this point, I do not consider it presumptuous to make serious plans for enlargement. But for this we must now build. And the question is, how and from where? Personally, I would not have had the courage to make an imposition on your synod in this regard, since you have the tremendous buildings in Fort Wayne and Addison. However, Pastor Steinbach encouraged me very much not to despair in this respect, but to present the matter to you once in confidence. It is, of course, in the narrowest sense the work and the benefit of your synod that is at issue, and if your synod can do something for the enlargement of the institution here, then it is precisely its own cause that it is doing and accomplishing. Here in Germany, participation has increased greatly, but I do not believe that I can yet raise the amount from Germany that would be necessary for the construction of a building here in Steeden, especially since the enlargement of the institution here would already cause an ever-increasing expense for daily life. My advice and my brotherly request would therefore be that you present the matter to your next General Synod and let it decide whether there is both desire and love, as well as means and fortune, to do something for the enlargement of the institution here. If the Synod decides, then there would be the best seriousness and emphasis on the matter: and if its unanimous council and decision is a negative one, then I have all the more certain in it the revelation of the divine will, in which I then confidently and cheerfully submit. I would certainly not like to do anything presumptuous. So I would need 6-800 Thaler. With this I would like to build an extension to my parsonage here, which would provide us with comfortable space to accommodate 24 pupils." - The Synod, assured of the agreement of our dear congregations, unanimously decided to authorize Pastor Brunn to build the aforementioned addition at a cost of 800 Thaler.

Experience shows how many eagerly throw themselves into error. And especially the false doctrine of repentance, faith and works, the highly harmful and soul-destroying mixture of justification and sanctification, by which so many souls who follow the swarming spirits cannot attain to a firm and certain state of grace, and are often incurably seduced and corrupted.

-B.

Should it not also be incumbent upon us, orthodox Lutherans, according to the love of Christ, to seek that which is lost and to bring back that which has gone astray? Or did not the faithful shepherd seek, find, and bring back the lost and strayed sheep, so that we might diligently follow Him in thankful love for Him, not only in caring shepherd loyalty, but also in seeking and gathering shepherds, loving Him? And would we be blameless if we continued to watch calmly as hundreds of our fellow-saved people and fellow-believers were poisoned and eaten by the zealous preachers, that spiritual vermin?

Whoever is touched by God's heart and opens his hand to take care of this need, and whoever has the lovely experience that, as the precious Saviour says, it is more blessed to give than to receive, is kindly asked to kindly send his brotherly hand to the undersigned.

W. Sihler.

Fort Wayne the 1. November 1864.

_____. _____ Li_

To the ecclesiastical chronicle.

Blasphemous newspaper title. In Berlin, a magazine is now published under the title "der Prophet", which has already seen its second year. Probably a Christian journal? one might assume from the title. Oh no! It is the "Organ of the Berlin Fashion Academy for Men's Fashions," published by a "teacher of the art of tailoring" named Diete, which bears this auspicious title. - And now think of a prophet of the Old Testament, how he might have walked, or John the Baptist with his robe of camel's hair - and in addition a fashion journal with the title "Prophet." (Pilgrim from Saxony.)

The Sects. In a letter to Past. Brunn some time ago, we wrote, among other things, how the local sects, seized by war fanaticism, were being completely swallowed up by the present spirit of the times. Brunn makes the following comment on this in his "Missionsblättlein": "Of course, this is to be expected; all sectarianism, because it does not stand on the pure, pure foundation of the divine word, but carries more or less human things about it and mixes and weaves itself into human things, is also drawn into the whirlpool of destruction and therefore cannot resist such times of temptation as are now befalling America's Christians. But our luther

To the friends of the inner mission.

Beloved brothers!

I have recently received letters from two ministers who entered the service of the Church in Minnesota a few months ago. According to their report, they now have many opportunities to do missionary work among our people and fellow believers; but they do not have the means to purchase horses, since they themselves are too poor to do so. In the treasury for inner missions, however, there is also not enough money for this purpose; and so I make a heartfelt and urgent request to you to remedy this need. It is only fair that our church-abandoned fellow-citizens scattered in the forests and prairies of the West and Northwest are even closer to our hearts than the heathen of this country, although we should certainly do the one and not leave the other. It is not to our church's credit that she has not shown any special diligence in this work of faith and in this labor of love; for experience teaches that the swarming spirits have shown much more earnestness and zeal in spreading their errors and little human fancies among our spiritually degenerate fellow-countrymen than our orthodox church has shown in spreading the pure beatific doctrine. And as bravely and persistently as our Synod has advocated this doctrine in combating papist and fanatical errors and in asserting the evangelical truth, and still does so orally and in writing, it has unfortunately not yet shown the same zeal, in spite of the urgent cause and ample opportunity from outside, to bring the Lutherans and Germans, who are scattered to and fro and spiritually neglected, back into the realm of the preaching of the divine Word and to prepare the gathering of future congregations. In this respect it behooves us to be more diligent, so that it does not continue to happen that the false-believing preachers and swarming spirits get ahead of us and draw the receptive souls to themselves, but leave the spiritually withered and dead people to us. And although some of the sin-bearing and eager souls can be brought to Christ by the pieces of evangelical truth that a swarm spirit still has in his sermon, history and the history of the world teach us that the saints of the world are not the only ones who have been brought to Christ.

The Lutheran Church, with its banner of the pure divine Word, will endure the test and will not be disgraced in the battle, but will only emerge purified and cleansed. Thus the present times of war in America, which are so difficult, could also become quite significant times for our Lutheran Church there. Therefore we want to stand by her all the more faithfully and eagerly in the same."

Missouri. No doubt the members of our Synod will long to know how the preachers and congregations of our Synodal Union in the unfortunate state of Missouri

are faring in these terrible times, especially now, when the cries of lamentation of the inhabitants of this state are echoing everywhere. Provided that those most severely affected will later present the story of their sufferings to our readers in more detail, we will only report the following for this time. In the course of the last 8 weeks, 19 members (!) of Pastor Biltz's congregation in Lafayette Co., mostly fathers of families, have been shot and even more have been so plundered that they have been left with almost nothing but their bare lives. Of plunder many members of the Rev. Kählerin Glasgow, the pastor included, have also suffered severely. The same is true of Pastor Jüngel in Cooper Co. and his congregation, from which two members have also been killed by Bushwhackers. The congregations of Pastors Hahn in Benton Co. and John in Cole Camp Co. have also been plundered and put in great distress and fear, but they have not had to mourn the murder of any of their members. Similar experiences have been had by Rev. M. Wege in Cole Co. near Jefferson City; he, too, has been plundered along with many members of his congregation, and has had to bury to the ground with heartache two members of his congregation who had been shot by roving bandits. The Rev. Graves at Pilot Knob and Wolfs at Tandy Creek, Jefferson Co. only fled in haste with their own, but suffered no loss on their return. School teacher Welder in Franklin Co. has also suffered plunder. May these brief notes serve to encourage the out-of-town brethren first of all to intercede for their sorely afflicted co-religionists in Missouri, for as it now appears, the present distress of the Civil War is only the beginning of distress, since our blinded people do not recognize the wrath and punishment of God in it, do no repentance, but become more and more defiant and forgetful of God.

1) Because according to God's Word and our Constitution, Mr. Kratt is not a properly called preacher. 2) That he made fellowship with rationalists by inviting them and holding discussions with them concerning the orphanage, and publicly presented them to the congregation as models of virtue, declaring that people who did not go to church were often better than those who attended every Sunday. Furthermore, he even performed the duties of a publicly recognized rationalist preacher. 3) And because he publicly confesses and declares, "I am not Lutheran, because Lutheran is not in the Bible, are echoing everywhere. Provided that those most severely affected will later present the story of their sufferings to our readers in more detail, we will only report the following for this time. In the course of the last 8 weeks, 19 members (!) of Pastor Biltz's congregation in Lafayette Co., mostly fathers of families, have been shot and even more have been so plundered that they have been left with almost nothing but their bare lives. Of plunder many members of the Rev. Kählerin Glasgow, the pastor included, have also suffered severely. The same is true of Pastor Jüngel in Cooper Co. and his congregation, from which two members have also been killed by Bushwhackers. The congregations of Pastors Hahn in Benton Co. and John in Cole Camp Co. have also been plundered and put in great distress and fear, but they have not had to mourn the murder of any of their members. Similar experiences have been had by Rev. M. Wege in Cole Co. near Jefferson City; he, too, has been plundered along with many members of his congregation, and has had to bury to the ground with heartache two members of his congregation who had been shot by roving bandits. The Rev. Graves at Pilot Knob and Wolfs at Tandy Creek, Jefferson Co. only fled in haste with their own, but suffered no loss on their return. School teacher Welder in Franklin Co. has also suffered plunder. May these brief notes serve to encourage the out-of-town brethren first of all to intercede for their sorely afflicted co-religionists in Missouri, for as it now appears, the present distress of the Civil War is only the beginning of distress, since our blinded people do not recognize the wrath and punishment of God in it, do no repentance, but become more and more defiant and forgetful of God.

4) Because he publicly and especially often and much exposed himself as lying in the church council, in congregational meetings and even in the pulpit. 5) We could list more, namely, unkindness, imperiousness, arrogance; but we consider the above to be enough. Nor was he pure in his preaching according to God's Word and our Lutheran confessional writings. Since a large part of the members of the congregation had sued him at the synod, it was also discussed at the conference on September 12 and 13 in Mannheim, Pa. and it was decided that it was the opinion of the conference that the president of the synod, Mr. Schäffer, should call upon Mr. M. Kratt to resign his congregation and to cease all pastoral business until the matter could be sufficiently investigated.

But this request was not made by the president after the conference decision; When the Committee came here on September 27th to investigate the charge, as we had hoped, it did not do so, but instead read out an accusation of lies against the Church Council, and the purpose of the Committee's coming here was not pursued, and no investigation took place.- This action of the Committee was entirely against our Constitution, in that the accusation had not been put together and written until September 27th, nor had it even been sent to the Church Council.

The complaint against Kratt was not read, but a false proposal for peace was put forward. ("And comfort my people in their calamity, that they should esteem them a little, saying, Peace, peace; and yet is not peace. Jer. 6:14.") We could not accept a false peace, however, but demanded that the charges against Mr. M. Kratt be investigated, as the conference had decided. But the Committee refused us this. "He who does evil hates the light!"

Since we have been struggling since April last, when we charged Mr. Kratt and sent Committee to Pottstown for Synod, and have been so delayed all this time, and have had expenses for travelling, and besides nothing has been done, we have had no other remedy but to resign, after giving testimony.

We have already established a new congregation and purchased a building for our worship; we have also decided not to call a preacher from the General Synod, but from the Missouri Synod. We have herewith also given testimony against the Synodal Committee and leave it to every Christian to examine; for law must remain law. We, the undersigned, certify this to be true.

A. Schlitt. L. Felder. I. Nir. I. Klemm. I. Pussy.

Rev. S. F. Niethammer having received a call from the congregations at Lancaster, Fairfield Co., Ohio, and having accepted with the consent of his former congregation at Bloomingdale, Dupage Co., Ill, the same was installed in his new office by the undersigned, by order of the Honorable Mr. President Schwan, on the 22nd Sunday after Trin.

May the Archpastor make him a blessing for his congregation! Address: Uov. 8. H'. NietliLmwsr, 8uŞar 6rovo, Otüo.

St. Louis, November 11, 1864.

Th. Brohm, secretary of the electoral college.

In order to supply the German soldiers lying in the various hospitals with good books, and also to provide them with physical refreshment from time to time, and in general to give a greater extension to the service of love which individual preachers living near the hospitals have so far rendered, money is also necessary, among other things, and more than the individual visitors can raise from their own means. Whoever feels compelled to contribute something to this end is asked to send his contributions to the undersigned as soon as possible.

Theodor Brohm, es.ro ok kov. 6. k. W. ^V/Ltdor

Why did we leave?

We, the undersigned, and with us a part of the members of the German Evangelical Congregation of Baltimore. Dreieinigkeits- Gemeinde zu Baltimore, consider it our duty to publish the following in order to bear witness why we could no longer remain and have left.

(From Schlitt's Sonntagsblatt.)

Why did we leave?

Receipt and thanks.

For poor students

received 12 shirts, 6 handkerchiefs and 3 pairs of woolen socks from the sewing association of the Zion congregation in St. Louis through Mrs. Louise v. Renner - (especially for those who came from Steeden) from the congregation of Pastor Arendt in Canada 82.00 (in silver).

For Pastor Sommer

by Pastor H. Bauer from Mrs. Laute as a thank offering for her husband's recovery 85.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I attest to the receipt of the following gifts for the seminary household and for poor students r

From the parish of Mr. Past. Schaller in Redbud: from Mr. A. Burgdorf 12 doz. Eggs; from Mr. E. Burgdorf, 40 N^o beef.
From the parish of Mr. Past. Hamann; from Mr. Lindemann H bush red, 1 peck yellow turnips; from Mr. Lohr-mann 1 bush. Potatoes and soup cabbage; from Mr. Dorst-aun 82⁰⁰; from Mr. Weiler 4 barrels of apples; from Mr. Hase 1 bush. Apples; from Mr. H. H. H. Bobber 4 barrels of kitchen vegetables; from Mr. Heidenreich 1 peck of potatoes and 1 peck apples; from Hm. Lindemann 1 peck of apples; from Mr. Odenhaus 4 barrels of vegetables; from Mr. Stünke 3 bushes. Fr. Stünkel 3 bush. Potatoes and 1 Bush. Turnips; from Mr. Brinkmeier 4 Bush. sweet and H Bush. other potatoes and some cabbage; from Mr. W. Stünkel 1 Bush. sweet and 2 Bush. other potatoes; and 4 Bush. Turnips; from Mr. Menke 3Bush. Aep-fel and 30 cabbage.

Cathedral Young Men's Association of the Hm. Past. Elaus baar 9.30
 From the parish of Mr. Past. Fick: from Mrs. Wittwe Lauthardt 1
 wagon of apples; from Mrs. Eckert 1 gallon of apple butter.
 Don the miller Kalbfleisch and Lange here 8 barrels of flour and 5
 sacks of bran.

Don Mr. N. N. here: 1 wash basket full of bread; 1 do. Don Mrs. Stünkel as a contribution to the women's club of the parish of

Don of the Salems congregation of Mr. Past. Swensens 818.00
likewise for the Kollegeschiller Küche in Fort Wayne from his St. Petr
parish in Buttom 88.50, from 2 children in Bielefeld 84.00.

Don of the parish of Mr. Past. Biedermann: 16 Bush. Wheat, 6 doz Eggs, 1 pair of woollen socks, 1 skein of wool, and 81.00, cash.

Bon Hm. Ch. Steinbrück and Hm. Herling from the cross

Parish of Mr. Past. Holls: 22 barrel of apples, 24 cabbage heads and 2 bush. Potatoes; 22 Bush. Potatoes and P. pumpkins.
From Mr. Schneller of the Zion District of the local community: \$2.00.
From Mr. Fetter from the parish of Mr. Past. Fick 1 barrel of sweet potatoes.
By hrn. Past. Bartling by Mr. L. Bogel from his parish \$1M, for poor students.
From Mr. Johannng from the parish of Mr. Past. Birkmann: 2 sacks of flour.

By Mr. Vast. Claus by Mr. Pockemüller \$5.00, m by Mr. Past.Casg.
Schweppe \$5.00.

Bon Mr. Lange from the congregation of Mr. Past. Wagner 4 Bush.
Apples.

Bon Mr. Fettkötter from the parish of Mr. Past. Matuschka: 1 Gall. Syrup and 2 Bush. Ruben.

From Mr. Gottfr. Merz from Mr. Past. Lehmann's parish 2 Bush. Potatoes and 12 cabbage heads.
By Mr. Past. L. M. Hebb \$10.00, by Mr. C. Holzer \$5.00, by Mr. E.

By Mr. Past. I. M. Hahn \$10.00, by Mr. C. Holzan \$5.00, by Mr. F. Heimsoth also 6 pairs of stockings from Mother Heimsoth for poor students

From the Gern, of Hrn. Past. Johannes: \$2.00, from Fr^u- Grother, \$1.00, from Frau v. Minden for poor students.

A. Crämer.

The undersigned hereby acknowledges receipt of the following gifts of love for the household of our Concordia- College:

From the churches of Mr. Rev. Hörnicks, from that in Will Co. and Defance Co. and from that in Edgerton, from Mr. Louis Neidhardt, 2 bushels of wheat, 2 bushels of rye, 2 bushels of corn, also 2 bushels of clover, 2 bushels of wheat and half a hog, from Mr. W. H. Wittwer, 2 bushels each Potatoes; from Mr. V. Prediger, 1 pair of pumpkins and 2 skeins of yarn; from Mr. W. Häutler, 2 bushels of wheat, 2 sacks of cabbage, 1 roll of butter, from Mr. Dr. Schöne, 2 bushels of wheat, 1 roll of rye, 1 sack of flour, 1 roll of Schmied bus, Potatoes 6 cabbages, flour and soap; from Mr. H. Eva, beans and flour, apples and 1 roll of butter.

From the parish of Mr. Past. F. Schumann in De Kalb Co. from Messrs. I. G. Merz and Mich. Merz 4 Bush. each. Wheat; from Messrs. I. Göbring, Th. Höriger, H. Ahrenz, Jr. Matth. Busch, 2 Bush. each. Wheat; from Mr. H. Ahrenz, Sr. 3 Bush. Wheat; from Mr. M. GÜHRING 1 bag of grain; from Mr. Th. Bohnenberger 2 bushels of potatoes; from Mr. K. Henke 3 bushels. Turnips; from Mr. Pastor Schumann himself 2 Bush. Wheat.

From the congregation of the Rev. Bode by the Henri M. Brick, Jae. Goglen, _____ Meyer, Ch. Schäfer, Bon der Au, Peppel, A. Kolmeier, F. Schäfer, F. Meier 2 Bush. each. Wheat; from Mr. Gerke 4 Bush. Wheat; from Hm. Vollmer 22 Bush. Wheat; from Messrs. Jung and Janzow 8 Bush. each. Wheat; from Messrs. V. Hoppe and _____ Bode, _____ Lumann, _____ S. Jung, and Ell. 1 Bush. each of wheat; from Messrs. Storch, W. Meier, Ulm, _____ Buske, and H. Jürgens, iz Bush. each. Wheat; from Mr. Kern, 1 Fuder of Pumpkins.

From the parish of Mr. Pastor Kühn from Mr. F. Schirme 2 sacks of flour and 1 side of bacon; from Messrs. Krieselmeier and Birchner

From Dr. Sihler's parish, from Herps Schaper, 1 cartload of straw from the Menarch Association, 12 barrels from Mrs. Keene

straw; from the Women's Association, 12 towels; from Mrs. Kanne, 4 yds of butter; from Mrs. Paul, 1 basket of red beets; from Mrs. Löffler, 2 gallons of fat.

From the congregation of Mr. Pastor Trautmann from bn
communion treasury \$16.00.

From the Baltimore congregation of the Nahverein \$5.00.
From the congregation of the Rev. Fleischmann by Hm.

From St. Peter's parish, Allen Co, Ind, 11 Bush. Wheat.

From Mr. Pastor Stephan's congregation from Mr. Hiltze" mann
5 Bush. Wheat; from Mr. H. Rodenbeck 1 bag of wheat, 1 bag of
rye 1 bag of green beans; from Mr. " Bretmüller 1 cartload of straw:

From Mr. Pastor Frietze's parish from W. Schagel 1 quart of beef.

From Mr. Past. Schumann's Gemeinde 28 Bu. Wheat, 2 sacks of potatoes, 1 Bush. Grain, 14 cabbages, 3 Bush. white turnips, 10 v"

From Mr. Pastor Lehner's congregation 9 Bush. Weizeth 1 Bush. white turnip 1 egg of cabbage heads 24 lb butter 2 egg of

From Mr. Past. Detzer's Gemeinde von Frau Müller \$1

From Mr. Pastor Zagrl'S parish from Mr. Frosch 1 quarter of beef.

From Mr. Pastor Jäbker's parish from D. Bieter 1 quart of beef;
from I. Vierling 1 sack of grain, 1 sack of potatoes, 1 sack of rye.

From Mr. Pastor Reichhardt's parish from "Herr" Werpup 1 sack of potatoes, 1 quart of beef.

From the congregation of Mr. Pastor Fricke for poor pupils from the Women's Association 16 bust shirts, and 3 pairs of woollen stockings.

From the congregation of the Rev. Fleischmann \$12.00.
Fort Wayne in October 1864 W. Reinke

Fort Wayne, in October, 1884. W. Reimke.

Annual report of the agent of the Lutheran Central Bible Society in St. Louis on the distribution of Bibles and New Testaments from Michaelmas 1863 to Michaelmas 1864.						Year - Invoice of the evang. - lull). Central - Bible Society in St. Louis.	
Revenue and Expense.	Complete Bibles	Ordinary New Wills	Altenburger Will - Vol.I.H. Testament	New	Summa rer copies	Intake.	
Stock from before. Years to Michaelmas 1863	569	449	15	1976	3009	Monthly contributions in St. Louis..... 8140,20	
Intake.						Contributions of Zweig - Societies, namely: in Collinsville, Ills..... 8 9,50 " Columbia, Ills. 11,10 " Staunton, Ills..... 12,40 " Altenburg, Mo..... 40,25	
New broadcasts	1541	1025	98	-	2664	For Bibles and ordinary wills sold 1557,65 " Altenburger Neue Testamente 1049,50 " Old 121,15	
Issue.						Borrowed funds 200..... 00 Churches - Collections 2c..... W,40	
Intake.						Balance at last year - invoice 231,34 Total revenue and balance 83438,49	
Of these were spread until Michaelmas 1864 resp, sold by the agent.....	978	681	40	815	-	Issue. For the purchase of Bibles and ordinary wills 81502,00 For the purchase of Altenburger Alte Te- 226,20 Borrowed funds repaid 205,00 Operating costs 118,60	
Given away by society.....	8	16	-	16	-	--2051,80	
Sold by Mr. Colporteur Bullinger...	20	12	37	32	-	Remains stock 81386,6	
Through the branch club in St. Charles, Mo.	30	18	8	6	-	St. Louis, October 2, 1864.	
" " " Carlinsville, Ills.	9	6	-	-	-	I. T. Schuricht, Treasurer	
" " " , Chicago, Ills....	97	60	-	-	-		
" " " Altenburg, Perry Co, Mo.....	4	22	-	-	--		
" " " , Collinsville, Ills.	12	-	-	-	-		
" " " Staunton, Ills..	1	-	-	1	-		
Lumms.	1159	815	85	870	2929		
Remains stock at Michaelmas 1864	951	659	28	1106	2744		
St. Louis, October 1, 1864.							
		L. C. Cd.	Bertram	, agent.			



(Sent in by Rev. C. Metz.)

The city of Magdeburg during the Schmalkaldic War,
an instructive and comforting picture for us in the
present turmoil of time and country.

(Conclusion.)

As the siege pressed harder and harder, and fear and
despondency became apparent in some, the dear
preachers of Magdeburg once again raised their voices
of comfort and called out to their entrusted souls in "their
confession, instruction and exhortation of April 13,
1550":

"So we should not, even if a calamity now befalls us,
become fainthearted or even despair, for it is part of true
Christian courage that, even if the danger and distress
are greatest, we should not despair of God's help and
salvation, since he is most wont to lead his church and
believers even to hell, not that they should remain in it,
but that he should lead them out of it again, and they
should praise him afterward. The cross is lifted up in the
house of God, that is, with the pious, and goes out against
the wicked, who cannot rage and rage against us any
further than God has done against us, but when he sees his
time coming, especially that the need is at its highest,
so that we despair of all human help, only then does his
help take place, and he uses very quick and strange
help.

as happens to a woman in great need of a child, or to
one whom one wants to hang, and has already tied the
rope around his neck, and yet someone runs away again
unlooked for."

"So he saved Jerusalem unexpectedly and
miraculously, when all the surrounding cities and
fortresses had already been taken and destroyed. So he
miraculously rescued Bethulia in the most extreme
distress. Likewise Samariam. So he often helped the
whole people in great distresses by the wisdom and
power of all men, when he led them out of Egypt into the
Promised Land. Therefore let us not yet despair of God's
faithfulness and omnipotence; he has not yet withdrawn
his hand from us, as we think that he will no longer save;
so he is also strong and mighty, that he can save. It is a
great sin and eternal shame for all of us Christians that
we should not trust in our God and dare to trust in him.
The Gentiles, who knew nothing of God and eternal life,
were much more courageous in dying for the sake of
common benefits, bodily freedom and goods, than we
Christians do for the sake of God, his word and our souls' death, and helps nothing against it, though he let himself
eternal salvation and blessedness. O of the tender
martyrs, lest we say, unholy vassals!"

"Therefore we should all at the same time, and each for things here once, how can we use them better and more
himself with undaunted heart, work most faithfully in gloriously forever, unless God wants us to leave them all
God, so that
here for his sake? Which like-

We want to keep the holy divine word pure with us and
for our descendants, to this end the pastors and
preachers should now serve with teaching, comforting
and exhorting, princes and all secular authorities with the
protection of the secular sword, the subjects with all
obedience to the Christian and necessary demands of
their rulers, for we are certain, praise God, that we have
the pure divine word with us, and we also know that we
can do God no greater service at this time, but that we
help to preserve the same in this persecution, as much
as is in us, and therefore gladly dare and offer to him for
a sweet savour our goods, honours, body and life, each
one in his profession and position, as he is required and
drawn to it, and we can do no more pleasing service to
God now than this very one, so we can also do nothing
more useful or more necessary to our neighbours,
present and future, than that they may also be eternally
saved by preserving the word with us."

"Let us consider that otherwise we must all die without
it, as also that heathen says, Man has nothing certain but
death, and helps nothing against it, though he let himself
be walled up, yet death will find him."

"Since we have to leave this life and all temporal
things here once, how can we use them better and more
himself with undaunted heart, work most faithfully in gloriously forever, unless God wants us to leave them all
here for his sake? Which like-

Nor shall it come to pass sooner than he hath decreed, But they looked at their cross with spiritual eyes. Would1. To the main matter of the war, which is God's word and will have it, that afterwards also in eternal life he will to God that we could cast off the devil and our old Adam and the confession of it against the Roman Antichrist; 2. repay us with great glory and joy what we here venture a little, open our spiritual eyes and see how glorious and To the earnest command of God, by which we are or lose for his sake." delicious this present cross is in the sight of God, and ofcompelled to shun the Antichrist, and to defend and

"The pagans also taught and proved that each one the whole heavenly community, and also in the sight ofsave the honour of Christ, and ! our conscience against should do only what is right and strive for virtue, and that all the devout Christians who still live with us on earth'. him, by freely confessing him; 3. To the gracious he should always have good confidence that it will be Let us therefore pray together to God and to the promise, since God has promised both comfort and help well advised, but still expect what God sends, and bear Father of our Lord Jesus Christ, that he himself may to all who call upon him in the name of Christ, even to it with patience and a steadfast heart, and therefore not graciously preserve us by his Holy Spirit in the true faith those who suffer injustice and violence from this world, do anything contrary to virtue. Now if the Gentiles have and confession of his Son, and grant us grace to do all and especially since he has promised certain help against the present enemies of ours, precisely in this our done these things, it is more fitting for us Christians that things that are now and ever needful for the true case, in that they help to strengthen and reinstate the we should earnestly strive to remain in God's obedience, Christian confession, that he may guard us and keep us, Antichrist; 4. To the marvellous miracles and examples, and also command him the end. But we also know this that we may not be seduced by carnal security, fear, how God hath always marvellously helped his churches, from his word, which the Gentiles also did not know, that wisdom, lust, or any other deceit of this life, and act especially in the matter of his word, and hath visibly our labor and toil, which we do according to his word and contrary to such confession. May the merciful heavenly assisted us himself, which we ought to acknowledge will, will certainly not be in vain, but will surely produce a Father also send these things of his to such an end with and thank him for; 5. That every one with firm, great benefit." us, that the Antichrist with his father the devil may not unwavering faith, according to which God gives every

"It is also certain that Christ himself is with his church triumph against Christ, nor the Antichristian multitude one to look for comfort and help in such causes, all days and all hours, and will always protect it and keep reproach and blaspheme the people of Christ, saying, certainly hopes and waits that God will perform these it cold until the last day against all the gates of hell and Where then is your Christ? where is your gospel? things of his, in which we are and still suffer, also will the world. The body of the church will certainly remain, Therefore come and see, dear Lord Jesus, come and preserve our good name, and give us abundant delight and will always be a full whole body, although the save us for the glory of thy name. Yea, saith Christ, I will in this life, if we also die over it, will repay this temporal individual members will always fall away bodily from this come, and will come quickly: for I will not give my glory life with an eternal life, glory and joys there in eternity, life one by one, and therefore we cannot and should not unto another, neither will I suffer the gates of the world "For," they conclude this instruction to prayer, "with know how it will end bodily here in the present distress or of hell to prevail against my church. Heaven and earth bodily help we must endure, since God will not help us of this persecution. We Christians should not be afraid shall be forgiven, but my words shall not pass away. For according to his counsel, that in this case we may to be conformed to the image of the Son of God, and this be praise and thanksgiving unto him in his eternal humble ourselves under the mighty hand of God, and through much tribulation, and finally also through death, kingdom, where he liveth, and we also shall live, and be therefore not disobey him, nor doubt the Eternal on his if and as God wills it, enter into eternal life and glory." exalted with him unto glory, seeing we suffer with him word, for which purpose God the Father of our Lord

"We have a certain word of God, which cannot bear now, and are slain all the day long for his sake. Amen. Jesus Christ grant us all his grace and holy spirit. us, we live or die, yet we are the Lord's, and our present But the Lutheran-strong Magdeburg was not only Amen." But the brave Magdeburg preachers did not tribulation, which is temporal and light, creates for us faithful and great in enduring and fighting, in witnessing leave it at that, but also set up two prayer formulas, one there an everlasting and exceeding glory." and confessing, and was strengthened and refreshed by for the men of war, the other for public worship, in which

"Therefore let us only be concerned that we do God's the streams of life and consolation of God, but it was also such fervour of prayer flames, such fervour prevails, that command and will with fidelity and earnestness, each in faithful and great in praying and supplicating. Necessity, I cannot refrain from sharing them both here. his own calling, so that we may keep pure his holy word after all, teaches to pray, and Tertullian says: "Prayer of salvation among ourselves and our descendants, and tears is the chief weapon of Christians against We take the greater prayer, for public worship first. remembering that we were not created for this miserable pressure and persecution." Every day at noon, when the "O Lord God, Father of our Saviour Jesus Christ, short life, but are hastening through this life and world as great bell was rung from all the towers of the parish you know that we have not come into this war and great pilgrims into another better life and another world, and churches, people prayed in all the houses, the father of trouble out of our own wickedness or evil intent, but do not doubt that we shall there in that life also be so the house with his wife, child and servants, kneeling for through your most holy word and serious command, so much the more blessed and glorious because of these peace, for the preservation of the pure word, for the that you have commanded us and all Christians to flee very causes, that we have suffered all scorn, reproach, constancy of the faith, etc.; and even the workers idolatry, abominations and the fellowship of the Antichrist, abominations, and the fellowship of the Antichrist, into which both our enemies, by force and persecution for the name of Jesus." employed in the public places rested their work for that and guile, would again compel us and every man to

Dear brothers, let us bear the cross with patience and long. Above all, the preachers were not only faithful, tireless prayers themselves, who constantly carried the needs and salvation of their congregations on their suppress or counterfeit the truth of thy word, which, as not inflict greater suffering on ourselves than on our enemies. Above the bodily harm which the enemies hearts and stood before the Lord, but they also thou hast long before declared by thy dear prophets and inflict on us, let not spiritual affliction also knowingly and endeavored to make the people entrusted to them into apostles, they certainly shall not, nor will, succeed in willingly enter into our hearts. The apostles of old were God's people of prayer. Thus, for example, in a writing doing." glad in their hearts that they were worthy to suffer for the to the Magdeburgers, they give instruction on prayer, so "Whether therefore we are thy wretched children, glory of Christ. that the simple among them might know on which points otherwise poor frail sinners, yet with right faith and with they should especially at this time direct their hearts and pure free confession we hold against thine enemy, the Antichrist, above thy dear pure word, and because thy dear Son, our Lord JEsus Christ, hath by grace made himself known to thee, we do not believe in thee.

who has not refused to shed his own blood for our nor on any man, but on thee alone, according to thy holy God almighty, his heart and in his strong, bold soul the eternal salvation and blessedness, it is due to us to word; neither tempt thee with disobedience and neglect decision came to maturity to suddenly confront the spare much less of our goods and blood, since it is of our profession; defend us with the protection of thy Emperor with his well-tempered army of at least 30,000 demanded of us by the confession, as is now being holy angels against the devil and his members round men, to put an end to his tyranny and treachery with one made, and to honor you with the offering of it, which we about; and as thou hast promised thy people whom thou blow and thus to become the saviour of Protestant have done in this time of eight and war, and herewith hast chosen, and who confess thy name, so thou thyself freedom and the Church. Accordingly, on November 5, want to do again.

wilt be a fiery wall round about us and among us, and wilt 1551, he granted peace to the city of Magdeburg under "Therefore we beseech thee, almighty heavenly shew thyself glorious among us against the devil's very lenient conditions; its religious and civil liberty Father, because thou hast spoken by the mouth of thy kingdom, visiting our daily sin upon every man himself, remained unimpaired, although it had to promise not to divine truth, to honor again them that honor thee, to yet with mercy; only in this matter, when we suffer enter into any alliance against the emperor and the despise and revile them that despise thee, and adversity for thy holy name's sake, and for thy honour's empire, to recognize the chamber court, to stand by the especially all those who after this glorious revelation of sake, wilt thou graciously save us, and make thy name archbishop and the cathedral chapter, to grind down the thy holy word come to the aid of the Roman Antichrist, glorious, lest thine enemies boast and speak against fortifications, and to pay an important seraphic sum. Nor to disgrace and destroy them in the same work: Now thee: Where then is their word of God? Let not thy word did any harm come to the theologians and preachers of therefore, according to thy word, in which we trust and herein repay our sins, but let us poor sinners enjoy thy Magdeburg, who had so relentlessly and unsparingly hope, let thy gracious almighty help appear, and as thou word."

railed against the Emperor and his accomplices. When didst often before with thy people, fight even for us "But we know also from thy holy word, if thou wilt not the council negotiated with the Elector concerning the against thine enemies and ours, strengthen the hearts help us now bodily, that we have nevertheless done thy surrender of Flacius and Gallus, the Elector replied: "He and hands of our people of war, terrify the enemies, and commandment, honored thee with our confession, has nothing against them. They could live freely and send us, if not a final, yet again a small help against served thy whole Christianity with doctrine, example, safely either in his lands or in other lands. Only Erasmus them, and a consolation, that thy name may be made and with our suffering, and that thou art our gracious Alberus (author of the hymn: "God has given the gospel glorious over us and among us in them before all Father, for the sake of Jesus Christ thy Son, Thou wilt that we may become pious") he had expelled from the nations."

preserve us even in death unto everlasting life and glory, city, for "he had done it too roughly that no peasant "But if your time has not yet come to save us or to that there may yet remain here on earth one seed, which should suffer it. Great was the blessing which the city of help us, or if we should succumb and die here shall know and confess thee, whom thou shalt save even Magdeburg, by its truly Lutheran constancy and courage temporally and bodily over this confession, as many here in this life, and shatter the heads of the wicked, that of faith, bestowed far and wide in those stormy, fatal prophets, apostles, and many thousands of martyrs thou mayest reign in the midst of thine enemies, until times; by its example the weak and stumbling were have done, according to your divine counsel and will, or they be laid to the footstool of thy feet and of thine for strengthened and raised up, the friends and true otherwise suffer further harm and damage from the ever. Amen."

Christians rejoiced and refreshed, the enemies and wicked, we know that through our cross and death your It was impossible for the Lord God to hide his face apostates shamed and punished, God's great wonderful name will also be praised in all Christendom for eternity, from the cries of his faithful, and let them be put to shame name praised and glorified. Without glory Amsdorf and the name of the devil and of our persecutors will be with their faith and trust; no, he turned to the prayer of Flacius could write: "If this city, with its example and profaned, and through this suffering we will attain great the forsaken, and did not spurn their groaning. His hand constancy, item, with imprint of Christian writings, had honor and glory forever. But if thou wilt come to the aid protected the people of His right hand, and the people not resisted the papal deceit and falsifications, the of our weakness now and in such a case, remembering whom He had so firmly chosen. He fulfilled the word of papacy, by its manifold interims and mediæval things, that we are flesh and blood, and that without thy Spirit the 91st Psalm: "He desires me, and I will help him; he would long ago have cast out the gospel of JESU Christ we can do nothing of ourselves: do all these things for knows my name, and I will protect him; he calls upon me, and retaken the churches. Public experience testifies to thy glory, for our comfort and blessedness, and that of and I will hear him; I am with him in trouble, and I will this in every man who has a little knowledge of the affairs many of thy poor Christians, for the sake of the only pluck him out and make him glorious. I will satisfy him of the German country in the past four years. Therefore, Mediator, thy dear Son our Lord JESU Christ. Amen."

with long life, and will show him my salvation." all churches that still retain something of the true religion The other prayer is as follows: Magdeburg experienced how wonderfully and gloriously have received such benefits from the grace of God

"O LORD God of hosts, who art the father of our Lord God's hand of grace reigns over his faithful, so that, through our toil and cross." Yes, even today Magdeburg JESUS CHRIST, mighty in battle, and ruler of the wars "though the waves crash upon them, yet he can carry shines as a firm fortress of faithful Lutheranism in the of the earth, we have sinned, and have been ungodly, them unharmed out of the floods"- "it was redeemed with history of our church, whose splendor will not be and have deserved all manner of punishment; yet have such graces, as Bugenhagen wrote jubilantly, that we extinguished as long as the true confessors and we not departed from thy holy word, but have confessed must think it a marvelous work of God." In spite of the witnesses of Christ are held in honor, and it is especially thee before this wicked world, wherefore we are now great forces arrayed against the Magdeburgers, they for us in the present time a teaching, admonishing, and daily slain for thy sake, and are esteemed as sheep for held out until November 3, 1551. Their fate lay in Moritz's comforting image that speaks loudly and emphatically to the slaughter So now we beseech thy causeless mercy, hands, and it was their heroic defiance and resistance to our hearts.

that thou wilt graciously forgive us our sin and grant us the Emperor and his plans that did not fail to make an Well then, beloved fellow Christians, let us awaken correction, that we may in right true repentance, in free impression on him, who had hitherto almost betrayed the more and more from all lukewarmness, let us become confession of thy most holy name, with right trust in thee Protestant cause out of politics.

alone, await thy help with patience according to all thy had. In front of the gates of Magdeburg the sober and free from all worldliness, which unfortunately has nested so deeply everywhere, as long as the church will unto the end, upon us has had outward peace and good days.

and the confession of faith has not been associated with To teach school children not only the knowledge and The author of this book is not only the author of the any particular danger or great hardship. We are still skills necessary for this life, but also, and above all, to Bible, but also the author of the history of the Church, sitting, in spite of all our country's war troubles, under the educate them in the discipline and admonition of the which he has led to the end of his life, and especially to freely flowing blessing of God in spiritual, heavenly Lord, to point their souls to Christ, to keep them with him, his Church; and he is also able to tell this to his goods, the bright light of the pure Word and the and to form them into citizens of the kingdom of heaven. schoolchildren in the most simple manner; which unadulterated sacraments still shines for us, and the Everything that is necessary for this must be acquired seems all the more necessary, as the biblical history is the market of God is full of all heavenly treasures, which by the prospective teacher at the seminary and must the indispensable basis of all teaching in Christian sweeten even the bitterest war lamentation and guide us have been acquired by the time he leaves. But initially doctrine. safely in the darkest tangle, is at the door, let us not think only what is necessary for this. What might appear Through diligent memorization, he should have that it cannot be any different, that it must always go on desirable beyond this, for one's own education, does not collected a treasure of good sayings and core songs, like this, that we might do what we want and how we initially belong in the realm of seminary instruction. The which he could use not only for teaching and comforting want, but let us seriously consider that what God has purpose of this must rather be to penetrate and master himself, but also for the benefit of his school children. the teaching material necessary for the parochial school The learning of such sayings, etc., as well as of entire us again out of righteous anger at our ingratitude and in all respects. Clarity of understanding and certainty of biblical passages, must be seen to by both seminary and cold-heartedness. Let us take to heart what our fathers possession are what must be demanded, keeping in students all the more, as it is usually completely omitted had to experience soon after Luther's death, through a mind that seminarians are to become church school after dismissal from the institution. hard lesson, under great fear and much tribulation. Let teachers, servants of the church. us, as their children, hold in double esteem and demonstrate in word and deed true loyalty to what they Especially under the circumstances here, since the Catechism exactly. once again wrested from God for us with sighs and tears age and educational level of the pupils entering the He must not only know it, but also understand it so well and forced from the world through heroic endurance and institution vary so much, and the number of teachers is that he is able to explain it to his students in a simple struggle, namely the purity and freedom of our Lutheran relatively small, seminary teachers and pupils will have a way. confession. May the faithful God make us faithful in faith lot of work to do in teaching and learning these 5 Finally, he is said to have become familiar with and love, faithful in hope and prayer, faithful in necessities. the Augsburg Confession and Luther's large witnessing and confessing, faithful in fighting and If the purpose of seminary education in general has catechism. enduring in all the confusion and turmoil of our time and recently been stated in the foregoing, it should now be With regard to the knowledge of the German our country, so that we, as true Lutheran Christians, can possible to determine which subjects should be taught mother tongue and the subjects to be taught there, sing in truth with Luther's Heldenlied, in defiance of our primarily, and what degree of knowledge and ability every prospective teacher must be required to have at least : old Adam, the world and the devil: should be required of each seminarian before he could be dismissed as competent to teach school. least : L. that he can not only read mechanically ready,

Let the word stand, and have no thanks,
He is well on the plan with us with his spirit and gifts.
Take their body, goods, honor, child and wife, Let them go
there, they have it no profit, The kingdom must and yet remain.
Amen.

The most important subject of teaching is in every L. that he can not only read mechanically ready, respect the Word of God. In regard to this, the but also to some extent tonally correct, but without all prospective school teacher should not receive a sought-after false declamation, and is able to teach this theological education, but he should become familiar also to his students. The instruction for the latter, as with the Bible and acquire a clear and thorough well as for teaching spelling or phonation, must be knowledge of the main points of Christian doctrine, given to him in the seminary. which of course will not be possible without repentance (2) Not only must he himself be able to write with and faith in his own heart. If one looks at the individual some beauty and fluency, and to put his own thoughts branches of instruction in the Word of God, then the one down on paper in an intelligible manner; but he must who is to be dismissed from the seminary should at least also be able to teach this to his schoolchildren, so far have acquired the following. as it is necessary for an ordinary parochial school.

I. He should have become at least somewhat familiar 3. he must be familiar with German grammar, with with the New Testament, the first book of Moses and the the rules of spelling, sentence formation, and Psalms through his own reading, in lessons set aside for punctuation, at least to such an extent that he not only this purpose, and should have received an explanation does not himself commit any gross violations of them, of the factual, historical and geographical difficulties but is also able to give his pupils successful instruction involved. He should be able to teach his students the in these matters, and to strengthen them in them by most necessary knowledge about the Bible book, to lead diligent practice. them to a godly reading of it and to explain a saying to The same must be demanded, if and where possible, them in a simple way. in regard to the English language, because its

(2) In the biblical history of the Old and New knowledge is indispensable to the children here in this Testaments, he ought to have been sufficiently well country. If at all possible, every seminarian who leaves versed to know not only himself, at least according to the seminary should be able to read and write it at the main events, how God, since the beginning of the least somewhat correctly, not only to teach it to his students, but also to have a foundation on which he world, has created the human race, can build further through his own practice.

With regard to the musical education to be attained, since age and lack of talent are usually obstacles to further progress, one will have to be content" if the graduates

Regulative (regulation) concerning the degree of knowledge and ability which our school teachers - seminarists must have reached at least before they, as teachers, may be dismissed from the seminary.

(Don the General Synod, at its last meeting in Fort Wayne, adopted and designated for printing in the "Lutheran.")

Before anything definite can be said about the degree of education which our seminarians must have attained before they can be dismissed from the institution as useful school teachers, it is necessary first to consider the purpose of the entire seminary education, whereby the ecclesiastical position of our seminary and our schools must be especially taken into account.

The purpose of seminary education is obviously to provide the prospective teachers with the theoretical knowledge as well as the practical skills to be able to preside over a Lutheran parochial school with benefit as soon as possible.

to be able to sing the most popular chorale melodies leaves the institution without having reached this...swollen. - This magnificent generosity for the correctly and to accompany them with the violin, or to play minimum. May God, according to His great grace, help purposes of a scholarly school is certainly admirable. them to their students. us to do this and awaken many who will diligently But when the secretary of the proceedings concludes

With regard to arithmetic, it is likewise not the task of intercede for all our educational institutions!

J. C. W. L.

seminary instruction to drive future school teachers up to the highest and most difficult types of arithmetic; rather, it is to lay a firm foundation on which everyone can then build, depending on time, opportunity, and talent. Here, too, it is not a matter of learning a great deal to make good calculators out of the schoolchildren; rather, firmness and fluency in the four basic types of arithmetic are necessary in order to be able to teach arithmetic thoroughly in such a way that the children can derive a real benefit from it for this life. If, therefore, the outgoing seminarian has mastered the four basic arithmetic operations in whole, named, and fractions, he is, on the whole, qualified to take over a school. More may not be demanded as a minimum.

Because mental arithmetic is so important not only for life, but also as a means of educating the mind, it must also be diligently practiced and the pupils must be given the necessary instruction to teach it again.

Finally, some knowledge of geography, the history of the Reformation, and drawing must be required. But the less these subjects are absolutely necessary for every school, the more freedom should be left here to demand much or little. Depending on talent, age and time of education, a pupil could make more or less progress.

In the teaching of all these subjects, as already noted, it must be constantly kept in mind that the seminarians are to teach it again; therefore, in addition to the clarity and thoroughness of the teaching, there must not be a lack of guiding remarks and references to the future use of what has been learned. That special exercises must also be made in teaching need not be mentioned. Only then will the purpose of seminary education really be achieved, if the future schoolteachers acquire at least so much practice in the practical conduct of school, that when they leave the institution, they can successfully take up school teaching, and do not then have to learn the first steps, paying expensive apprenticeship fees and losing precious time.

Although what is required here is a minimum, only the most superficial observation could lead to the result that it is easy to teach and learn. Good things take time; this is also true here, especially in view of the insufficient previous education that most of the older pupils, to whom the above is especially applicable, bring with them when they enter the institution. Only with righteous fidelity, strenuous diligence, and persistent prayer, on the part of teachers and pupils, will it be possible to bring it about that no one will be able to

Rebaptism. In the "Christian! Messenger" of November 11, a soldier from his field camp near St. Charles in Arkansas reports, among other things, the following: "Four soldiers of the 21st Iowa > Regiment were publicly and solemnly added to the Christian Church by being baptized by their field preacher in the Wdite River. The preacher, a Baptist, made a short, but most appropriate (?) address to the bystanders, explaining and assuring them that they did not believe in mere water, but that the person to be baptized must be baptized with the Spirit from above in order to inherit the kingdom of God; that this was merely an outward sign, which was due to every person who wanted to go out from the world and join the Christian Church. - It is appalling that Baptists or Anabaptists should pretend that all salvation depends on the way in which they baptize, and then admit that they believe that baptism is "merely an outward sign. Of the fact that only adults must be baptized, and that they must be immersed, there is not a word in the Bible, and yet the Baptists pretend that they must hold to this for the sake of God's word; but that man must be born again of water and the Spirit, that baptism is the bath of regeneration, and that by it sins are washed away and man is made blessed, this is written in clear, bright words in Scripture (cf. Joh. 3, 5. Tit, 3, 5. Acts 22, 16. 1 Petr. 3,21.); but over these scriptural words Mr. Baptists leap as over straws. This is the way all sectarians and enthusiasts do it, they make side issues the main issue and the main issue a side issue.

A college convention was held at Harrisburg in Pennsylvania on October 18. Its purpose was to take up collections to raise a regular income for the college at Gettysburg. The success was surprising. Rev. Gräff of Philadelphia immediately signed twenty thousand dollars, Messrs. A. F. and G. P. Ockerhausen of New York signed the same sum, Rev. Conrad the same \$10,000, Rev. Benedict of Bedford in Penns. \$5,000, Mr. Morris of York as much, and the present representatives of Gettysburg the same. After some more of the present had subscribed lesser sums, the subscribed was at last reduced to \$70,000

Church Property. At the meeting of the Buffalo Synod held on September 25 and the following days, it was decided, as we see from the "Informatorium," that "in the event of an outbreak of partisanship and division of a local congregation, the ecclesiastical decision" (i.e., as to which party should retain the church property of the congregation) "should be reserved for the Ministry and the Synod. Thus the church property is to be secured for the faithful Lutherans, but how? if the ministry and the synod are now in favor of the false teaching party? -

Conscription of the preachers. In the Buffalo "Informatorium" of November 1, we read the following: "Feed the flock of Christ that is commanded to you! Thus the holy apostle calls out to the elders, and calls them to wait for their calling as elders, cf. 1 Pet. 5:1. Lutheran Christians cannot doubt that ordained pastors, in the fulfillment of the office in which they have been placed by God, have received a life calling from which no one may remove them, regardless of their rank or name! The authorities of the land also owe what is God's to God, and to leave the ministers of Christ ordained by Him to their office; they do wrong, therefore, when they interfere by secular lawmaking with the sacred rights of the ministry of preaching, when they snatch away the pastor, who for God's sake belongs to his congregation, from the army commanded him, and place him in the ranks of the soldiers, contrary to his conscience! Rom. 13, 5. Christians are required to be subjects for the sake of conscience: therefore it is said in those things which are contrary to the conscience founded in God's Word: One must obey God more than men! Apost. History 5:22: The way that was followed in the outer synods of the land, when the preachers were affected by the law of conscription (draft), seemed to us carnally convenient, but by no means right. "Up to now," was the report there, "all the preachers who were forced among us have been bought out by their parishioners. - If the government of the country had been concerned about money from the very beginning of the conscription law, without making any alleged claims for military service on the part of the pastors, it would be in the right; it should have customs and taxes according to God's word, and even if it wanted our last dollar for the conduct of the war, which in itself is quite just! If, however, we are offered a bargain in the lot-purchase clause, by means of which the payment

If the Z800 appears to be the solution of a binding as a just punishment if God were to deprive them obligation which, for God's sake, we must not recognize, entirely of His pure Word and Sacrament and the benefit but must reject with protest, we can never again give of faithful private pastoral care.

ourselves up to making such an agreement, whereby we would testify to obedience to this "ungodly" statute of men under the form of a ransom. The legislative authorities would be terribly strengthened in their injustice by such a procedure, whereby we would approve their arbitrary claims. The pastors of our synod have therefore deemed it necessary to take a different course with regard to their possible conscription. First of all, the pastors who had been subdued gave testimony before the Provost-Marshall of their district, and most emphatically refused to shoulder the musket and thereby abandon their divine calling. Neither did they enter into any kind of ransom or substitution of themselves, but have already considered themselves in this piece as the Lord Jesus' soldiers, as God's Word has also considered them to be, Willi Cor. 4: "For this reason everyone (that is, also the authorities of the country) consider us to be Christ's servants and stewards of God's mysteries!" The conclusion of this article is not announced until the next number. The writer of this article is certainly right in saying that our authorities are sinning grievously against God by taking away the preachers of the church without urgent need and making them soldiers. This is all the more dishonorable to our United States, because they continue to declare that they are fighting for "Christian" civilization, and that our Union is a Christian state! On the contrary, it proves that the church and the public preaching of the Word of God are not considered essential to the welfare of the state. It will be astonishing to read in the history of this war that the zealous religious sects here, out of political partisanship, themselves approved of this measure, which neither pagans nor Turks ever allowed themselves. Another question, however, is whether preachers of the gospel can and should refuse to listen when they are preached to. To this we say no. For since military service is not a sin, it is said here: "Let every man be subject unto the authority that hath power over him." Rom. 13:1 The sin here is that preachers are commanded to go to war without urgent need, not that the preachers obey this command. If, therefore, preachers and congregations choose the way out hitherto left to them and other citizens, to buy themselves out of war service by a sum of money, this is by no means, as the writer says in the "Informatorium," wrong; on the contrary, if the preachers who can do it, or the congregations whose preachers cannot, did not do it, then both would sin grievously, and thus reveal that the full enjoyment of the means of grace was not worth to them a few hundred dollars, and they would then have to pay for it.

(Sent in by Pastor Kühle.)

The Support Fund for Poor and Sick People
Preacher related.

The preachers of the gospel are not to administer their ministry for the sake of shameful gain, that is, they are not to preach the gospel and administer the holy sacraments with the intention of collecting treasures for themselves, since thieves dig and steal and moths and rust devour. Therefore even preachers who are faithful seldom become rich in earthly goods and treasures, but usually have no more than the necessities of life; indeed, more often they have scarcely that, but downright want, and must make do with what they have. This happens especially when the congregation is poor or even too small, or when a protracted illness has taken hold of the preacher's house. What is love, which never tires, to do in such a case? Shall it calmly watch that faithful but poor servants of God starve and waste away, get into oppressive debts, etc.? - No, she should help and also vigorously ward off this distress.

Within our synod, too, there are several brothers (four names in particular have been mentioned - the dear brothers will not take it amiss if I write their names - they are the pastors: Kahmeier, Fr. Schmitt, Wüstemann and Dicke) who are in great need of support, and in whom active love should be shown.

However, in order to regulate this support to a certain extent, to prevent one person from receiving superfluous gifts while another is forgotten or given less, it was decided in a pastoral conference held during the last synodal meetings to set up a treasury into which we want all the charitable gifts intended for poor preachers to flow. The administration of this fund and the distribution of the gifts to the needy according to their need is to be done by Dr. Sihler, to whom all gifts for this purpose are to be sent and who has also declared himself willing to perform this service of love.

Therefore, dear brothers, when you sit at a richly filled table at a baptismal or wedding feast, or when you otherwise notice that God has blessed you, remember these dear brothers as well as the poor in general, and let your charitable gifts also flow into this treasury.

And we, my beloved brethren in the ministry, as we ourselves should willingly help our worn-out brethren who are half worn out through illness, so let us also stir up our congregations so that such brethren in need of support do not have to suffer further.

Our kind request will, God grant! find a good stead in quite a few. -

A questionable death.

Here's what we read in the latest issue of the Merry Messenger (of November 10): "In a letter received from Pennsylvania, there is a report of a very rich farmer of York County, who, while riding along the road in a light wagon, and trying to avoid another wagon, was thrown out, resulting in his sudden death. This man is said to have been the owner of seven plantations, besides a number of houses and other property in the little town near where he resided. A few days before death hastened him so quickly, a neighbor wished to buy several bushels of wheat from him for cash money, which he offered, but received none, because the rich farmer said he wished to keep his warts longer, believing the flour would yet rise to \$15 a barrel."

"By no means did I want to pass judgment in this matter, but it always seemed to me questionable when people refused to sell means of life to those they wanted for their own use, and because they expected to get more for it for a while. Would it not be wise with such to heed the words of David: "What you do, consider the end?"

Ordinations and introductions.

On the 25th Sunday after Trinity, Nov. 13, 1864, the ordination of Mr. C. S. Kleppisch, Candidate of Theology, could finally take place in the midst of the newly formed Lutheran congregation at Holstein, Warren Co, Mo. which had called him. Earlier the ordination was to have taken place, but had been prevented by the enemy's invasion and by the interruption of communication which had resulted. Mr. Rev. Dorn, of Franklin County, situated on the other side of the Missouri River, assisted at the ordination. A part of his congregation had also joined in. May the Lord, who has placed our dear Pastor Kleppisch in a region where there is a large German settlement, richly bless his testimony of the full truth there, J. F. Bünger.

Address: Uev. 6. 8. Ivleppiseli,
New Haven, No.

The Rev. G. M. Zucker having received a regular call from the German Lutheran Immanuel congregation at Proviso, Cook Co., Ills. and having accepted with the consent of his former congregation at Yorkville, Kendall Co., Ills.

May Christ, the Lord of the Church, bless his servant in his new sphere of activity, that he may bear much fruit'.

Elk Grove, Cook Co, Ills, Nov 9, 1864.
H. Schmidt.
Address: R.ev. 6. U. Auoker,
proviso, look 6o., Hls.

On the 25th Sunday after Trinity, Rev. F. Wyneken was installed by the Rev. F. W. Hus- man in his new office at St. Trinity Church, Cleveland, O. (west side). His address is: Lort 3323.
H. C. S chwan, No. 98 Bolivar Str.

For Past. Brunn's proseminar in Steeden
By Past. C. Moss in Columbus, O-, \$30.00
C. F. W. W al th er.
From the congregation of Mr. Past. Günther, Saginaw City \$11,18 for the purposes of the Inner Mission . l. H o f f m ann.

! Selle, Seuel, Sieger, L. Steinbach, Straßen, Streckfuß, Stneter, Stubnatzi, Tirmenstein, Trammer, Tröllrr, Wichmann, WambSgans, Wüstemann, Zaget 1.00, Dorn, Fischer, Gehring 50 Cts., Gräber, Grätzel 50 Cts., Himmler, Jung 50 Cts., Sprengler.
3.) For 1865 G 1.50:
Bode, Friedrich, Mießler, Rauschert, Dr. Sihler.

Invitation.

God willing and we live, the newly built School Teachers' Seminary in Addison is to be dedicated on the 28th of December this year (Wednesday after Christmas). The festivity will commence at noon 11 o'clock. All dear fellow Christians, near and far, are hereby cordially and kindly invited to take part in this feast of joy and thanksgiving; to join with us in praising our God, who has so wonderfully blessed us.
In the name of all the brothers involved:
J. C. W. Lindemann.

With the most heartfelt thanks to God and the bountiful givers, certifies to have received for the purchase of the parsonage at Mishawaka, Indiana, \$59.55, namely, \$25.00 from the congregation of Mr. Pastor Hüsemann; \$25.35 from the congregation of Hm. Pastor Müller in Piitsburg, Pa.; \$6.30 from the congregation of Mr. Pastor Oefflermeyer; \$3.00 by Mr. Pastor Saupert, namely from Köster and Comp. \$2.00, Schulte and Däuble each 50c.
Mishawaka, St. Joseph Co, Ind, Nov 3, 1861, F. F. T h. lungck, Rev.

For poor students at the high school in Fort Wayne:

Collecte am Erndte-Dank-Fest, den 22. Sonntag nach Trin., in der Zions-Gem. des Past. R. Voigt in Staun- ton, Ill., \$ 11.00. W. Stubnatzy.

(Delayed.)
Partly for the entertainment of poor pupils, partly also for other needs, I have received the following gifts, for which I express my heartfelt thanks to the generous donors and wish them God's blessing.

One. In Cleveland, old:
At C. Dreß' wedding collected \$4.65, from Mrs. Schierbaum \$2.00, from Wittwe Gils \$2.00, from Mrs. W. \$2.M, from the same \$3.40, on Mrs. Möller's wedding collected \$9.15, on W. BennhosS Hochreit \$9.00, from Mrs.'B. \$2.00, from the Virgins' Association \$12.20, from the Young Men's Association \$8.00, from the piggy bank of D. Klüver's children \$2.13, from the offering box \$2.18, from individual members of the Zion congregation \$37.50, from individual members of the Dreieinigkeils-Gem. \$59.30.

2. received during the last synod:
By Mr. D. Frederking \$2.10, by D. Buehl, \$1.00, by k. Ostermeyer \$2.00, by k. Senel from H. Hah- meier \$1.00, by ?. Kühn by F. Schinnerer \$5.00, by Joh. Büchner \$5.00, by D. Wamsgans by Carl Baier \$1.00, by teacher Richter 25 cts., by teacher Tat;- hauer \$2.00, by Hrn H. Wulfmann \$25.00, by D. Hattstädt \$7.00.
You will also receive bedding for the seminar:
From Hrn. k. Schwan's parish: 1 quilt, 1 pillow with cover.
From my former parish: 12 quilts, 12 pillows with covers, 6 sheets, 2 woolen blankets, some towels and various children's things.
3. C. W. Lindemann.

Display

In announcing to the worthy members of the Synod, whom I had the honor to meet at the last Synod in Fort Wayne, that by God's help I have been released from military service on account of too narrow a breast and weak eyes; I express my heartfelt thanks for the love shown me, in the provision which has been made to be able to purchase my release from military service when necessary. Wishing the dear brethren God's rich blessing, here temporally and there eternally, I remain grateful.
C. Schwankovsky, Lutheran pastor.
Town Abbott the 15th Nov. 1854.

A picture of Luther.

Messrs. A. F. Siemon in Fort Wayne have sent us a picture of Luther for inspection and display. It is a copper engraving in folio by Barfus, painted by G. König after an original by Lukas Cranach, dated 1545. This picture is rightly considered the most successful of all Luther's portraits, and has always been the admiration of art connoisseurs. We would hardly know a more beautiful adornment of the room of a Lutheran family. Subscribers who contact Messrs Siemon will receive the picture for K 2 50.

Receipt and thanks.

For poor students
received through Past. Baumgart from Mr. Bicrmann, Sr. in Venedy, Ill, \$5.00.-Bon N. N. "as a thank offering for salvation from great distress" \$1.00.-From Mr. F. Stutz in Washington, D. C., \$5.00.-From Mr. G. Emmert there \$2.00.-From Mr. A. Heitmüllerebendhere \$2.00. BonJ. P. in St- Louis \$2.00. - Collected by Pastor L. Lochner at his wedding 111.00.-Don Mr. W. Hestcrberg in Pastor M. Moll's parish specifically for the Brunnschen \$3.00. - Collected by Pastor John at the wedding at Mr. Großsheider's in Diffen \$7.35.

Received
in the preachers' and teachers' widows' and orphans' funds.

I. Contributions from the pastors and teachers: 1.) For 1863 O\$1,50:
Claus, P. Beyer 2.50, Dörmann 50 Cts., Föhlinger, Geh- ring, Grätzel, O. Hanser, Heidmüller, Hüsemann 50 Cts., I. G. Kunz, Müller, Nagel, Nützcl, Richmann 2.SO, Seydel, 8.00 Tirmenstein, Wichmann 50 Cts.
2.) For 1864 O \$2.00:
Also, Daib, Ernst, Fathauer, Hahn, Herpolsheimer, Lembke, Lochner, G. Löber, Metz 2.50, Ostermrier, Oltmann- Reißin- ger, Rover, Schuster, Seydel, Schwan, Wunder, Wun- derttch. 1.50: Albrecht, Arndt, H. Bartling, Bartelt, Brauer, P. Beyer, N. Beier, Bvhling, Brackhage, Bauer, Brater, Brose, Claus, Clöter, Conzelmann, Dicke, St. Louis, Thank Offering, 3.00 By Mr. Rev. Berner, Kans. 2,00 Dörmann, Dulitz, Emrich, Engelder, Erk, Feiertag, Fleischmann, Föhlinger, Franke, Forderking, Fricke, Fürstenau, Garbisch, Geyer, Glaser, M. Günther, H. Hanser, O. Hanser, Heid, Heitmüller, Hoppe, Hüsemann, Hußmann, John, Jox, Inngk, A. Kähler, Keller, G. Keyl, Kiosch, Koch, König, Käppel, Kolb, Klinken- berg. Kühn, Lehmann, Link, H. Löber, Lücke 1.25, H. Meyer, C. Meier, Mießler, Muckel, Müller, Nagel, Nickel, Nölting Nützel, Pollack, Rauschert, Neichhard, Richmann, Richter, S. Niesel, I. Niesel, Riepling, Rufs, Rupprecht, I. Rup- precht, Schäfer, Sallmaun, Sauer, Schachemeier, H. Schmidt, Schöneberg, Scholz, Schürmann, SchwankovSky,

II. in gifts:
From I. B., a Lutheran in EvanSville \$1.00 *Mr. L. Rotermund in Addison1 .00
"" Dr. Schenk in Peoria5 .00
" of the community in Johannisburg, N. I. 6,50
" Mr. F. Schaefer in EvanSville1 .00
" Mrs. Däuble "" 1-00
"L. H. H. through Mr. Past. Kähler5 .00
"Mr. H. Richter through Mr. Past. Löber3 .00
T. Richter by the same2 .00
" the congregation of Mr. Past. Sprengler 4.35 " Mrs. Louise Noack in New York5 .00
" Mr. Past. Weisel. 1-00
" " Daibel in Saginaw City0 (.50*)
" " Past. Bühl1-00
" the community in Ruessels Grovc5 .00
I. F. Büniger.

Account of the supplies of the Women's Association in the Trinity District of St. Louis for poor students.
December, 1862: Weisel, 3 shirts; Krebs, 2 ditto; Ernst, 2 do. Jan. 1863: Ebert, 1 do. Feb: Schmidt, 3 do. InS College. 6 sheets. April: Ebert, 2 shirts. May: Graves, 1 undershirt; inS College, 3 woolen sacks; Nützel!, 1 black skirt. June: Nütze', 3 shirts; Jule, 3 do.; Nützcl, 1 pair of pants; Burfeind, 2 shirts. July: Frank, 4 do., 2 pairs of socks; inS College, 6 white neckerchiefs, 8 overcoats, 2 pairs of socks; Heiter, 2 shirts. October: Wyneken, 6 do. November: 2 do. December r Heinel, 1 pair of underpants, 1 woolen shirt; Quammen, 1 shirt. January: Jule, 1 pair of socks. February 1864: Burfeind, 3 shirts. May: inS College, 5 do., 6 pairs of socks; Schmidt, 6 shirts.

Received
Mli for the German Lutheran Hospital and Asylum.
By Mr. Past. Gräbner, from C. Johann, as
Thank Offering, \$3,00
"Minna Koch, of the Juugsrauen-Verein in Minden, Ill, 8,00
" Mr. Teacher Koch, from the community there 15 ,00
From Mr. Heinrich Erbsmeier, as a gift2 ,00
"" Seibert, "" 2.50
"" Steinbrück, "" 2.00
By Mr. Collect. Neumüller, Altenburg, Perry Co., Mon., 9.50
" Hrn. Coll. Millitzen inFrohna, Perry Co., Mo., 1.50 From the community in Johannisburg, N. I., 4.00
" Mr. I. Willison Sr., in the comm. of Mr. Pastor Hanser, 5,00
From the Gem. of Mr. Past. Shepherd of Mr. E. Walther, 5,00
" of the same by Mr . Ph. Zabel, 5,00
From Pastor Schäfers himself5 ,1B
From the Virgins' Association in Ft. Wayne, subsequently, 1.00 From the Gem. of Mr. Past. Scholz, from Elisabeth Gebhardt, as a thank offering, 2,00
From the Dear Women's Society in St. John's Parish, 11.00 Collected at the wedding of Mr. Lammbeck, 6.25 From Mrs. Bertha Schmale in St. Louis, Thank Offering, 3.00 By Mr. Rev. Berner, Kans. 2,00
It is further certified with heartfelt thanks for the following gift: From Mr. Past. Niesel, 2 ducks.
L. E. Ed. Bertram,
Corner of 4th and Carr streets, No. 203.

Received:
To the synodical treasury of the western district:
Emte fest-Collecte derKreuzgem. des Hrn. Past. Birk- mann at Waterloo, Ill. \$5,30
From the comm. of Hm. Past. Gräbner, St. Charles, Mo. 49,58
*) The 3 dollars previously receipted to Saginaw Township was also given by Mr. Daibel,

Pflnast-Collecte der Gern, des Hrn. Past. Matuschka, New Mette, Mo. 8.50
Harvest Festival Collecte of the same municipality1 1.50
By Mr. Past. Matuschka von Wulfekcttr and H. Meser O \$1.002, 00
From Mr. ^ast. Matuschka, New Melke, Mo. 1.00 Plowst-Collecte of the Wem. of Hrn. Past. Matuschka, Washington. Mo. 3 65
Collecte on 15 Sunday after Tun. by the same. Gcm. 2.80 Vonder Gern. dcS Hrn. Past. Biedermann, New Wells, Mo. 3.50
By Mr. Past. A. Lehman" by Mrs. Papcndorf 2,O>'
From Mr. Past. Berg," Paitzrorf. P,rry Co., Mo. 2 tb
From Mr. Past. Haman, Carondclet, Mo. 1, 0
From Hin. Past. Moll for a Synod. I report0 .25
Harvest Festival Collecte of the Gem. of the Hin. Past. Polack, Crrte. III. 47,25
Bcn >)rn. Past. H. Löber, Thornton Etation, 701. 1,t">
Bon der Gem. des Hrn. Past. Richmann, Schaiimbürg III. 18.80

From the community of Mr. Past. Hiiscmann, Minden. III. 24,40
From the comm. of Mr. Past. Bergt, Paitzdors, Perry Co., Mo. 6,10
By Mr. Teacher Fischer, Chicago, III. 1.00
From Hin. Teacher Gap, Chicago, III. 1.00
From the comm. of Mr. Past. Slrckfuß, Washington Co., III. 21.00
Don der Gem. des Hrn. Past. Seidel, Quincy, III 11.30 From the G
m. of Mr. Past. Wagner, P.easait Nitge, III. 14.00

Of the Hencn Pastors: Streckfuß, Hüsrnmann, G. Löber, Wunderlich, Franke, Geyer, Friedlich, Fick. Bartling. Beyer O \$1,00; Wagner \$3,1 0; Frnchtenicht \$1,50; Seidel \$1,70; Dörmann and Rcißiiiger <I \$2,0020, 20
Don the teachers: Fürstrnan, Fathaur, H. Baril.ng (I \$1.00; Nickcl \$1.504 .50
Don Prof. Selle, AdKson, III. 1.00
Bon Hm. F. White, cbcdn.rscbst1 .00
From Hnr. LübrS. ebendasldst5 .00
By Past. Wagner by Mrs. Hüllncr, Pleasant Ridge, Pttl1 .00
Don the Messrs. Teachers Hermann and F. Koch (I \$1.00 2.00
Collecte gei. at Messrs. Buchholz'S wedding, Ardison, III. 5 80 From the TrinityS District in St. Louis, Mo. 9.75 By Messrs. Past. Iiiigel, Coopcr Co, Mo. as.
Thank-offerings of divine preservation in the last raids and murders of the southern slichtii armies, by: Past. Iüngel, G. H. Mcyer and L. Haxel (I \$5.00; H. Meyer \$10.00; Fr. Stock, Lenzer, Mcntz, F. W. Stock and G. Knorp G \$1.0030 .00
From Immanuels Dislrikr in St. Louis, Mon. 15.00
From Zion District in St. Louis, Mo. 2.50
From Mr. Marggrandc, Nochester, N. A. 2.00
From dcrÆem. of Hrn.Past. Wolff, Ieffcrson Co., Mo. 4.50
From Mr. Past. Wolff, Ieffcrson Co., Mo. 1.00

To the collcge udder coffee:
Don of the parish of Mr. Past. Gräbner, St. Charles, Mo. 12.60
Collecte am Reformationsfeste der Gem. des Hrn. Past. Hamann, Caroudelet, Mo. 15.85
From Hm. G. Emmert, Washington, D. C. 3.00
Subsequently by the LiNtcfest-Collecte of the Grm. of the Mr. Past. Löber, Tbornton Station, III. 2.00
Don Mr. H. Harms in Mr. Past. Johannes Gem., Benlsn Co, Mon 10.00
Dom OrcieinigkitS District in St. Louis, Mo. 11.00 From ImmanuelS District in Sr. Louis, Mo. 11.00 Don the Gem. of Mr. Rev. Baumgart, Venrdy, III. 10.3" From Mrs. Teacher Krauß, St. Lo.is, Mon. 0.50

To the Synodal Mifsivuskaffe:
Don the Lords Hcrald and Kcmmann in St. Charles, Ms., G\$1.002 .00
Don the Gcm. of Mr. P-st. Matuschka, Ncw Mette, 3,30
Don Hrn. Wt > rann in New Melle, Mo. 1.00 By Hru. Past. Rösch by Mr. Wilh. Zirges 1.00 Don Mr. Heinr. Richter, Thornton Station III. 3.00
From whose children1 .00
Harvest Festival Collecte of the Parish of the Rev. Niet-Hammer, Rotenbcrg, III. 23.00
From the comm. of Mr. Past. Beyer, Chicago, III. 3,00
From the schoolchildren of Mr. Teacher Bartling, Addison, III. 4.00
Don an unnamed man in Danton, III. SYNC
AND CORRECTED BY DR.JACKSON FOR
From the Trinity District in St. Louis, Mo. 2.40

For inner mission:
By Mr. Past. Hamann by Mrs. Hell1 .00
For the construction of the Schullcbrer Scnnnary in Addison, III.:
From the comm. of Mr. Past. Hamann, Carondclet, Mo. (third shipment " 28.00
From the "no. of Mr. Past. Matuschka, Washington. Mo. 9.50
Namely by: Hcincr Walkenborsl, Casp Gchnrr, Fricdr. Nierdiek, Wilh. Volle Fried. Fri'cke, Wilh. Fricke, Heinr. Mi'tcndorf G \$1,00; Hc'nr Klieksiek 50 CtS.; Chr Wehmutter *-2.00.
From the comm. of Mr. Past. Matuschka Ncw Mcllc, Mo. 15,25
Namely by: Heinr. Niermann WWerke, Wilh. W'smann G \$2 00; Past. Matuschka \$3,00; Heinr. Mrycc and W lb. Tödcbusch G \$1 50; Will' Vcttkö ter and Wüb- W'ilfekötter O \$1,00; Engelbert Haucikc 50 Cts.; Caspar Bcrcklcneirr 75 Cts.
From the comm. of Mr. Past. Fick. Colliusville, III. 5 ".00

By Mr. Past. Moll in Ncw Gehlenbeck, III, by Wilh. Hesterbrg and Heinr. Lückcr O \$2.00 4M
By Mr. Past. A. Lrhmann of Gyttil. Mertz 0.50 For the seminary in St. Louis:
By Mr. Frederick Iahn a lcgat of be. Anton Kaufmann, Alton, Pcrru Co, Mo. 25,011
For poor students:
By Mr. Lehrer Schmeißer of Mrs. Schröder 0.50
From Mr. M. S. in St. Louis, Mo. 2.50
Don Hrn. Fran; Judge. Thornton Station. III. 2.00
Collectceas of both ^ochzeitdrS Hrn Past. Niethammer 14,50
Fül the proseminar in Germany:
From Mr. M S in St. Louis, Mo. 2.50
From Mr. Franz Richter, Tbornton Station, III. 2.00
For the community in St. Paul, Minn:
From the DrcieimgkcilS District in St. Louis, Mo. 8.00
For the community in Humboldt, Kansas:
From the TrinityS District in St. LouiS. Mo. 6.00
From the comm. of Mr. Past. Biedermann, New Wells, Mo. 9,10
For missionary Clöter:
Don Hrn. Nagel at Paitzdors, Pcrru Co, Mo. 1.00 For Mr. Pastor Röbbelen:
Don Hrn. Leb' er Gap, Chicago, III. 1.00
By Mr. Franz Richter Tbornton Station, III. 1.00
By Mr. Heinr. Richter. Thornton Station, III. 1.00 For Mr. Pastor Hoffman":
Don Mr. Franz Richter, Tbornton Station, III. 1.00
Don Hrn. Heinr. Richter, Tbornton Station, III. 1.00 For Mr. Pastor Kahmeyer:
By Mr. Past. A. Lchmann by H. Löbr1 .00
Cd. Roschke.

For the Lutheran have paid:
The 14th year:
Mr. I. Keller.
The HZ and H6. Vintage:
Messrs I. Keller, A. Wienold, I. Gumbrrt.
The 17th year:
Hcrrcn I. Heckrndrrf, I Keller, Vogelfang, A. W'k' nold, I. Gnmbert, F. Lücke 50c., C. Knabe.
The HH Jhrrgan':
Messrs I. Heckendorf, I. Keller, Kalbfleisch. Vogcl- sang, A. Wienold, I. Gumbert, Treßler, F. Lücke 50c., C. Rohe, C. Knabe.
The IS vintage:
Herron I. Heckendorf, F. Wegencr, E. Dittes 50c., F. Dewald, F. Hilgenvif, Past. I. A. Fritze 5Er- Kalbfleisch, A. Schröppel, F. Rasche, Vogelfang. Teacher Hoppe, Past. I. Birkmann 10 Er. A. Wienold, I. Gumbert, P. Druck, Dressier, Goering, Dr. Schmidt, Haltimer, P. O. Meyer, C. Nöl ing 5t'c., C. Rohe, C. Kt abe.
The 2S. Year r
Dr. John, Nöbria, Schmidt... G- Heinicke, F. Hild.brandt, Hüuuigucr, Kcplplr, C. Seifcrt, C. Nähr- born, F. Srifert. Past. V. Klrin, Güster 50r.. Rev. H. Krebs 50c., H. Richter, H. Brenner jnn., F. Katz, F. Fink, I. Lauer, B. Glore, I. L F. Heckendorf. G. Garbisch. G. Eichborst, L. Böhner 50r., Gottl. Nebring, Rev. I. F. Mütter 2 Er., C. Stahlhut, G. Stenlen 4 Er., F. Hilgcn- kcrf, Rev. H. W. Ninkcr 19 Er-, A. Cinwachrer 14 Er-, I. Wenuemachrr, A. Schubarth, I. Lautenschläger, P. Rer,

T. Herrling, F. Kiismeier, Bendel, Hoffmann, Kalbfleisch, Metz. Past. F Sievers 5 Er., A. Schröppcl, Pastcr H. Grätzel, Sittig kOc., Krach 50c., Pillböser 50c., Ostheim, Past. B. Burseind 50c., M. Iankc 5 >c., C and F. MochS se 50c , H. Beckebrede, Sulthans, Stumherg, Hagedorn, Ridel, Pförtner, Hollach, Lehrer Hölschr, Burmann Hol-lenbcrgel, Möntmann, Krnse, F. Nasche, Schunke, Altag, Lange. Grrsen, D Wcbrmann, Past. I. Nu "pncht 5 Er., Past. F A. Knave, H. Doding, W Lobmcirr, Lebrer Hovpe, P. Stn0, Past. W. Hatistavt 6 Cr , C Stnnlrück, Past. A. Hanser 2 Er., Friedrich \$1,75, A. Wienold, I. OOunb^rt. P Brück. Becker 50c, P. C. Bcckcr 5>'c , Past. W- N Kähler, Haltimer, Past. J. A. Hügli 27 Er., I. Zinn, Past I. Lrbuer 5" Er , Prst. H. Hanser7 Er. 3.P. Schulze, Past. W Heinemann. F. Hacke, C Nölting5'c., T. Herrmann, C. Harweiiina. F. Riester.

Den 2t. I 'ürgana:
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(Submitted.) Historical outline of
the outward and inward progress of Concordia
College since its transplantation from St. Louis to
Fort Wayne from the fall of 1861 to 1864, together
with its established usefulness. *)

Three years have elapsed since Concordia College was transplanted from St. Louis to Fort Wayne. During the first year of its existence here, it pleased God to afflict many of the pupils with sickness; and although their course of study was hindered and interrupted in many ways, it is to be hoped that in this school of their heavenly educator, the progress in repentance, faith and life intended by Him was made by those who willingly surrendered to this loving discipline of their heavenly Father.

During the holidays in 1862, the school was noticeably slowed down and weakened by the fact that the first and second classes, which consisted of the older students, were transferred to St. Louis due to the circumstances of the time; for while they were exempt from military service there, according to the laws of Missouri, this was not the case in Indiana. By this emergency transfer of the two upper classes, however, the high school was not only temporarily lowered to a lower stand-

But the middle and lower classes suffered a very perceptible and sensitive loss; for they were now deprived of the salutary religious and moral influence which they formerly experienced from their older fellow pupils, both in this and that fraternal punishment and admonition, and also in their good example and model, since on average the Christian knowledge and character of the latter had already been more fostered and developed. Now our grammar school is not a mere educational institution, at which a caste-like separation and segregation of the individual classes from one another often takes place, in that the pupils of each higher class think themselves better in a conceited way than those of the lower class. Our college, however, is both a teaching and an educational institution. Older and younger pupils live together in the individual rooms under the supervision of house elders; and the lack of the former, in so far as they are more religiously and morally grounded and can therefore have a wholesome influence on their younger room mates, cannot possibly be replaced by the teaching and discipline of the teachers; and especially of the house father.

In the second year the institution had to go through a tribulation which, however, touched the hearts of the teachers and pupils much more painfully than the many illnesses in the first year. Three pupils of the sixth or lowest class, who had recently entered, had to leave the institution because of gross moral transgressions.

And what was most terrible was that in two of them, at the same time, a sly mendacity and hypocrisy came to light, which they had undoubtedly already practiced at home. Since both of them had satisfactory certificates for their admission before they entered the institution, only two cases are conceivable. Either their morally depraved condition had remained hidden at home, so that they were able to deceive their parents and pastors, or it was at least partly obvious to the former, but was concealed from us, in the opinion that they might be better cured here than at home.

In the third year we were not allowed to make such terrible experiences with the pupils sent here during this time; however, looking back on these sad experiences and fearing their renewal in the future, we hereby take the opportunity to declare most decisively that our educational institution is not a reformatory in the German sense. For according to the will of its foster-mother and overseer, namely the Synod, it should preferably be such an institution, which should serve as a preparatory institute of the church, work under God's grace and blessing into the hands of the theological seminary in St. Louis and prepare such pupils for it, whom it can accept without hesitation, in order to prepare them specifically for the service of the church.

*) Sent into the "Lutheran" at the request of the general synod.

In the end, however, we need such boys in whom, God has written in the heart of every man and also in the and one day become faithful witnesses of Christ. although in accordance with their youthful age, a sincere holy ten commandments, the shameful mammon service, Admittedly, such parents seem to be rather thinly sown; fear of God, a heart and will inclined to God's word, and deceit and fraud in trade and commerce, the gratuitously and as in general the right earnestness in sanctification a conscience sharpened by it, as well as a childlike corrupt child rearing, the reign of the spirit of fraud and does not seem to be growing even in older obedience to the fourth commandment, were to be felt in delusion, the appalling carelessness, dissoluteness and congregations, so it is similar with the discipline of home and school until then. hedonism, the terrible moral slackness and dullness even children in otherwise Christian-minded families; A lame,

Apart from the natural gifts, these requirements of the higher authorities, which manifests itself, for slack, lukewarm, and insipid nature is spreading more right mind, at least in the beginning, are of immense example, in the impunity of fraudulent and thieving and more, or the children are constantly being tinkered importance in our pupils; for even if they do not all officials and suppliers. Furthermore, the prevailing death with, tinkered with, and whittled away at in a pietistically become preachers, it is reasonable to assume that the true patriotism and public spirit, and above all the unwise manner, in order to bring them as quickly as others, too, are anxious to show themselves as sincere, atrocious partisan rage and the fratricidal civil war that possible into a Christian form that pleases the educator, righteous Christians one day in the direction of their has lasted for four years as a result, this terrible judgment while original sin and baptismal grace are not duly particular civil profession. For whoever is attentive to the God, the end of which is not yet in sight. observed in the process.

signs of the times can hardly doubt that the church of How important and necessary it is, in view of this This much is certain, however, that on average only Christ is approaching a great and perhaps the last moral rot that stinks to heaven, that (if the dear last day if the parents faithfully do the two things recently decisive battle with the devil and the world, that is, with not very near) there should still be salt in the church of mentioned will the right pupils be prepared for our the children of unbelief; indeed, who would close his the younger generation; that by the grace and gift of God, institution; for even if they are still afflicted with all kinds eyes to the truth that this battle has already broken out men of God and ecclesiastical characters may still grow of bad habits and excesses of the flesh and natural more powerfully, more unitedly, and more generally on out of our youth, who in the ever more powerful battle temperament, it is to be hoped, under God's grace and the part of the unbelievers and their ruler, as the various between Christ and Satan, the children of the kingdom blessing, that they will bring with them into the institution events over there in our old fatherland show clearly and the children of wickedness, are clothed with power a God-fearing mind and a heart receptive to the teaching enough; For the mass apostasy from Christ and God's from on high and are strong in the armor of God, in the and discipline of the divine Word and a conscience Word, the ever more rapidly and generally increasing Lord and in the power of his strength, and who especially sharpened by it. Without such fundamental preparatory enmity and deadly hatred against the Lord and His know how to wield the right weapon of protection and work in home education, however, it would be difficult for people among educated and uneducated alike, appears defense, the sword of the Spirit, the Word of God. How us teachers and educators to succeed on average in there in ecclesiastical, scientific, political, and poetical urgently such servants of the Lord and his church are continuing the work of faith and the labor of love in our spheres in all kinds of newspapers, magazines, needed, who are just as able to punish the unfruitful pupils in a wholesome and God-blessed way through our booklets, as well as in all kinds of other publications, In works of darkness with this living and powerful word, as discipline and exhortation to the Lord, and to help the ecclesiastical, scientific, political, and poetic to feed and guide the congregations commanded to them prepare faithful and capable servants for the Lord and spheres, in all kinds of newspapers, magazines, and with it as faithful shepherds, to fight together with them His Church in our part.

books, as well as in the various idolatrous against Satan and his people for the faith, and in the This holy seriousness, however, already in the commemorations of famous men, and in the speeches, patience of the saints, where the Lord so decreed, as the domestic discipline of such boys, would be all the more addresses, and songs at these and other festive slaughter sheep of Christ for his name's sake, also to give necessary and urgent at this time in three respects.

gatherings, there is much more condensed and clearer their lives cheerfully to death. In the first place, we live in a country where the light than here in this country. prevailing manner is just the opposite of this discipline;

But here, too, there is no lack of clear and decisive of the times it is no less for Christian-minded parents, for here, from early youth on, children almost always do manifestations of the same antichristian spirit of the who have gifted boys and would like to give them back to not experience the benefit of having their self-will wisely times, which the devil puts into the hearts of his obedient the Lord for the service of his church, like Hannah gave and powerfully broken and of being accustomed to servants and slaves both here and there, and which also Samuel, that they apply due earnestness and diligence persistent obedience to the will of their parents, of being rules the tongues and pens of the more gifted according to the following pieces from an early age: kept within the bounds of submissiveness and humility,

to his antichristian will, Or who could deny that here, too, First of all, it behooves them to constantly call upon of being taught to be moral and disciplined; and of the especially among the mostly half-educated Germans the Lord for grace and wisdom for the godly education of rod of discipline, which, according to Solomon's saying, who have immigrated since 1848, the same open these children with and according to God's word. For only casts out the foolishness that sits in the boy's heart, is unbelief and disobedience against God's Word, yes, in in this way can they succeed in teaching, admonishing, hardly to be seen or heard far and wide even among the same way, the same blasphemy of the Holy punishing, enticing, restraining, and releasing their church-going Americans. Instead, however, there is Scriptures, the same hatred of the Holy Spirit, the same children in the right way, in breaking their self-will from an abundantly to be seen an improper letting loose of the hatred of the Holy Spirit, the same hatred of the Holy early age, and in accustoming them to obedience; in boys and, as a consequence, a disobedient nature, Spirit, the same hatred of the Holy Spirit, the same short, in bringing them up in discipline and admonition to untimely desires for independence, the disgusting hatred of the Holy Spirit? What is the nature of the same the Lord. charges of an immature independence, crude behavior

blasphemy against the Holy Scriptures, the same hatred Secondly, it is necessary that they lift up their prayers toward adults, self-will, defiance, insolence, arrogance. against the Lord Christ and his confessors and followers, to God diligently and persistently for these their children, And whoever has lived in the same place for a longer the same denial of the true Bible God and the same that he may give his blessing and prosperity to their time and has observed the dear street youth, will have idolatry of the spirit of man and his powers and works, upbringing, that they may be justified in the way they are found that from year to year they have made noticeable and therefore also the same insolent Epicurean living or brought up. progress in all kinds of crudeness and wild savagery, so

rather dying in carnality, lust for the eyes, and hopelessness in so many of our compatriots who are still than formerly larger ones. To the- baptized and bear the Christian name?

And whence but from the same poisonous source of unbelief and contempt of the Holy Scriptures? And whence but from the same poisonous source of unbelief and contempt of the Holy Scripture, partly in itself, partly as it reads in the simple sense of the word, comes also here in the land, among all kinds of people, the increasing iniquity, namely, the many and gross transgressions of the moral law, as it is called, and the unrighteousness of the people.

he ever-increasing cancer of the local child-rearing system, or rather the neglect of children, is of course due in no small part to the ever-increasing moral decay in strata of society, and thus also in most of the parents and these children. Under these circumstances, the democratic constitution of this country also contributes its share. For, in my opinion, this can only be implemented in a salutary manner where, as was the case in the first decades of this confederation, the fear of God, justice, love of one's country, public spirit, and moral integrity are still generally present, and where the civic virtues are more in evidence. But where these give way to political sectional fanaticism, to insane, destructive partisan rage on the impulse of the liar and murderer from the beginning and his demagogues, then, of course, the young must perish morally all the more quickly with the old, and where there is no repentance, this moral ruin must inevitably be followed by political ruin.

On the other hand, we are living in an exceedingly sorrowful and terrible time, the form of which has already been made known above in some outline and outline - a time, the spirit of which breaks out through so many mouths in the words, "Let us break their bands, and cast away their cords from us!" and "we would not that this (namely, Christ) should have dominion over us." But this spirit is none other than that of Satan, which especially at this time hath its work in the children of unbelief. And out of this spirit of rebellion and indignation against Christ flows the spirit of rebellion and resistance against all kinds of wholesome barriers and orders, even against the divine and human laws in the home, school, and civil community. And who would say that this spirit has no power over the still unstable youth and does not exert an influence on the growing young men, even if they are brought up in the teaching and discipline of the divine word? ...the inclination to put out of sight the piety, that is, the pious timidity of parents and teachers... ...a certain satiety and dullness, inertia and unwillingness, in regard to the serious and devout hearing, reading and learning of the divine word.; And therefore there is no lack of moral slackness and manifold hedonism, so that the young people are afflicted to an alarming degree, both in and out of the educational institutions.

It is true that there are many things of this and other evil, such as slothfulness in the word of God and in prayer, impatience, despondency or defiance under the cross, doubt and distrust of God, unkindness and hardness toward the Lord.

higher schools, is on the average rather superficial and more oriented toward a shallow multiplicity of things and half-measures than toward the acquisition of knowledge and skills.

*The abolitionist fanatics of the crude kind are namely the obviously unbelievers, who see their so-called reason and their supposed natural law as superior to God's Word, and who act against the Holy Scriptures and the teachings of God. Scripture and the

who confess Christ's person and work, that it is sinfulThe only thing that can be done is to bring to light the Lutheran Church of our synod as possible.

that the negro slaves, whom Christ also freed from the special gifts of God, which give a new impulse of dominion of sin and the devil, should be kept in a state development and a powerful upswing to the spheres of this endeavor in another way; for, as our time has of slavery, that is, as venal and saleable serfs. But what life in which they appear. In the mere training and come, so also our church is facing a serious sifting and is such an assertion but a confused confusion of church processing, in making the existing material fit for the purification in two ways. One is given in the broken and and state, of Christ's kingdom and the world's kingdom? mouth and transforming it for scientific or practical use, in corrupt political conditions of our country and people. For in the former, the spiritual and heavenly kingdom of superficial much- and half-knowing, in made apparent For how easily can it happen, since righteous and grace, there is really and essentially no other freedom richness of spirit, since the writerly beaucrats, like fast- thorough repentance is almost nowhere in evidence, than spiritual freedom from the dominion of sin, death, moving butterflies and the heroes of the faith are lacking, who made and the devil in the conscience before God-a freedomThe present generation seems to be consuming its life themselves a wall for the people against the Lord to that is wrought in the heart from the gospel alonein a burning greed for the earth's goods, in a lust for avert the fury of His wrath, that He at least temporarily through true faith in Christ, and that is as different, pleasure, both spiritual and physical, both sweet and withdraws His hand and leaves room for the murderer indeed as separate, from the civil law as heaven is from slack from the beginning, to bring the horrors of fratricidal,

earth. Again, in the state, the civil commonwealth, or the In the area of the church, however, the following devastating, and destructive civil war upon every worldly kingdom, as such, there is no other liberty than should be considered. Young men in Germany who county of every state, to chastise the unbelieving world the civil-legal, which has not the least thing to do with, have not been brought up in the words of faith, but have by such temporal judgment of wrath, but to chasten and that, the spiritual liberty, and is as different from it as been awakened to the true faith in Christ through the sift his church, and to punish by earth is from heaven; And again, an unbelieving preaching of Christ, soon experience all kinds of hatred, this word-scoop to separate the wheat from the chaff. slaveholder is civilly and legally free, while he is malice, shame, and heartache from the scoffers, the The other way is given in the general shape of our unbelieving times. For, as already noted above, spiritually enslaved, and bound and imprisoned in the children of the Uglans, as soon as they begin to confess perhaps the last general battle of Satan against Christ, slavery of the devil. Christ. But it is precisely through this that their still young of the children of wickedness against the children of the kingdom, has partly already begun, partly it is yet to

As simple and clear as this twofold evangelical truth faith is practiced and strengthened, and it is precisely through the opposition of the enemies and through may be for the knowledge of a sober male evangelical, perseverance in confession that these young fellows grow stronger and become manly Christian characters that is, Lutheran Christian, the same can hardly be who, if they otherwise have the necessary material, can later, after sufficient preparation, become faithful and expected of all young men who have been brought up in young people who grow up in our educational institutions, however, lack this wholesome school of capable servants of our local church. The mediocre the Lutheran doctrine, even in the higher schools of learning. And apart from this disfavor of the irreligious education in life and in the struggle with the world, and young people who grow up in our educational environment and the enthusiastically influenced thus also this preparation for Christian character. And institutions, however, lack this wholesome school of prevailing public opinion, which is a great power today, even if they are brought up in the words of faith, they can education in life and in the struggle with the world, and the abolitionist sympathies are so deeply in the flesh and still remain for a good while, even after they have taken and thus also this preparation for Christian character. And blood of all of us, young and old, from the standpoint of over the teaching office of the church, with a learned school faith, until the Lord takes them into his special school and, through the deeper inner experience of law and gospel, sin and grace, transforms this school faith into a living faith of the heart.

only ward off their cunning attempts with the simple word of God, so be it with us, as it pleases God. Summa, under all these circumstances it is certainly of great necessity that the parents, the teachers in

Finally, it must be remembered that such young men, who are more deeply grounded in head and heart, and who are entitled to the joyful hope of such serious godliness as well as thorough theological scholarship and ecclesiastical manliness and strength of character, are everywhere and always only the rarest phenomena. The mediocre always forms the majority. And in general, the overcultivated generation of our day, like an aging, weakened matron, no longer seems to have the strength to produce great characters and powerful original spirits in all areas of knowledge and ability. of lower*) and higher schools, as well as the educators, out of the same faith and in the same love, cooperate all the more unanimously and powerfully through giving, intercession, teaching, discipline, and admonition of the children, pupils, and students; for only in this way can help be given so that, in spite of all these hindrances, among the children, the teachers, and the pupils, the

The same is true of the freedom and equality of all men proclaimed by nature against all history and experience, which is highly unreasonable, impossible among the sinfully depraved human race and historically unprecedented, and which they also seek to assert and put into practice in the most unreasonable way, because they are blind, insane and brain-burned fanciers, when the opportunity arises.

God's grace and blessing to the church of the following generation, faithful and capable workers will be prepared, who as a strong salt will counteract the worldly nature and lukewarmness that may be rampant, even within the church. teachers, the teachers, and the pupils, the more unanimously and powerfully cooperate.

*These teachers can also help if they perceive in the older children a constant godly earnestness and at the same time good of the seminary for preachers there, a book gifts, to put it to the heart of the parents to give these boys later for the service of the church and to direct together with them the mind of the boys to it by instruction and encouragement.

To the ecclesiastical chronicle.

Baden. In this country things look very sad at present. It is true that here, too, some have recently returned from rationalism to a certain faith, but the wretched union that has been introduced here for some time now does not allow the old, unadulterated faith to reign again. The Union is the shield behind which the enemies of Christ sit securely. The Baden Uniate Regional Church, like most of its kind, calls itself an "evangelical church," but precisely because it is a uniate church, the Christians must put up with the fact that the most avowed opponents of the Gospel are also spreading themselves within it. Recently a hitherto highly respected professor at Heidelberg by the name of Schenkel, who is at the same time director

to which he gave the title: "Character Image of Jesus." In it the wretched man portrays Christ as a mere man, yes, not only denies Christ's supernatural birth, miracles, atoning death, resurrection and ascension, but even makes Christ a sinner! This was not a problem for many preachers of the Baden country.

of the church too badly. Their 117 members met together and sent a letter to the Oberkirchenrath, in which they sued the ungodly blasphemmer and asked for his dismissal. But in vain! The Oberkirchenrath declared that in this advanced age scholars could no longer be bound by the old ecclesiastical confessions, and that no one could be expected to continue to believe what he had formerly believed in his simplicity. It is especially gratifying to note that even the so-called laymen have stirred. A respected manufacturer, Mr. Mez, who is also a municipal councilor, called a lay assembly in Freiburg, to which more than 300 persons attended, and which, in confirmation of the letter of accusation of those 117 preachers, drew up and published the following as its confession: "1. It recognizes in agreement with the whole Christian church of all lines the Bible as God's word and the apostolic creed as a faithful excerpt of the Bible, containing the most important scriptures of salvation briefly summarized, and among them especially also the godly mystery, as it is called by the apostle Paul, that Jesus Christ conceived by the Holy Spirit, born of the Virgin Mary, is true God and true man, highly praised and adored forever. For with the true divinity of Jesus Christ stands and falls the whole of Christianity, the whole of the Christian Church, the whole work of redemption, all Christian hope, all comfort in life and death. Without this faith we would no longer be Christians, we would be separated from the whole Christian church. (2) It also recognizes that he who no longer regards the Bible as the Word of God, has henceforth no definite revelation of the divine will, and thus withdraws from divine authority, and that in such a case, since divine authority is the source of all other ordered authority, with the abandonment of the former the latter must also with necessity fall away, and that if such an example and such a doctrine were to prevail, all order in states, communities, and families would be in the greatest danger. The congregation fully agrees with the protest of the clergy against the book "Character Image of Jesus," written for the congregation by Seminary Director Schenkel. 4 The congregation resolves that its above resolutions shall be published as a testimony to which it considers itself obligated in its conscience, and that they shall be communicated to the Evangelical Oberkirchenrath in support of the petition of the clergy of June 24. Even this confession, of course, could not induce the gentlemen of the Oberkirchenrath to dismiss the false teacher, since the former are themselves attached to the false doctrine, and the latter is not a member of it.

Union cloak. Would to God that the Christians in "Bader" would finally see what a Babylonian prison their Union is because it is "the voice or rather the mouthpiece of and would leave it themselves, since they are not in a Manitous, the 'great spirit'". This soon became known position to expel even the most blasphemous false among the Indians, and has had such an effect that they teacher from their unrighteous church. But it is to be have a certain holy awe of the telegraph, and therefore feared that the poor Christians will leave it at their leave wire and post untouched; but does this end really confession on paper and calm down again. The justify the means by which the poor Indians are vexatious union stifles the spirit of the confession again strengthened in their unfortunate superstition? What will and again, even if it breaks out now and then. Hence it the Indians think of the religion of the Christians, if after is that many, after having sighed over their ecclesiastical all they learn the truth?

buildings over there, when they come over to America, again voluntarily allow themselves to be caught in the new English paper, which now appears in place of the Union net. - In Baden, a new elementary school system defunct German paper, "Der Lutherische Kirchenbote." has also been announced, whereby school and church We learn this from another newspaper, from which we are to be as good as separated from each other, against learn at the same time that the "American Lutheran," which only the Catholic Archbishop of Freiburg, according to its express declaration, is to come out even Hermann von Vicari, has so far issued a pastoral letter. more decidedly for the so-called "American," that is, for

The Sunday schools, this English-American the counter-heretical Lutheranism, than even the institution, are now finding their way more and more into "Lutheran Observer." For instance, in the first number of Germany. In Berlin they are experiencing a great the "American Lutheran" it is expressly said, "I have upswing. More than 700 voluntary school children are come to the point that I cannot stand the word already being taught there by more than 100 voluntary "**conservative**," nay, that I hate that expression." Now, teachers. to be "conservative" means nothing else than to be for the retention of the existing and against unnecessary

Dresden in the Kingdom of Saxony. Here a number of "hearty" Lutheran Christians have come together and innovations. The "American Lutheran," then, wants to be have made it their task to bring the pure Lutheran a so-called progressive also in religion, to fight with all doctrine to the knowledge of the Saxon people, first of all his might against the retention of the old Lutheran faith to the knowledge of those who have any desire and joy and for a new better, more contemporary faith. The so-called American Lutherans are evidently now afraid that in the Word of God and already have an understanding they will be swallowed up whole by the Real Lutherans, of it. They write: "Since it is not the way of our time to more and more of whom are leaving the General Synod. read long things with pleasure, we thought to make it That is why they are now doing everything in their power short" and to publish the teachings of the Lutheran to at least keep themselves alive. Church little by little in sheets or in the form of tracts." This is certainly an excellent, blessed thought. We here

This is certainly an excellent, blessed thought. We here in America would also have the need of such Lutheran tracts; God willing that the thought of our Dresden brethren might also be carried out here! Should this not be an important subject for discussion at the pastoral conferences and then in the congregational meetings? -

Does the end justify the means? - The Jesuits answer this question in the affirmative, and the Americans have for some time shown themselves to be very learned pupils of them in this principle. For the latter assertion the following example of many. When a Mr. Creighton had made a section of the "telegraph" running from here to the Pacific, he feared that the Indians would soon knock down the posts and tear down the wires. What did he do? He showed an Indian chief how he (the Indian himself) could use the telegraph to talk to another chief 500 miles away, and he showed him how, not only without explaining the secret to him as well as he could, but he also told the Indian: "This instrument has therefore been so successful.

Church consecration.

On the 15th Sunday after Trinity we had the joy of consecrating our little church, which is 36 feet long and 24 feet wide, along with a small porch, to the service of the Triune God. Although the weather was rainy, many guests from the neighbouring parishes came to share and increase our joy. Pastor Sallmann gave the farewell address in the old church, Pastor Husmann performed the consecration, and Pastor and President Schwan preached a very comforting and refreshing consecration sermon on the 84th Psalm.

May the faithful and merciful God help us now that this little church may never be profaned and desecrated by false doctrine and ungodly conduct, but that the Word of God may always be preached in it purely and loudly, and the sacraments administered according to Christ's institution, and that many souls may thereby be brought to the Lord and kept with Him.

I. Rupprecht, Rev. North-Dover, Cupadoga Eo., O.

Ordinations and introductions.

On the second Sunday of Advent, the Rev. John Himmler, a former member of the Iowa Synod, having been forced out by the Synod's declaration that he was not permitted to testify publicly against Chiliasm, and having been expressly instructed to transfer to "Missouri," and having passed a colloquium on the occasion of this year's General Synod of Missouri, Ohio and other States at Fort Wayne, and having received a regular call from the congregation at Oshkosh, Wisc, was inducted into his new office by the undersigned on behalf of the Presidency of the Northern District. The Lord bless the shepherd and the flock.

Ed. Multanovsky.

Oshkosh, Wisc., Dec. 5, 1864.

Address: Nsv. ss. Himmler,

OsllkoZk, ^Viso.

The budget should be set aside for further such support and should be used conscientiously in its time.

Milwaukee, Nov. 20, 1864.

F. Lochner.

Conferenz displays.

On Wednesday after Christmas Day, the St. Louis Local Pastoral Conference will hold a one-day meeting at Concordia Seminary there.

C. F. W. Walther.

The Northern - Illinois Conference, God willing, will hold its next meeting at the home of Mr. Past. P. Beyer in Chicago the week after the New Year. The dear brethren are requested to be there by Tuesday noon, Jan. 3.

C h. H. Loeber, Secr. p. t.

from Mr. Faustich from ? . Heinr. Meier's parish! 1 barrel ! apples and 2 gallons of apple butter; from the parish of Mr. Past. C. R. Nidel from Mr. Biermeier: 18 cabbage heads, from himself 1 goose; from the parish of Mr. Past. Hamann from Mrs. Gerken \$1; and from her daughter Louise \$1 for poor students; from the congregation of Messrs. ! Past. Lehman": 1 barrel yellow beets, 2 peck beans, 12 cabbage headc, 1 peck apple slices, 3 Bush. Turnips, Bush. Potatoes, 2 Bush. Welsh corn, 8 gall. Vinegar, 4 sack shucks, 1 Bush. Apples, \$6, cash; from his Mialgem. in Baldwin: 2H barrel of Turnips, 2 barrel of Potatoes, 25 Arantkvyst' 4 Bush. Apple slices, 1 peck of beans, a side of bacon, \$1.50 baar; from N. N. in the Immanuel district here: 12 pieces of chicken and 1 ham; from N. N. from the Gem- of Hrn. Past. Birkmann: 1 sack of turnips, 1 sack of potato. fine and H Bush. Apple slices; from Hln. C. Welling from the comm. of Mr. Past. Wolfs: 2 Bush. Reuben.

A. Crämer.

Love gifts received:

By the Reys. Ch. H. Löber and L. Loch. uer of 83 brothers\$73
By Mr. Past. C. Meier von 8 Brüdern 5,50 Der HErr JEsus lohnen Alles reichlich!
Union Hill, Kankake Co, Ills. 11 Nov. '61.
Franz W- Schmitt.

Receipt and thanks.

For Past. Brunn's proseminar in Steeden received through Pastor Best in Palmyra, Mo., from Mr. I. Thürwächter \$5.00. - From Mr. Steinbrück in St. Louis \$1.00. - (Correction: In previous number, under above heading, it should read Pastor Mces, not Moss.) For poor students by Pastor I. M. Hahn in Benton Co., Mo. from an unnamed member of his congregation \$5.00. - by Pastor Muckel at the infant baptism at Mr. E. Krompharde gesam- melt \$2.00. - by Mr. Gottlob Weise in St. Louis \$1.00. - by Pastor Popp from his congregation in War- saw, Ill. (specifically for the Brnnishes) \$12.00. - by Pastor Rupprcht in North Dover from Mr. E. Wöhrmann \$2.00. - by Mr. Steinbrück in St. Louis \$2.00. - by the werthen Jungfrauenverein in Bremen, St. Louis Co., Mo. \$25.00. For Pastor Röbbelen by Mr. G. Weise in St. Louis \$1.00. C. F. W. Walther.

For the military hospitals is

...I've been going to the

From G 81 00From Mrs 85
" I- P- 1 0 " Kuhlheck 2 0
" L- Jaeger 0 7 " Past Ponns 8 0
" F- H- 1 0 " Andr Rynn 0 5
" Past Stenhen's " Kammeier 0 2
" Commu 6 2 " Past Cocks 2 0
" Past Wevels Ge- " " H- LoeberS
mineden mv 52
" A. Ulrich 5.00" M. Bernhardt 1.0
Those brothers who regularly visit military hospitals want to let me know their wishes and needs soon. Suitable writings to distribute among "soldiers", trn would be: Bibles, New Testaments, the Prayer Booklet for Soldiers, Reading Book for Lutheran Schools, the Martyrs, the Lutheran, the Evening School, all of which are available here and should be sent by me on request. Tb. Brohm.
St. Louis, Dec. 13, 1861.

Urgent request.

Among the five pastors of our Wisconsin Synodical Association, who were chosen by lot at the last drawing for war service, one has been declared fit, and thus compelled to purchase a substitute for a large sum. This is Pastor J. Strieter. Since Pastor Schwankovsky has been released from military service due to physical unfitniss and therefore no longer needs the ransom signed for him by pastors, teachers and deputies during the Synodal Assembly, the undersigned, together with Rev. Strieter to assume that the respective signatories would transfer their contribution to the latter, and therefore the sum of H740.00 was taken up by members of the congregation here for a short time. In the certain hope of not making a wrong request, the undersigned therefore asks the pastors, teachers and deputies concerned to send their contribution to him immediately after receiving this message. At the same time it is noted that from the congregation of Mr. Pastor Strieter only a small, perhaps no support can be expected. Therefore, should others who have not signed feel urged to make a contribution, it will be received with all the greater thanks, and any excess will be refunded.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:
From H. Uhde of the TrinityS District: 6 Bushel Apples, 1 Bush. Potatoes, 1 Bush. Turnips and 1 Peck Onions.
From the congregation of Herr Pastor Baumgart: 2000 td of flour.
From the parish of Mr. Past. Hamann: from Mr. H. Wesselmann 1 barrel of kitchen vegetables; from Mr. Hinteresche 1 bush, do.; from Mr. Chr. Lindemann H barrel do. and 1 doz. Cheese; from Mr. Horstmann iz Bush. Kitchen vegetables; from Mr. H.Obenhaus 1 barrel do.; from Mr. Gerken 1 F. do.
By Mr. Pastor Ernst of his churches at Flora and Elmira, C. W., 22 Pr. woolen stockings, 1 woolen shawl, 3 shirts, 2 white sackcloths, and \$1 cash.
From the mills Leonhardt and Schuricht here 12 barrels of flour double extra.
By Mr. Past. Lehman" from Mr. H. Löhr 1 Bush. Potatoes, from Mr. Koch H Bush. Onions, by Mr. Rauschen 7 earthen pots, by himself 10 gallons of apple butter and 5 Bush. Apples.
From Faßold Brothers of Trinity Distr. 2H barrels of kitchen vegetables and 1 peck of onions.
By Mr. Pastor Streckfuß from Mr. C. Dölger, thank offering for happy delivery of his wife, \$2; from W. Rembert do. 50 Cts., from N. N. through the local town post office, \$1; from ? Lehmann's Gem. from Mr. Helm. Kloster- mann \$1; by Mrs. Köln from the Frauen-Verein of the Gem. of Mr. ? Hamann \$13.75 for poor students. By Mr. k. Niethammer by Mrs. Winter from his parish \$1 for poor students; by the parish of Hrn. k. Köstering: 5 barrels of potatoes, 2 barrels of flour, 1 barrel of dried apples, 1 box of beans and \$19.50 cash; from the parish of Hrn. ?. Biedermann: 1 barrel of apple butter;

Received:

For the Synodal Treasury:

From theCommunityi" Saginaw CitySAM
"Detroit17.70
"Frankenmuth18.86
"ofMr.
Past... Engelbert13.91
"MüllerIM
" " in Adrian16.0V
"of Mr. Past Also4M
" "upper Geincindedes Hrn. Past. WamSgans 17,51
" " lower12.0V
" TrinityS comm. in Milwaukie37.25
" " Gem. in Grafton8.53
" " Cedarburg7.00
" " of Mr. Rev. Beyer in Caledonia- 4M
" " New London- 1.50
From St. John's Parish in Town Abott, Wisc. 14.34 From the congregation of Mr. Past. Beyer in Bloomfield, Wisc., Harvest Festival Collection1500
" the congregations of Mr. Past. Stegge6.00 Mr.
Past. Trautmann2.00
" WambSgans1.50
" Steinbach2.00
" Group 100
" Dornthal1.00
" I. Walther 200
" Ruff1.00
" LochnerIM
" IntercessorIM
" Werfelmann1.50
" Jor1.00
" PenaltiesIM
" IMBever
" IM
" ThickIM
" KellerIM

K. Pister, Wittwe Hohmstein, N. Tenant, F.		
Kühl, M. Reiser, I. Billmeier, G. Kühnle G		
25 rts.; W. Meier 2" > ctS.	43,1 o	
By Mr. Past. Citizen, Washington. D. C., by Mr. A. Heitmüller 434; F. Stutz 433,65;		
G. Pnnzhvrn, G. Heikmüller, G- L E. Emmermann (I 43; F. Schlegel 45; L. Prcinkert 410; C. Scnkrieb 41; L. Emert 41,60; 94,25 Mich.	16,00	
By Mr. Teacher Krumsieg, Freistatt, DiS., by Mr. Joh. Gotsch45 ; Chr. Wetzel 42. 7,00		
By Mr. Wichmann of the Township of Kendallville, Ind.	30.00	
By Mr. Past. Hahn, Hillsdale, Mich-, by Mr. Klingelschmidt, Emmerr G 42; M. Bach 41.5 >; F. Bach 41; Wittwe Spiegel 41.	7, 50	
Bon of the comm. of Mr. Past. Fricke, Indianapolis, Ind.,	139.50	
Don of the comm. of Mr. Past. Arendt, Middleton, L. W-,	9,45	
Don of the comm. of Mr. Past. Röder, Nainham, C. W-,	4,50	
By Mr. Past. Detzer, Defiance, Ohio, by Messrs. H. Arning 42; A. Schatz 41; M. H.50ctS. 3.50		
Don Mr John Martin, Oiean, N. I.,	1.00	
Don der Gem. des Hrn. Past. Werfelmann, Counton, Wis.	10.50	
Don whose comm. toSankville ,	WiS.	
4,50		
Bon Hrn. Past. Wunceilich, Bremen, Ill.	1.60	
Don der Gem. des Hrn. Past. Schuster, Bremen, Ind.	29,00	
Durm Hrn. Past. Tramm, Laporte, Ind., by G. Held 50 cts; Mrs. Conrad 37 ctS; Rev. Tramm 4l.30; Collecte on 22 Sept 44,83.	7,00	
By Mr. teacher Koch of the community of Mr. Past. Hüsemann, Minden, Ill - First shipment.	38,00	
Don der St. Pauligem. des Hrn. Past. Dörmann, Naudolph Co.. Ill.	27.25	
Don whose St. Petrigem. there,	11,00	
From the comm. of Hrn. Past. Berg. Paitzdcrf, Mo. 20.00		
From the community of Mr. Past. Köstering, Altenburg, Mo.	8,IX>	
By Mr. I. Keuper, Plymouth, Wis.	1,tX)	
Bon Hrn. G. A. Friedrich, Skrattenport, N. A., as a thank offering for divine protection,	3,00	
By Mr. Past. Muckcl, West Seneca, N. I., gesain.ne t aas of K ndtaufe bei Julius Klasse, 2.50		
By Mr. W. Hoppe from the community of Mr. Bast. Eirich, Lhestcr, Ill.	26,Ob!	
By Mr. Past. Nützet, Marysville, Ohio, by Ch. GS. 45; W. Bm. 43; A. Rm. 43; P. Rsch. 4t; A. Fs. 42: G. Bf. 42; I. Dp 4l; M. Gm. 41: N. Hm. 4l; G. Ms. 4l; L. Schz. 41; L. S'g. 4l; I. Sld. 4l; A. Stf. 41; A. Bth. 4t; L- Dm. 6 ' ctö.; A. Bschr. 5 ' rts.; I. Bih. 50 cts.; I. Dp. 45 cts.; I. N. 95 cts.; G. N. 41.	31.00	
By Mr. Past. Stecher, Sheboygan, WiS., by Mr. F. Röbrig 42; Chr. Kap, F. Graf, W. Krüacr I. ')laolson G 4t; Rowat. F. L G. Zurhrytk <l 50 cts.: A. Scheele, WiKrock		
G25.t.	7,50	
Don of the comm. of Mr. Past. Stephen, Adams Twush., Ind.	1.50	
Don the widow Fahrenhald. NewBremcn , Ohio,	5t'	
From the commune of Mr. Past. Sugar, Proviso. Ill. vou Mr Siegfried Kolb, H. Diedrichs, Sternitzky (I 45.	15,60	
Don of the Gem. of the Hrn. Past. Engelbcrdt, Racine, WiS.	11,10	
Dondcr St. Stevhansgem. in Milwaukee, Wis. by Mr. Past. L. Lochner,	50,00	
By Mr. Past. Sprenglcr of the comm. in Carver county. Minn.	36.75	
By Mr. C. Bonnet, Cassirer of the Middle Dif stricts synod,	1050,0t	
By Mr. Dr. Gotsch, Memphis, Tennessee, from Mrs. F. Cordes, Gotsch, W- Werner G 45; H. Hamp. H. GUnbkamp (S 42; Mrs. Pleitz 41,50; W. Baumann, H. Böke, Mrs. Keller		

mann, H. Langbein, Mrs Reinhard, W. Ningwalt, W		
Rauschhaupt, F. Schauer, I.		
Schnmm. I. Sickeler G 4>; Iran Hasrlmryer		
75 rtS.; H. Lippolt 50 cts.; K. TönSmaun §2. 33.75		
Summa: 4 '2725.09		
Addison, Ill, November 24, 1864.	H. Bartling.	
Paid for the Lutheran lifted: Den - vintage:		
Mr A. Weidemeyer.		
The 13th year:		
Messrs A. Weidemeier, E. Burkhardt.		
The 16th year:		
Messrs. I. Hartmann, Sporlcder, Steege, A. W ide- meyer, E Burkhardt, Past. H. Lemke.		
The 17th year:		
Messrs. I. Hartmann, E. Talje, Sporleder, Steege, A. Wcioemeyer I. Thrcß, Grabenkriger, H. Jung, S. Kurz, F. Otto. E. Burkhardt, Past H. Lemke.		
The 18th year:		
Messrs. Past. M. Merz. C- Tiederich, I. Hartmann. F Meyer, P. H Schciwe, C. Talje, Sporlcder, Steege, Past. H. Lemke, I. Thrcß, I Reuter, W- Schar", F. Koplien 50 ctS., Past. M. W. Sommer, F. Otto F. Mitz'aff, G. A. Schuft. L. Bonnct, E. Burkhardt, H. Decker, C. Groh G. Walther.		
The 19th year:		
Messrs. Kumming. Bro. Reese 3 Er , H. Jäger, W. Dumstroy, H Grütt, P. Englert, F. Graf. C. Dietrich, I. Hartmann, F. Meyer, P. H Schciwe, F. Schwöppe, C Talje, F. Wilkening, D. Haasc, Matthes, I Schciwe, Sporlcder, A. Weidcmeyer, Past. Th. Wichmann, Past. H Grupe, Spröttge, Oellrich, Langele, Past. H. Leinke, I. Thrcß, W Reuter, W. ScharS, Past. F. W. Scholz 3 Er , C. Puschcck, A. Scherme 50 ctS., A. Amrein, I Rogler, Nie. Henke, I. Bradt 50 cts, G. Kling. Past C. Meyer, Kamper. Scgelborst, F. Kovlien 50 cts, G. H. Fischer, Past M. W. Sommer, F. Otto, F. Mitz'aff, Bo- demer, G. A. Schuft, C. Bonnet W. Meyer 17 Er., E. Burkhardt, A. Weber, L. Otto. Past. P. Eirich. H Decker, H. Bote, C. Groh, G. Walther, G. Neumiiller. H. Niemann, F Grane, Henneke, Neinbote, Past. I. Birkmann 6 Er.		
The 26th year:		
Messrs. Past. G. Spockhardt 13 Er., K. Düschr, W-ütelich. Ernst L. Heinemann 53 cts, H. HcnrichS 50 cts, H. Bnchholz, W. Prccht, I Sauer. Past. I. R "pp- recht 6 Er.. Bro. Reese 459 86, A. Bohn 43 er- I. Heuler, L. Fink, Lanzendorf. Wondland, Hassel, W- Dnmstrev, H Griitl, Past. H. Wunderlich 7 Er., Past. W. Husmann 14 Er., W Tailer K Wilkening. H Steege. H Hob- meyr, C Bicstcrseld. C. Hattendorf. I Faße, H. Becker. F. Licchthartt, F Giescke, W Krnse. I. Dehl, H. Tbies F. Kastening. Past. C. Sallmann 4 Er... P. Englert Past. M. M-rz8 Er. H. Poske 50 cts, I. H. W Meyer 5 > ctS., G. Schanb, Past. Hrrzberger G. Rink, W. F Luenroth, I. T. Reiste, S. Leopold, L. Dietrich. H. Borch hartt, I Hartmann, F. Meyer, C. Rüst. C. Schciwe, P. H. Scheire. F Schwöppe, C. Talje, F. Wilkening, Salz- mann, C. Waßmanu, D Haasc, C. Harkmann, Mackhes, Rinkcr, I. Schciwe. Slcege, C Wilkening. A. Köhler, A. Einwächker 4 Er., Past. I. A. Fritze IO Er., Past Tb. Wichmann 4 Er , E. Müller, F. Bollmc. M. Brück, H Jürgens, C Winklcr, S. Jung, H. Jung, A Kämpe, C. Zeige, C. Hennig, H. Wicking I. G. Lanzncr >8 Er., Langele, Sircilhof, Jde. Fr. Beckcmryrr, G. Berger L. Kable, H Bank, H. Horn, C. Sch'lte, Past. H. Lemke 4 I7.25, Past. W WambsgaiS 8 Er., I. Thrrß, W. Reuter, W. S b >rf. L- Reuter. H Werner, L. Bvllrakh, Past. F. W. Scholz >3 Er.. Past. H. Kühn 5 Er , C Hoff- mann, M. Notb, L. Lücke, Tbirkow, H.Borges 9 Er , J.Hof- fer Hcbcrle, Heimbechr, Sorweis, L- Hilgentorf, I. Gotsch, Schößow Müller, A. Ernst, L "blitz, L. us C. Schneider. C. Hilgendorf, Schmidt G. Hilgcndorf, Kringel, A. Heikorn. H. and F. Oegener, H. Mesenbrink G. Ske- nitzky, Past. F. R. Tramm 2 Er., C. Gerrmann, H. Grün, G Momberger, A. Sckermcr, I. Amrein, Fr. Seidel, P. Everü. Nic. Hcnkc I. Bradt, I. Frank, Past. P. Heid414.25, Past. C.Meycr 2 Er. F.Lcbmann7 Er.,H. Grcbc, H. Skork, Kamper, Segrihorst, H. Bollhorft F.'Loll- horst, L. and H. C. Sonne, C. Buße, Past. I. G. dlützel 2 Er., I P. Schuster, I. Fehd, L. Lonsoir, H. Grupe,		

G. H. Fischer, Past. I. Trautmann 4 Er., Past. I. k. Daib 2 Er." I. Schurks, W. Lohmann, Schultheis stn, Oesterle, H. Wisr, W. Leitsch, H. Dusrnborst, G. Kucke, H. Otto, Jle bin, 6). Schulz, Past. W. Engelbert ZlstFch Past. W- Hattstädt 2 Er-, Rob. Scholz, F. unk A. Eapelle, Past. E. F. Wkisl 27 Er-, Pust. L. Lochner 5>> ctS.. Past. N. Klinckenberg 7 Er., John Sircdel, N. Micßler. F. Mitziaff, Bodemer, Dahlmann, H. ^auschke, A. lzägor, Klinke. W- Reuter, H. Starke, F. Zink, F. Otto, I. M<- ger, Past. G. L'nk I Er-, Past. H. Evers, E. Scheitk,D. Schein, Schanzmeyer, H. Scheidt, E. Wehmeyer, Post. H. E. Steege 5 Er-, Past. H. Dicke 3 Er-, W. Hoppe, C. Piepenbrink, C. G. Schuft, C. Fricke, W- Mayer 137 Er-, P. Fey, E. Häusgen, B. Barthel 2 Er-, Past. M. Hai n l2Er, E. Burkhardt, C. Bracher, N. Lmdner, A. Weber, M. Beyer, W. Meier, Past. G. Traub A>Er., M. Bauer. M Kohn, E. König, C. Steimker, I. C. Dunkel, C. Otto, Past. M. Meyers) Er. Past. F. zur Müd- lcn, Past. F. Ahuer, Past Sl. E. Winter, D. Schmidt, H Bauer, Past. P. Eirich, Past. C- A- Grüber, G. Müller, M. Bück, H- Boke, W- Lunge, Z. Bäumner 9 Er.. I. Glaß, C- Groh, 6). Reumiiller, G- Walther, Past. Schieferdecker, Past. H. Lemke, A. Grimmer, Past. E. Ma'goiStorf 2 Er-, N- Schürmann, Klincschnitt, Past. F. W- Schmilt3Er., H. Kurth, Past. Z. Birkmann 2 Er-		
Also: Frau Schädel, Logel, Falkner.		
The 21st year:		
Messrs: Rev. G. Stöckhardt is Er., L. Ernst, G. Bartling 12 Er., Past. H. Hörnccke 7 Er., C. Nci darbt 3 Er-, Past. H. Schöneberg 2 Er., K. Lüschr, Waitelich, teacher Albrecht, Bach. Bahls, Baumgart, E. Burkdaidt, H. Büscher, Deichmüller, Bon der Heide, Hindert, G. and W. Hoffmann, Kern, Meyer. A. Nchrig. Ninnedach, Sattler, Schirm. I. and M. Schnaible, Stist, Wilt, Heteile, Hudaff, Katzmanu. E. Burkhardt C. Rinnebach. K. Rümnier..G, Ries, Past. M. Stephan >7 Er. L. Hrcincianu,H. Henrichj 50 EtS., H. Buchhclz, W. Ficne, H. M Mheus, H. Fromm- ling, H. Hagmcister, F. Meyer, F. Kiage, F. Kruse Sr, H. Mönch, H. Gchrke, Joach. Hähls, Past. A. Franke, W. Heuer, W- Lescbcrg, F. Lescbrg. C. Heikcmann, F. Eickhoff H. Bartling, D. Kruse, F. Inne, E. Ahrend, H Hcilmann' F. and W. Siünkcl, D. Kornhaas, Past. E. ArederÜngd Er., D. Heglcr, Z. Sauer, G. Zimmer, I. Kimz, I. Bauer, A. Röder, A. Kiefer, P. Jocky, G. Lichteuberger, M. Appcl, Past. F. König 51 Er , I. Rohr, Past. Z.Nup"- right is> Er., Jr. Neese 48 Er. A. Bohn 49 Er., Past. H. Meyer 7 Er., Past. Bahuson, P. Krüger, C. Andres, G. Kniper, Past. P. stknpprechl 8 Er., Z. A. B. Stell, Past. F Ruff, Bicrosch, G. Pommer, F. Milbralh, F. Brügge- mann. F. Hopye, Haffei, Böhlike, W- and G. H. Treichel, F. Brüst, F. Fink. Liebers, C. ckdackbartb, Bitkncr, F. Fat- hancr, Past. I. Rauscher! 17 Er. Past. A. Wüstemann, Past. E. Mces, Past. F. Schumann 2ls- Er , Past. H. Wunderlich 2 elrr., Past. H. Früchlmichl, Past. W. Hus- mann 14 Er., E. Salge, H. W. Becker, Past. E. Sall- wann '20 Er. H. G. Schwarzburg, Past. M. Merz 3 Er., M. Genrcr, G. M. Streng, M. Waller, Ph. Knelln, L. F. Kircher, Fr. Kull, Zoh. K-rchr, Z. P. Pstifer, E. F. and Z. Spannagel. I. P. Knöller, Z. F. Müller, I. M. Baumann, Bro. Weidner, Past. H. Horst, Past. G. Reißn- ger 2 Er-, Past. I. 2l. F W. Müller I 17 Er-		
(Conclusion follows.)		
Changed addresses:		
H. BunZer, teacher eurs ok Rev. Z. Lilrr, 6ool< Ldore, 6o.,)lo.		
ksv. 17. l^oelinet-, Oeäar Ltr. Xr. 76 bedrveon 4. L 5. 8lr.,		
Rev. Ldeudncldr, l^eeä Ldr, bödn'üLu Jliilgral ^VIZc.		
St. Louis, Mo., Synodal printing office of Aug.		



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Of the Nothwehr. *)

In 1540 Luther wrote 91 sentences about the often misinterpreted saying of Christ: "Sell all that you have and give it to the poor, and you will have treasure in heaven. Luc. 18:22 The papists understood this saying as if, according to it, true perfection consisted in putting away all earthly goods and becoming a monk. The Anabaptists, however, sought to prove from this that it was sinful to have earthly goods. In these sentences, which oppose this perversion of the word of Christ, Luther also speaks of self-defense. We therefore herewith communicate the sentences referring to it. They read as follows:

The Lord, when he taught that all things should be sold and left, permitted, or rather commanded, that all things should be lawfully sought and possessed; for thou canst not sell or leave anything which thou hast not lawfully acquired and possessed; for otherwise it should have been said, that all things must be restored, and be as stolen,

*) We are sharing some testimonies on this subject at the request of several who are in such circumstances that they are in great need of clarity from God's Word for conscientious conduct. Hopefully, these testimonies will also be read with pleasure and not without benefit by those who are not exactly in such circumstances.

Editorial of the "Lutheran".

Stolen things, unrighteous things, are to be restored to God, his right lord. It is also evident from the other tablet of the holy commandments, that therein it is commanded to seek all things by lawful ways, when it is forbidden: Thou shalt not steal; that is, what thou hast shall be thine, and not another's; or, as Paul saith, "Let every man labour and work with his hands, that he may have something to give to the needy." Ephes. 4, 28. But now it is certain that Christ did not come to abolish the obligation of the commandments of the second table of the law, but rather to strengthen them, Matth. 5, 17. Yes, he also confirms the authority and police laws, since he says before Pilato, "It is given unto thee from above," Joh. 19, 11. Christ speaks Luc. 18, 22. of selling and forsaking all things with a view to the first table of the holy ten commandments, that is, with a view to the public confession of faith. For if the duties of the first table of the holy commandments, and the purchase of the precious pearl of the kingdom of heaven, are at stake, the field must be sold and all things forsaken for the sake of the same. Then that which is rightly possessed according to the other table must be left with joy for the sake of the first table, that is, for the sake of eternal life. Except in this case, however, and if there is no need for a public confession, there is nothing in the world that can be forsaken.

acquire, maintain, manage and protect. For we are likewise bound to follow the other table of the law, that is, we must, according to divine and human law, provide for, nourish, and protect our lives. Apart from the case where one must confess his faith even with the denial of earthly things, every true Christian is a citizen of this world, and must both do and bear with others what the duties of the other table require. If, therefore, a murderer should do thee violence, or a thief should wish to take from thee what is thine, because thou art a Christian, thou must resist such evil, if thou wouldest otherwise be a righteous citizen in the world; for as the temporal authorities, of which thou art a member and subject, do themselves resist in such a case, so they also command thee, by virtue of the other table, to resist when violence is done to thee, and thou art bound to obey. Therefore, if a murderer assaults you in the street and wants to kill you because you are a Christian, you must resist him if you are a Christian.

*Luther here puts the case that a citizen was attacked because he was a Christian, since the occurrence of this case was to be expected in his time and really occurred a few years later, in the Schmalkaldic War. It goes without saying, however, that self-defense is all the more justified when the attack of a robber and murderer occurs for the sake of other worldly causes.

it will cost him his life. For you know that the authorities have commanded that a murderer should be resisted and that the citizens of the same should be protected. In such a case you satisfy the demands of the first and the other board. -

On the same subject the old godly and conscientious theologian Martin Chemnitz writes the following, translated into German:

The question of self-defense is a difficult one; namely, when a man in an unavoidable emergency, because he cannot escape in any other way, nor drive away the violence, nor defend his life in any other way, kills the assailant. The civil law concerning this case is known, but the question is whether it is valid according to heavenly law and before the judgment seat of conscience, since Christ says, "I tell you not to resist evil, but if anyone gives you a blow on your right cheek, offer him the other also." Matt. 5:39 Some reject the evidence of the law of nature, that it is lawful to drive out violence with violence, as ungodly and contrary to the gospel. Some, however, extend this statement so far that they assert that the private revenge is perfectly lawful; by which they annul Christ's precepts Matt. 5:39. The true causes of this controversy must therefore be carefully considered. For not all natural principles, especially in the teaching of the law, are to be rejected and condemned. For this also is a principle of the law of nature: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. But neither are all without exception to be accepted and approved, because the natural man heareth not what is of the Spirit of God; it is foolishness unto him. 1 Cor. 2:14. Therefore two useful rules are taught: 1. The gospel does not abolish the law of nature, because it is the truth of God, which was written in the hearts of God himself at creation, Rom. 1:18, 2:14. 2. But because what is known of the law in this darkness of corrupt nature is dark, and the obstinacy of the passions in the heart also corrupts the right knowledge in the mind, the word of God adds the interpretation to the law of nature, and punishes and abolishes the corruptions of it which have been added from the corruption of the earth. But in order that it may be seen what is the right principle, and how this natural knowledge is put in order, it must be observed that the opposition takes place in three cases: 1. in lawful dominions and in the office of authority. For the latter justly drives out violence by force, when it averts highway robberies with armed hands and by war. There is no dispute about this case. It has 2. to take place in the defense of those who are unarmed.

3. in the defence of his own body against unjust, sudden and openly violent attack. 3. in defending his own body against an unjust, sudden, and openly violent attack. In but he mainly delivers the spiritual doctrine of the kingdom of heaven, and for this use he declares the doctrine of the law, because the knowledge of it has been darkened and corrupted by the darkness of original sin. We have already said what evil desires and to **such a** defense: 1. that the violent attack which one suffers is a sudden one, that one cannot escape in any way by evading, fleeing, or suffering a (lesser) injustice; hearts, that, as we ought not to harm anyone, so we ought to protect our own bodies against unjust violence, one, that one cannot escape in any way by evading, either by the proper authority of the authorities, or by fleeing, or suffering a (lesser) injustice; 3. that the violent self-defence, if the authorities cannot come to our aid. For this is what (the pagan philosopher) Cicero says when he describes the first principles of natural law: "In the beginning, the whole race of living creatures was taught by nature to protect itself, its body, and its life, and killing. (3) That the authorities are so absent that they cannot come to the rescue, and that delay and waiting and to ward off from itself what seems to want to harm are obviously dangerous to life. (4) That a restriction be it." This judgment, because it contains in truth the right placed on self-defense without fault; to which, as the jurists teach, belong the following: (1) That self-defense take place immediately upon the act. For if it is done may be mixed into it, and that it may not be done without some time after the wrong has been done, it is evident against the authority of the laws and the authorities that it is not done to put off the attack, but out of personal sacrilege. This is the first reason. (2) The vindictiveness. (2) That it is done not with the intention of laws themselves, which are in accord with sound taking revenge, not out of sorrow for the injustice done, reason, permit and approve such a case of self-defense. It is established by the authority of the authorities that in the case of sudden and openly violent attacks, when the magistrate is absent and cannot come to the rescue, everyone may justly protect himself if one could escape in any other way, he would rather not defend himself, or at least not kill, but be forced to defend and his own by self-defense. But it has been shown himself, if he did not want to neglect his own life and that above that public punishment includes everything that of others. *(3) They also say that a uniformity of weapons is done by law or by order or permission of a lawful authority, even by private persons. (3) Clearer and more of attack and defense is required, so that if someone attacks you unarmed or with a stick, if he strikes you with certain are the proofs which are taken from the testimonies of the Holy Scriptures. Scripture. For there question, then, is this: since in such a case law and is a case in the Law of Moses concerning the defense authority permit self-defense, whether this is in conflict with the teaching of the gospel and with the commandment to love one's enemies. This question is indeed treated with many disputations, but let the following simple and true reasons be borne in mind. (1) God indicated the circumstances of the defense of Christ did not come into the world with his doctrine. necessity, and limited the same by the definite limits of a blameless protection. If a man is seized at night with a weapon while breaking in, it is presumed that he came with the intention of murderously attacking, hence the

*This restriction, that the defense of necessity should not be done out of vindictiveness and hatred, is especially to be observed, since many Christians are now so inflamed by the fanaticism of abolition, that they seem to have stripped not only the Christian, but even the man himself. Not only every spark of love against their enemies, but even every spark of the meanest sense of justice against their opponents, seems to be extinguished in them. A truly diabolical hatred and a hellish joy in the misfortunes and miseries of the enemy has driven out of them all Christian, nay, human feeling. And this bestiality is glossed over with the name of patriotism and obedience to authority.

defence is permitted. But after the sun has gone out, the The defense of one's own body belongs to theodie des Herberger's: Valet will I give you. Although Joh. master of the house can protect himself and his property commandment of love. And the case 2 Mos. 22, 2. 3.Crüger provided it with his own melody immediately after in another way; therefore, if he kills the thief under the also understands the defense of one's own body,its appearance, that of the pious cantor of Fraustadt and pretext of defense, he is guilty because he did not Further, Ex. 21:13: "But he did not pursue him, but Godlater pastor Melchior Teschner, although borrowed, observe the limits of innocent protection. It is true that let him fall into his own hands," as in Gen. 14:15. This isretained the prize. It has also become singable for the the judicial laws of Moses do not bind us, but it is right also opposed by Matt. 5:39: "Resist not evil, but if anyEnglish tongue in this melody. Among the several English to judge from them which political laws are in harmony man deal thee a blow," 2c., *) and Matt. 26:52:translations, the most successful is probably that of the with the law of nature and with the eternal law that is in "Whosoever taketh the sword shall perish by the sword."Presbyterian professor James W. Alexander. It is God's heart. For God has not established anything that But these sayings also are explained above. Theyincluded in Schaff's "Kirchenfreund 1850." conflicts with his word and will. Even before the Mosaic distinguish, namely, the offices of the authorities and the That the biblical basis is Jesus' entry into Jerusalem, Law, there is an example of a private person's defense office of the gospel, and instruct the pious, when the that it sings of the threefold coming of the Saviour and of in the story of Abraham, Genesis 14:14, for he was a authorities either persecute them or deprive them of theirthe right reception of Him, is obvious to everyone at first stranger in the land of Canaan, held no office of protection and reputation, that they should not resist thesight. For a possible sermon or catechization, someone authority, and had no lawful power, especially in Salem, evil in personal passion and in sacrilege. - Thegives the train of thought in this way: "The song describes and yet, to defend his nephew, he armed his family, resistance also seems to contend with thethe Advent celebration (v. 1-2); the Advent joy (v. 3-5); pursued and killed his enemies, and freed not only Loth, commandment to love one's enemies. But then,the Advent consolation (v. 6-10); the Advent petition, in but also the other captives. And far from this defense Abraham, too, would have sinned against this,the second part of the 10th v. (v. 5)."In vivid conception being disapproved, Melchizedech, the priest of God the commandment in Genesis 14:15, and the law in Genesisand representation, another gives it thus: "As if he saw Most High, blesses the victor: "Blessed be thou to the 22:2, and likewise the authorities when they punishthe Lord approaching him through the palm-bearing and Most High God, and praised be God the Most High, who evildoers. May-bearing multitude, that he might make his abode hath delivered thine enemies into thine hand." But note with him: so the pious poet stands at the beginning of the in this story the circumstances of a blameless protection. For first, his help is asked; for one who had received the high guest. escaped makes report to Abraham. Second, the authorities at Salem were overwhelmed, so that they should. Oh, he does not know, if the divine arrival does not enlighten him about it himself (v. 1). But with joyful praises and psalms, with every service according to his ability and knowledge, he wants to receive him (v. 2). could not come to his aid. Thirdly, he is in league with Mamre, Escol, and Aner, who, though they were the And how could he praise him more highly than by recounting all the unspeakable benefits which the Lord had already brought him by his first coming to earth (vv. 3 and 4)? And what drove him to this from heaven? lawful authorities in their place, had no power in the land of Sodom; and yet they take up arms with Abraham to defend their neighbors. To this belongs also the saying of John 18:36, "If my kingdom were of this world, my servants would fight, that I should not be delivered to the Jews." Thus in civil life, when the lawful authorities goes back to the miserable fall of man v. 1-4, to the eternal, merciful redemption conclusion v. 5-6 and to the time of the promise from Abraham to v. 7-9; it then turns to the time of fulfillment v. 10-11 and concludes v. 12 with the petition to the Savior for the fruit of His Incarnation. A true Advent hymn, then. From the hymnal of the Bohemian brethren, it therefore already passed in 1545 and 1547 into Luther's, published by Val. Babst. Nothing but that love with which he embraced the afflicted world (v. 5). And even now heart-broken Christendom needs him again. Therefore the poet turns to it, crying: "Remember the love he has shown and be undaunted! Help is at hand, here stands he who restores and comforts your hearts (v. 6). O do not worry how you will draw him near! He comes of free love to end your distress (v. 7); the spiritual, -for he takes away the guilt of sin, and assures the children of God of their eternal inheritance (v. 8); the bodily, for he will scatter the enemies; all earthly foes are powerless against him (v. 9). With a reference to the coming of the Lord to judgment, with a longing sigh for the happiness of heaven for all Christians, the rich content of the song closes (v. 10)."-.

When a man who was seriously ill had been denied life by the doctor, a godly relative, together with those present, immediately and in the presence of the doctor turned to the heavenly physician, believing in him, but humbly calling upon him for the recovery of the sick man. beautiful and best-known of Paul Gerhardt's songs, It seemed that the prayer would not be answered, for which one always enjoys reading and singing, and even when the prayers had risen from their knees, the doctor declared most definitely that the sick man had only 4-5 more so in the me- minutes left.

(Sent in by Past. Lochner.)
Walking through our hymnal. **)

No. 48. From Adam so long ago.
To sing of the "Incarnation of Jesus Christ", this song goes back to the miserable fall of man v. 1-4, to the eternal, merciful redemption conclusion v. 5-6 and to the time of the promise from Abraham to v. 7-9; it then turns to the time of fulfillment v. 10-11 and concludes v. 12 with the petition to the Savior for the fruit of His Incarnation. A true Advent hymn, then. From the hymnal of the Bohemian brethren, it therefore already passed in 1545 and 1547 into Luther's, published by Val. Babst. With only a few changes, the Bohemian brothers sang it to the melody: Nun komm der Heiden Heiland. The melody composed by Vulpius in 1609 (S. Tüchers Schatz des Kirchengesangs) has become very unknown in the course of time.

No. 44. How shall I receive thee.
This Advent song already appeared in the Berlin hymnal of 1653. Thus it is one of Paul Gerhardt's oldest songs. The words of consolation in v. 6 and 7 suggest that it must have been written during the hardships of the Thirty Years' War. It is undoubtedly one of the most beautiful and best-known of Paul Gerhardt's songs, which one always enjoys reading and singing, and even more so in the me-

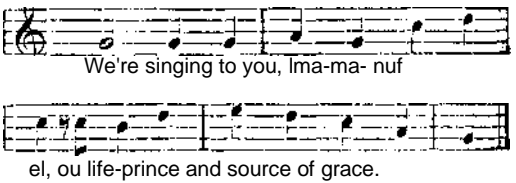
*) On this saying see Luther's People's Library, double volumes 9 and 10, pages 167-182.
**) This conclusion of the ramble was to be given in Advent, but had to give way, alas! to other essays. D.R.

The sick man had already given no more signs of life. In an irrepressible rage to bring his kind of wood, and now After having given expression to the arrival of the Nevertheless, the interceding relative did not lose hope. human help seemed to be out, for already the feet of the longed-for Immanuel, from vv. 6-10 he sings of the of being heard; on the contrary, he said with faith and one bringing the kind were heard on the stairs. Houses marriage of majesty with lowliness in the person and determination: "The Lord will surely help! - What prayed once more to his companions the prayer of faith appearance of the God-Man through extremely happened? The 4-5 minutes given to him by the doctor and heroic courage, which wants nothing more than what meaningful apparent contradictions, of which each had already turned into two days. But the sick man had God wants, the prayer of childlike, joyful surrender to the verse contains two, the eighth probably three. From v. spent them silently. Then, on the second day, the bell will of the Lord, whereby the human in man recedes 10 on, as the third paragraph, follows the faithful struck 11 o'clock and the sick man suddenly opened his entirely and the divine, wonderful and almighty, comes appropriation of the individual - and how intimate it is! mouth and asked those present in a low voice to sing the forth in its place, the prayer for help in trouble. And this Usually one uses the melody of the Easter hymn for song: "How shall I receive thee"; indeed, when they help was already at the door. Suddenly the bright notes this Christmas hymn: "The glorious day has appeared. hesitated in consternation, he himself sang the song. The of a post horn announce the coming of an extra mail. An The longer the more, however, I would like to agree recovery progressed quickly. The Lord added ten more evil conscience is easily frightened. The one with the with Koch that she does not want to puff completely years to his life, as he had once given fifteen years to hatchet turns back halfway up the stairs, the loudly raving with her Easter trumpet tone for this Christmas carol Hezekiah, who was sick to death, by virtue of earnest landlord falls silent, then mutters a few more words and and that, according to the procedure of the general prayer. But the doctor confessed that such a case made the wild rabble goes down the stairs with him and sneaks church hymnal, the melody of the Luther hymn so him almost insane in his science. - out the back door. The three frightened men, however, related to this Christmas carol: "Gelobet seist du JEsu

To the words of the 6th verse: "Be undaunted, you have were saved by the arrival of the well-armed strangers and, Christ" would be recommended. Whoever wants to use help at the door" Dr. H. Schubert tells the following story with God's help, got out of this murder pit and the sinister this melody, then only needs to add the eighth note C from the life of the pious travelling salesman Jakob forest safe and sound. How beautifully these closing at the beginning of the second line, namely: Häuser: On one of his journeys he once came late in the words of the sixth verse proved themselves!

No. 45. We Christian people.

The song already appears in the Dresden hymnal of 1594, but without indication of the author. It is generally thought to be written by M. Caspar Füger or Fugger, who wrote another hymn in the Dresden hymnal of 1608 immediately before this one, which bears his name and begins with the words: "Ein Kindlein zart. The same was Conrector at the Kreuzschule in Dresden, his hometown, and died there as Diaconus on July 24, 1617.



On v. 3 and 4 of this short, succinct hymn, borne on found in Tucher under no. 43, with the remark that it is already used in the same way for another hymn in the Strasbourg hymnal of 1560. The same use of this melody for a hymn is also found in Tucher under no. 43, with the remark that it is already used in the same way for another hymn in the Strasbourg hymnal of 1560. It should also be mentioned that 9 verses of this song are translated into English by Catharina Winkworth.

The song had its own melody, which our Melodienbüchlein gives unchanged. Since the same was published in a single print as early as 1589, this is probably also the time of the song's origin. Hermann Schein subsequently provided it with a corresponding harmony in 1627. Where this melody is unknown, one can make use of the Gerhardt tune: "O JEsu Christ, dein Kripplein ist".

To the ecclesiastical chronicle.

No. 46. We sing to you, Immanuel. Another of Paul Gerhardt's Christmas songs. It first appeared in the "Dresdenisches Gesangbuch christlicher Psalmen und Kirchenlieder 1656." As with Luther's song, "Gelobet seist du JEsu Christ," so here it is precisely the alienating and strange phrases that predominate in this song and make it attractive. After the poet, from vv. 1-5, has given the rejoicing of the entirety of the faithful over the

Roman Church. Since the present pope has enforced that everyone in his church must believe that the Blessed Virgin Mary was not, like other men, stained by original sin, but was immaculately conceived, the idolatry that has always been practiced with Mary in the papal church has become increasingly worse. A new proof of this is found in a message given by the Catholic Truth Friend from Cincinnati on December 14. Hitherto a very common greeting of the so-called Catholics was: "Praise be to Jesus Christ!" to which one replied: "Forever and ever, Amen!" Now, however, it is said in the said paper: "That His Holiness Pius IX. on Sept. 26 (last year), at the request of many bishops, has granted for ever that all believers in Christ who greet each other, in whatever language, with the formula: 'Praised be Jesus and Mary,'" or answer to it: "Today and always," may obtain an indulgence of fifty days."

Amendment to the Constitution of the United States. Our readers will have heard that now na-

It has been diligently labored by Presbyterian and Methodist preachers, that something may be added to the Constitution of the United States, whereby the people of these States may declare themselves to be Christian. On the 28th and 29th of November last, a meeting for this purpose was held in the Presbyterian Church at Philadelphia. Ex-Governor Pollock presided, and Judge Strong and the Rev. Goddard made speeches to that effect. It was resolved to ask the Congress to resolve that henceforth the Constitution should begin with these words, "We the people of the United States, humbly acknowledging God Almighty to be the source of all authority and power in civil governments, the Lord Jesus Christ to be the Ruler among nations, and his revealed will to be the supreme authority to establish a Christian government, and to form a more perfect Union," 2c. - It is strange that this change should be proposed just now, when by the Conscription of Christian Preachers and School Teachers (which the Sects find quite in order) they have declared themselves to be state-abandoned from the Christian Church. However, no unbeliever, no atheist, no rationalist, no Jew, no revolutionary could honestly sign the Constitution with the proposed new amendment. All of these, therefore, could not then become American citizens, nor remain so if they already are. This would not be a misfortune, but a great blessing. But there is another side to the matter. As is well known, people have now so often departed from the Constitution they have sworn to, by pleading that there is a "higher law" than the Constitution, by which they must be guided in certain cases, and must therefore depart from the Constitution, 'although they have sworn to the same. If the Constitution itself were to contain the expression that "Christ's revealed will is to be acknowledged as the supreme authority of the land," then there would be a complete end to adherence to the Constitution. Not because Christ does not command respect for the political rights and duties invoked, for the Gospel does not abolish the civil orders, but rather confirms them; but because then every advocate would say, as often as he wanted to enforce something, that this was Christ's revealed will, which was recognized and invoked in the Constitution as the highest authority of the land! The consequence of this would be that in our courts of justice theological disputations would be held, in which the truth would certainly seldom prevail, but as a rule the most cunning twister of it.

would wear. If the whole people of the United States really had one religion and belonged to one church, that would be something else; but unfortunately it is not so. Even those who call themselves Christians are divided into almost innumerable sects, and what the one for

The one sect holds that the will of Christ is revealed, while the other sect holds that it is the opposite. All the sects of Christendom, for example, outwardly accept the Apostles' Creed, but even this is interpreted differently by each sect. In view of this confusion, it will probably be best if things remain as they have been hitherto, namely, that the secular authorities protect Christians only civilly in the exercise of their faith. Only those who deny God should be excluded from civil rights, since a man who does not believe in God cannot swear an oath, and therefore the state cannot trust him, even if he swears a thousand oaths. Incidentally, it is only too obvious that many Americans are working for such a change in the Constitution only for the sake of their chiliastic hopes and out of arrogance. They believe that America is destined by God to become the scene of the so-called Millennial Kingdom of Christ, or they believe that if the United States were to constitute itself into a Christian Free State, then it would be the model state for all the nations of the earth. As godly and tempting as the plan seems to be, especially for Christians, that this change should be made with the Constitution, a Christian should consider the matter carefully before he declares himself in favor of it. All that glitters is not gold. When church and state, religion and politics, are united with one another, this does not, as a rule, result in the church and religion gaining an advantage from the state and politics, but rather in the church and religion having to do the state and politics a disservice, to their great detriment; as we immigrants from Germany have experienced more than enough. The kingdom of heaven shall not be a world kingdom, and the world kingdom shall not be a kingdom of heaven. Therefore it is best that both remain unconflicted with each other. If the church makes all citizens true Christians, there arises the right "Christian state," and if the state lets the church govern itself and only protects it against violent attacks, there arises the right "free church." - Thus just now we read that the new Constitution of the State of Maryland contains, among other things, the following expedient provisions: "Nor shall any person be deemed unfit to be a witness or juror, who (that bites, provided he) believes in the existence of God, and that according to God's decree a person is responsible for his actions, and rewarded or punished for them, either in this world or the world to come. No other qualification shall be required for admission to any office of trust or pay, than the oath of civic duty . . . and a declaration of faith in the Christian religion, or in the existence of God, and in a future state of reward and punishment." Hereafter, in Maryland, no denier of God and of a former retribution after death can become a witness, a citizen, an assessor of a jury, much less a state officer. The local um-

The same fears of the Americanists, who have gone about with gusto to tear up the old constitutions as documents from times of darkness, now think with horror that perhaps the new constitution of Missouri, which is in prospect, could also receive similar clauses against the atheists and such poisonous plants in the state garden. God grant that their fear may prove to be a well-founded one.

A 16th century lament about our times.

Thus Luther's intimate friend, Friedrich Myconius, who died as Superintendent at Gotha in 1546, April 7, writes in his History of the Reformation: "Alas, eternal God, how it cost so much toil, labor, lifting, carrying, ripening, counseling, expense, goods, and innocent blood of the dearest people on earth, before your dear child was raised up again from Egypt into our promised land, that is, your pure Word, Sacrament, and service in the Church! And it will be so dissolutely forgotten and despised by our descendants!" (Hi8k. rokorm. ed. v. Cyprian. 2nd ed. 1718, pp. 68,69.)

"God greet you!"

An old customary greeting in Protestant countries was: God greet you! The following story is told in Fliedner's Armenund Krankenfreund (Friend of the Poor and Sick) of 1852: "The other day, as a pastor was walking thoughtfully in the forest, a woman, heavily laden with grass, brushed past him. She greeted: Good day, pastor! The pastor did not reply: "Thank you very much!" but. God greet you! In the evening, when it was quite dark, a woman came to him in his parlour and said: "Pastor, nothing has ever passed through my soul like your greeting today: God greet you! because I came with - stolen grass. Then the good Lord greeted me, and it went through my heart like a stinging spike. The God who greeted me and the grass I stole did not get along with each other. The grass I carried to the farmer from whom I stole it, my sins I now bring to you. Help me to carry them to the dear God, that he may take them from me." (Nagel's Kirchenblatt.)

Church News.

After Mr. Rev. H. W. Rincker, formerly of Terre Haute, Ind., had received and accepted a calling from two preaching places previously served by him in Shelby Co., Ill, which then organized themselves as the Lutheran St. Paul Parish and the Lutheran St. John Parish, he was installed in his new office by order of the Honorable Presidency of the Western District by the undersigned in both parishes respectively, on the 6th and 7th of December of this year.

Both congregations, which lie 21 miles apart, are at present noâ> small in number of members (the southern St. Paul congregation has 25 and the northern St. John congregation 17 members with voting rights), but they have the prospect of soon increasing in size by newcomers. St. John's parish has 17 members with voting rights), but they have the prospect of soon increasing in size through immigration, especially the former, since it is a completely new settlement in an extensive, extremely healthy and fertile prairie; In general, this whole area is a promising field of work for a faithful Lutheran pastor, since outside the area of these two congregations there are still many German Lutherans who would like to be gradually gathered into larger or smaller congregations, as Pastor Rincker already has several preaching places, one of them in the east of his southern congregation, in Sigel, a newly flourishing town on the Ill. Central Railroad.

The faithful Archpastor set this his servant also here to rich blessing for many.
Champaign City, Ill, December 9, 1864.

Th. Mertens.
Address: Hov. 8. W. kiueker,
81wlb^villo, Ill.

Rev. H. Meyer, presently of Bainbridge, Berrien Co, Mich, having received and also accepted a regular appointment from the" Lutheran congregation at Valparaiso City, Ind, the same was installed in his new office by the undersigned, after receiving commission, on the first Ad. vent Sunday of this year, with commitment to the symbolical books.

The Lord crown the work of his servant with his heavenly blessing for many,
Kankakee City, December 3, 1864.

C. Meyer.
Address: Rov. 8.
Lox 89. Valparaiso OIU, Inä.

Luther's People's Library.

Let it be known to the members of the Luther-Verein that, with the consent of the President of the Synod, Mr. A. Wiebusch and Son have taken over the publication of Luther's People's Library and consequently also the agency on their own account for the next three years from Dec. 1, 1864, under the following conditions: 1. the editing of the writings to be published remains the same as hitherto; 2. 2. a double volume of at least 300 pages will be published each year in the same format and binding as before for the price of 50 cents; 3. the volumes will be delivered to the purchasers without advance payment; 4. the necessary quantity of all published volumes will always be available in order to be able to execute all orders and also to place copies on commission; an appropriate discount will be granted for the purchase of batches.

By this agreement, it is to be hoped, a great deal of unpleasantness and difficulty will be removed, and an easy, safe way will be paved for the widest possible distribution of Luther's writings, and it will only be appreciated by the friends of Luther's writings, especially by those who are not yet familiar with Luther's writings.

It is up to the preachers to make use of these facilities.
Work on the 11th and 12th volumes is already underway and their publication is expected soon. T h. Brohm.

* *
*
All orders should be sent directly to the undersigned, money either in pr. Bill of exchange or postal receipt, and the orders already received should be executed as soon as possible.

Aug. Wiebusch & Son.
I-etterbox 3975. St. Louis, Mo.

8^888
has arrived and will be sent to the subscribers by the undersigned without delay on receipt of the postage of 20 cents and the amount which, unfortunately, due to the state of paper money, the high customs duties and transport costs, has risen to H2.70 for one copy.

I'orAei-son,
Ooneoräia Oollo^o, Zsllorson ^vo., 8t.
8ouis, No.

Conference display.

The Pastoral Conference at Fort Wayne will be assembled, God willing, from Tuesday the 3rd to Thursday evening the 5th of January, 1865.

Stephan.

Receipt and thanks.

With thanksgiving to God and the benevolent donors, the Lutheran congregation of Dundee, Ills. certifies that they have received the following contribution for the building of the church from the members of their neighbouring congregation:

From Schaumburg; by Messrs: Decker, Bartels, Joh. Becker, L. Bette, C. Salchis, F. Kehl, F. Kastning, W. Preise, K. Kelling, Hohmcier, C. Kruse, I. Greve, E. Schwen, H. Beckeweg. I. Huhnerberg. F. Wilkening, Ph. Schwur, F. Gieseke, I. Engelking, H. Schroger, H. Grast, F. Kollberg, H. Rohlfing, F. Bock each.PI; by Messrs: I. Krüger, Scheidemann, Christen, F. Trost, C. Schnlz, L. Struckmann, F. Volkening, Meierof, Dr. Bechtinger 50 Cts. each; of Messrs.: Joh. Böger, Phienster, W. Theiler, Ch. Harting, Schierling, H. SalgejeP2.; ThiesP5; Hitze- mann, Dickmann 25 Cts. each; Hartmann 40 Cts.
From Rodenberg; by Messrs: Hinze, A. Meier, F. Lippets, Past. O. Prien, Mensching, E. Meier, C. Böthe, H. Schnatte, C- Knies, Ch. Steffen, I. Klempin each P1; Froß and Müller each 50 Cts.
From Elk Grove; by Messrs: H. Ruffel, L. Katz, K. Sigmann, C. Zimmer, M. Matthis, C. Becker, A. Henne- mann, F. Schrader, H. Scheidemann, F. Kreft, W. KirchoffPI; Ch. Reese, H. Himberg, Plum, H. Allmand, C. Vogt, Stähli, H. Härting each 50 cts; H. Ruffel P2; F. Katz P3; G. Serborg P3; F. Dürffng 25 cts.
A. H. B u rkhdrt, Pastor.

For the military hospitals has also been received:
From Past. Matuschka'S congregation P6.00, from the Bible Society in Indianapolis P25.00, from Past. Schumann'S congregation P3.50, from Christ. Lange P1.00, from Wilh. He. ring PI,OO, from Aug. Sievers P1.00, from Mrs. Friedr. BLHmP2.00. Th. Brohm.

For Pastor Kahmeyer:
By Mr. Pastor Jor of several members of his he congregation at Kirchhain, WiSc., - - - -P17,
namely by H. Retzlaff P2, by Kinkhöfer, Jacobus, Hillmann, Waldt, Radke, Utech each PI,

von Maaß, Fischer, Benz, Wittve Bublitz, Höhne, D. Garbisch, G. Garbisch, Ch. Kurth, Groth, F. Bublitz. H. Krüger 50 cts. each, of A. Bublitz and Mrs. Last 35 cts. each, of Zaste- row 28 cts. each, of Wendorf, Mrs. Bolzen, Wüt- we Kurth, Ch. Heckendorf 25 cts. each, Bruß 15 cts. each, Spiring 10 cts. each, Past. Jox himself I,27;
By Hrn. Past. Sallmann von Clamor Ediert 4,
*****byanunnamedperson 2,
,,,,,,Richmannfrom his parish in
Schaumburg, Cook Co, Ills. 19,20
Through Mr. Past. Hüsemann from his parish in
Minden, Ills. 5,
Dnrch Hrn. Past. Jäbker from his parish in
Adams Co, Ind. 7,
From the pastors: Hörnike PI, Wamsgans PI, Ottmann PI, Heid 50 CtS., Stephan PI, Dör- mann PI, Tramm 51, König P2, Hamann P1,50, Stürkcñ 50 Cts., Bode PI, Schuster 50Cts" Bernthal 50 Cts. 12,50
P. Nupp right.

Received

in the eastern district cashier's office:
By Past. Müller, H. Hanser, Engelder, Bürger, Nöder, A. Weisel, Föhlinger, Renz G K1 -8, " Past. Ernst, I. Weisel, Key! sr. G 26, "the teachers Winterstein, Hallter, Pürner, Hill, Bürger, Feiertag, Stegner, Bode G P18
" E. Rothe in Boston5
" Past. Engelder for sold synodal reports 2 " I. Blum, I. Kegel G P24
"Louis, Waltjen, Dunker G P13
" of the Boston commons17
" " " Alleghany3 .05
" " " Llean5 ,
*****Wcllsville5 .08
*****Kingsville4 .25
*****Longgrcen3 ,
*****KingSville3 ,
*****Pine Hill8 ,
**** ,Northhampton2 ,
*****Rainham5 ,
" " " Washington20 .25
" " " Baltimore36 .45

For the purchase of college land at Fort Wayne:
From C. Ha'ngerer in Pittsburg2 ,
For inner mission:
From the comm. in Pittsburg, collecte in Wochengot-

tesdiensten9 ,
" of the Gem. in Boston6
" " " New York10 ,
For the general presiding officer:
By C. Rothe, Boston2 ,
To the college maintenance fund:
By C. Rothe, Boston2 ,
of the Martinsville commune1 .50
/, " " Baltimore42 .50

For Prof. Biewend:
By C. Rothe, Boston1 ,
of the Gem. in New York, Collecte at the Reformation10 ,25
For the church building in St. Paul:
Don of the Baltimore community32 ,47
For the heathen mission:
From the Boston community10 ,
" Wiedemann, Alleghany1 ,
" Louis, Baltimore2 ,
" Wirth, " 1,
" Burmann ,, thank offering for deliverance from the Military Service5 ,
For Brunn's pupils:
From the Women's Club in Olean11 ,
From Ms. Scefried in " 1,
" " " " " "
" E. " "
1,
,, Bold and skimmer1 ,
" F. Burmann25

For poor students:
By G. Lange in Baltimore1 ,
" Mrs. Mueller in Washington for Ft. Wayne 5,
For Sophomore Barthel at Ft. Wayne by A. Schaumlöffel50
New York, 1 Dec. 1864.
I. Birkner, No. 92 William St.

Received for the support of poor pupils in the school seminary.

Don the Gem. in Rock Island, Ill, for bird, S 12.30

" Past. Stubnatzy, gcs. on Fr. Paul's child baptism. F. W., for pot, 3.00

" Past. Schumann, for Müller, 2.10

Out of the bell bag to Addison, Ill, 24.06

Don Past. Jäbker's Gem., for Könemann, 25.00

By Past. H. Löber, by Hru. Judge, 2.00

From Mr. Paul Grosse, CollinSville, Ill, High-timeCollecte, 2.75

"Mr. Past. Fritzes Petri-Gem., for Pieritz, 10.00

" Lehnerts Gem., for millers, 2.00 " to the women in the2 Gem. of

Hrn. Past. Schuster, 7.50 " Mr. G. Helminger, New Bremen, Ind. 25.00

Pair of shoes.

" Mrs. Jock, same, 1 bosom shirt, 2 handkerchiefs, stuff for 2 ucber suits, 2.00

" Mr. G. Beyer, Kcndattvillc, Ind. for Riefß, 5.00 " Fran R. E., 1.00

" of the comm. of the Past. Cock, Coldwater, O., 2.50

" the Detroit Women's Club, 5.00

From the bell-bag of the parish at Thornton Sta- tion, Ill., 7.00

By Past. Fleischmann's Gem. in Marion Tp., Al- len Co, Ind. for Dietner, 25.00

" Mr. Carl Rose, Fort Wayne, 3.00

" Chr. Rose, 2.00

" the wives of the two last, " a wadded blanket.

" Past. Wynken, for W. Hoffmann, 5.00

Through Past. P. Erich, on Mr. Chas. Dicterly's Wedding collected, 6.00

" Past. Stubnatzy of Wm. Borchelt and Past. Hörnicke each P5.00, for Fechtmann, 10.00

" the sewing club at rock island, ill, 3 straw- From the sewing club in Past. Lochners Gem. in Milwau- kee: 3 undershirts, 3 underpants, 12 bust shirts, 4 sheets, 4 pillow cases, 4 collars, 3 padded blankets. 2.79

" Schoolteacher Nir, for E. Selle, 2.00

For the travel expenses of the pupils from Germany: Von Bensemann, through Past. H. Löber, 2.00

" a parishioner of the Rev. Tailor in Aurora, Ind. 5.00

" Past. Jäbker, 8.00

" H. Stelter, in Past. H. LöberS Gem., 5.00

" Past. Heinemanns Gem., 15.50

" the women's club in Past. SchönebergS Gem., 5.00

Erntefestcollecte in Past. Speckhardts Gem., 7.35

From Mr. M. Schönsangruper, 1.50

" Past. Hörnickes Gem., 2.00

" Mrs. Appel, 1.00

" Mr. C. Seih, Lanesville, Ind., 5.00

" Ph. Zapel, 5.00

" Sewing Club in Zanesville, O., 18.50

Addison, Dec. 5, 1861, _____ A. Selle.

Received:

in the treasury of the middle district: To the Synodal - Casse:

From Mr. Teacher KirschP 2.50

" Past. Schöneberg's Gem. 11.50

" Jäbker's 55,

" Jäbker himself2

" StürkenS Gem. in Lvgangsport16 ' .50

" Peru6 .50

itself2

" SchusterS Gem. in und um Bremen5

" Branch in St. Joseph Co. 3.06

" LehnerS Gem. 3.75

" Fredcrking's Gem. from the evening- mealScasse17 .65

" Mr. Frederking himself1

" Past. Nützel's Gem. in MarySviüe20

" Nützel self2

" Teacher Kappel1

" Past. Merz's Gem. Collerte10 .66

" Horst'sGem . 5,

" branch1 .9t

" Horst himself1

" Merz1

" Zapel1

From Mr. Past. Sallmann1

" O. Schmidt's Gem. 5.75

" O. Schmidt himself1

" Schdnrberg1 .50

" TeacherAlbrecht1

" Past. Hörnicke1

" Husband's Gem. 10,

" Saupert'sDrcielni gkittsgem. Coll. 25,10

" Saupert himself1

" Schumanu's Gem. in Kendalville14 .25

" De Kalb Co. 9.90

" Fricke's Gem. 14.66

" Detzer's Gem. in Defiance17 .86

" Southridge 40,

" Delaware7 .75

" near Florida4 .92

" Detzer himself1

By " of Mrs I. Müller1

Don " Lindemann's Gem., West Cleveland 69.75

" CantorBrewer1

" Past. Cobbler1

" Teacher Herpoltschimer1

" Past. Schäfer's Gem. 5,

" shepherd himself5

By " by P. Zabel10

From " FarmerS Gem. 5.55

" King2

" Kühn's Gem. 3 Collecten14 .08

" Branch5 .43

" Bold himself2

By " from F. Schinnerer3

From " Reichhardt1

" Kunz1

" Gem. 8.55

" Wichmann's Gem. 9.75

" Sihler's Gem. in Fort Wayne, Coll. 86,

Teacher Schachameyer12

Zagel's Gem. I. G. Sauer1

By " from teacher Nolting1

" " H. Beuckmann2 " G. Menning1

" H. Steinbrink50

" W. Steinbrink50

From " TrammS Gem. 6.33

" itself1

By " I. G. Böhm5

" Past. Klinkenberg vonNordmann1

" Sophie Wdßner1

" L. Steinbach1

self1

" Gem. from the blade bag 15,

" Collecte12 .50

" Rupprecht von G. Leininger1

" I. "

From " Teacher A. Krome1

" Past. Brackhagc1

" Buhl1

" Stephan1

" Seuel1

" Fleischmann's Gem.

" Fleischmann himself1

" Steger's Gem.

" DulitzS "

" Dulitz himself3

" Schürmann1

For Prof. Biewend:

From Mr. Past. Schwan's Gem., East Cleveland 58.92

" Schumann's " in De Kalb Co. 5.35

" Fricke's "

For Heathen Mission:

Gem. 31.19

" Schöneberg's Gem. 3.20

" Stürken's

" Mrs. Wittwe Rauch

By Mr. Past. Frederking von Wittwe Reichhard 1, Von OestcrmeyerS Gem.

" Hörnicke1

By " Scholz of Mrs. Polster1

Don " Königs Gem. 10,

By " Klinkenberg of N. N. 2,

From " Klinkenberg S Gem. 3,

By " Dulitz of A. 2,

" Stephan von G. Schlindecker1

Don Hrn. Past. L. Fricke's congregation collected in missionary hours3 .86

Through Mr. Past. Fricke von Lconore Rdßner50

For college construction in Fort Wayne:

By Mr. Past. Stegervon M. Beumel5

Don " Fricke's Gem. 22,

" DulitzS 3,

For the general presiding officer:

" Hrn. Past. Steger's Gem. Collecte6

" OestcrmeyerS Gem. 1.10

" Schumann's Gem, De Kalb Co. 5.35

" Fricke's Gem. 25,

" KingS Gem. from the Centcassee 20

For the English Gem. in Baltimore:

" Hrn. Past. LehnerS Gem. 1.75

For poor students:

By Mr. Past. Sieger von Wittwe C. Ort 1, "

Merz von Frau Plincke1

" Wittwe Brandes1

From " Scholz's Gem., Harvest Festival Collecte 12.60

" Schöneberg's Gem. from the Crnt- casse11

By Mr. Past. Kühn by I. Büchner for Zim- mermann2

From Hrn. Past. Kühn himself for Zimmermann3

" Joh. Stach for the student P. Scholz 1,

" P. Daib

Duch " Past. Kühn on the wedding of the teacher Wambsgans ges. 8.05

For the Addison Seminar Building:

By Hrn. Past. Schdnrberg by W. Hoffmann 2,

" Schnaible3

" Sattler3

" A. Nehrig3

FromtheWomen'sClub5

From " JäbkerS Gem. 50,

" R. Biedermann'sGem 12.50

" LehnerS 14,

" FrederkingS 15,

" Merz's 22.50

" Horst's 29.25

" ScholzS 7.60

Scholz

himself2

" Schumann's Gem. in De Kalb Co. 37,

By " Pawn of Never. Zolt5

For the debt settlement fund in St. Louis:

From Mrs. Auguste Konzelmann in New Orleans 2, For the Nassau Mission:

From Mrs. Vollmer's child baptism ges. 1.60

From Mr. Past. OestcrmeyerS Gem. 6.20

" Hörnicke's 3.55

By " Bold at the wedding of the teacher Wambsgans ges. 8,

Don Past. DulitzS Gem. 5,

For the purchase of the college land at Fort Wayne:

From Mr. Past. Nützel's Gem. 10,

" Husband's Gem. 5,

" Kühn's Gem., 1. Sendung38

" Branch5. 46

By " engraver of W- King1

" Schneidewind4k

From " Stcchr's Trinity Gem. 2.51

" St.sPetrigem. 2.21

" Bergt's Gem. 8,

" Sihler's Gem. by Mr. Köster

collected58

"Mr. Past. Sihler's Gem. by Mr. W. Möl- lering ges. 33,

By Mr. Past. Saupert von Köster u. Co. 3,

Bckemeier1

From " Sihler's Gem. by Mr. Brauer

collected25

For Mr. Pastor Röbbelen:

By Mr. Patit. Merz's Gem. 8.50

By " Fricke of Leonore Nd'sener50

" " Mrs. Nösener1

" Liselle Syerup, thank offering

for happy delivery5

"Mr. Past. Fricke von W. F. Rösener u. Co. 10,

For sold synodical reports:

From Mr. Past. Merz's Gem. 1.1k

For teacher salaries:		
By Mr. Past. Saupcrt von grau Struck 2, Hrn. Jdc as a thank offering1	''''''''	
By Mr. Past. Saupert, Collecte auf Hrn. Jde'S Kindtaufe6	.50	
From Mr. Past. Scholz'S Wem., Collecte4	.81	
" " „, Bauer'S Emanuelsgcm.	15,60	
By Mr. Past. König von Hrn. Herzog5	,	
„, "" "" Maria House1	,	
From " „	King's	
Gem. 10,		
For the church building in St. Paul:		
From Hrn. Past. König's Gem.	47.20	
For inner mission:		
From Mr. Past. König's Gem.	10,	
By Hrn. Past. König vom bligen Stammbusch, Vermächtniß50	,	
Don Past. Dulitz's Gem.	5,	
For the Lutheran Hospital in St. Louis:		
From Mr. Past. Dulitz's Gem.	2,	
C. Bonnet, Cassirer.		
Fort Wayne, Nov. 15, 1864.		

Received:		
For the college debt settlement fund in St. Louis:		
By Mr. Past. Hahn, by Louis Granrmann, Benton Co., Mo.,	K5.00	
To the synodical treasury of the western district:		
Harvest Festival Collecte of the comm. of Mr. Past. Sugar, Proviso, Ill,	5.27	
From the St. Iohannes-Gcm. of the Hrn. Past. Birk-man at Waterloo, Ill,	5,10	
" of the comm. of Mr. Past. Biltz, Lafayette Co, Mo, ,15	*41	
" Mr. Past. Biltz, Lafayette Co., Mo.,	1.00	
" of the Gem. of the Hrn. Past. Streckfuß, Grand Prairie, Ill,	25,00	
" Mr. Teacher Phil. Müller,	1,00	
" Immanuels District in St. Louis. Mon.,	14.00	
" of the community of Mr. Past. Matuschka, Wash. clay, Mon.,	3.00	
„ Trinity District in St. Louis, Mo.,	7.65	
" Mr. Teacher Jung, Collinsville, Ill.,	1.00	
" Mr. Teacher Friedr. Koch, Minden. Ill.,	2,00	
To the college alimony office.		
Don der Gem. des Hrn. Past. Köstering, Alten burg, Perry Co., Mon.,	16.00	
" Hrn. lithography, St. Louis, Mo.,	2.00	
" " Joh. Küntzly, Collinsville, Ill.,	1.00	
" Immanuels District, St. Louis, Mon.,	11.00	
"Trinity Distr., "	11.00	
"Mr. Heinr. Schmidt, Ballwin, Mo.,	1.00	

For the general presiding officer.'		
From the congregation of the Rev. St. Keyl, Philadel phia, pa.,	10.00	
For the widowed Mrs. Prof. Biewend		
By Mr. Past. Brohm, St. Louis, by I. P.,	1.00	
To the Synodical Missionary Fund:		
From A. D., Aurora, Ind.,	5.00	
" of the Gem. of the Past. Miracle, Chicago, Ill, 15.00		
"Mr. Karl Wilde, a soldier in the 178th New York... Regiment at Jefferson Barracks, Mo.,	1.00	
" second women's club in the comm. of Hrn. Past. Miracle, Chicago, Ill.,	3.00	
"Hrn. Past. F. C. Clausens Gem. in Norwe-gian Ridge, Minn.,	22.05	
" Mr. Past. O. I. Hjods Gem. östre Parnted Creek, Minn.,	58.00	
" Mr. Past. O. I. HjodS Gem. vestre Parnted Creek, Minn.,	26.50	
By Mr. Past. Biltz, by Wittwe Meyer, Lafa yette co., mo.,	5.00	
From the Trinity District, St. Louis, Mo.,	2.15	
Immanuels District, ""	6.45	
" Mr. A. Beckemeyer, Jefferson Co>, Mo., 00	2.	
Costecte durcd Hrn. G. K. Norsving in Hrn. Past. Muns Gem., Holden, Minn.,	10.00	
For the inner mission :		
By Mr. Past. A. Lehmann, by Andr. Bopp, 50 Dom Zions District, St. Louis, Mon.,	14.00	
" Mr. K. Wessel, Carondelet, Mo.,	1.00	
"Mrs. Winter, through Mr. Past. Niethammer, 1,00		
For the expansion of the institution of Mr. Pastor Brunn in Steeden.		
Dom Immanuels District, St. Louis, M o.,	90 111	
" ZionS District, ""	17.75	

Collecte, s. at the wedding of Mr. C. Sep- meier, St. Lonis, Mo.,	10,10	
Dom Concordia District, St. Louis, Mo.,	19,16	
Don of the Gem. of Mr. Past. Franke, Addison, Ill, 18.22		
From Trinity District, St. Louis, Mo., 93.9>>		
From the Gcm. of Mr. Past. Mennicke. Rock Island, Ill.,	8,05	
„ the parish of the Rev. Hrid, Peoria, Ill, 8.50 " of the St. Paul's parish of the Rev. Lehmann,		
on Manchester St., Mon.,	10.50	
„ the community of Mr. Past. Matuschka, New Mile, Mon.,	6,15	
the comm. of Mr . Past. Seidel,Qniney, Ill., 7,25		
"" "" „ "Hamann,Carondelet,		
Mon,	15.55	
" Mr. P. Fey, Ehester, IN.,	1.00	
„, P. FeyS daughters, Minna and Katharina, 1.00		
„ the St. Jacobs Gcm. of Mr. Past. Niethammer,	9,25	
„ the Drcieinigkcits-Gem. of Hrn. Past. Niet- gammer,	12,15	
„ the comm. of Mr. Past. Fick, Collinsville, Ill, 17.25		
To college construction in Fort Wayne.		
By Hrn Will). Meyer, New Mcile, Mo', 50.00		

For the construction of the School of the Brethren Seminary in Addison, Ill:		
By Mr. Past. Lebmarn von Mottf. Mertz, 1 00		
By Mr. Will). Meyer, New Mile. Mo., 50.00 „, of the comm. of Mr. Past Fick. Collinsville, Ill., 23.80		

For poor students		
By A. D>, Aurora, Ind.,	5.00	
Collecte, ges. at the infant baptism of Hrn. Aug. Friedrich, Rock Island Ill.,	3.30	
By Mr. Past. Niethammer, by Mr. Traube, 2 50		
"" "" „ " „, H. Winter, 50		
Collecte, s. at the infant baptism of Mr. Teacher Zacharias, Belleville Ill,	4,20	

For Mr. Past. Brunn's pupils.		
From the comm. of Mr. Past. Biltz, Lafayette Co., Mo.,	11.1V	
For Mr. Pastor Röbbelen:		
From A. D., Aurora, Ind.,	5.00	
Collecte, ges. bei der Kindtaufe des Hrn. Lehrer Gap, Chicago, Ill,	8.50	
For the community in Humboldt, Kansas:		
From the Wem. of Mr. Past. Biltz, Lafayette Co., Mon.,	10.00	
Cd. Noschke.		

For the Lutheran have paid:		
(Conclusion.)		
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Changed addresses:

8br., seonä bouss nortll ob') 2tb,	
OtüeuAo, Ill.	

From the first of January 1865, the correspondents of the teachers and students of the Concordia Seminary here are forbidden to address their letters simply, rather than with the Bor 2c.: Ooneoiäil OoolleZe, ^Argon Z.vo., 8r. I'oui8, No.

Lutheran calendars

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To the message.

Since Professor Walther, at the urgent request of all the pastors of our Synod, as well as of the Norwegian Synod, has taken on a literary work, the editing of the "Lutheran" is temporarily entrusted to the teachers' college of the theological seminary in St. Louis. All submissions should therefore be addressed to:

Rev. Prof. A. Cr  mer,

Concordia College, St. Louis, MN. under the auspices
of the St. Louis Pastoral Conference,

H. Fick.

(Sent in.) I am a Christian!

1 Pet. 2, 9. 10. Rev. 1, 5. 6. 1 Cor. 3, 21 - 23.

I am a Christian!-a priest, a king and prophet,
Though my heart still darkly pleads for light and
mercy, Though I feel nothing but anguish and
distress, And my great sin wants to scare me from
God.

Not worthiness, not works - Faith is my
glory;

He gives me weak strength, Consecrates
me to the priesthood, Gives royal dignity

Me beggar wonderful

And offer me the blessed burden of
being a prophet.

In the priestly adornment of grace and
righteousness

I once stepped out of the bath of baptism all
ready;

Then with holy oil for the service of the
sanctuary

Anoint my soul, To God's praise and glory.

Mine is to go before God,

Now nevermore denied, My supplications
and my prayers.

Answered at all times;

I need no guarantor and no mediator's
word, The lamb that let himself be strangled
represents me again and again.

God is pleased with what I offer him,

Let it be my heart - my heart - What I have
thought - done;

Is everything also spotted

With a great heap of sin, it shall be
covered...

With Christ's grace and salvation.

To all temple estates

I also have power and right, As giver and
as keeper, As the arch-shepherd's servant.

The Word, the Sacraments,

The key to all that's holy

God has put into my hands through Christ's
blood.

And not only the priesthood, but also the
prophethood...

I'll wear it as an ornament of faith, Which
comes from heaven.

From darkness to clarity God's word called
me,

So that of his truth I bear witness again
and again.

What by his revealing

Of salvation was made known to me,

What He made me learn

At the bottom of my heart

And what in my soul

Of Him it is written, That preach'd and
told

To the world I as a prophet.

But this was still too little to my glory,

I became even more - a king in time and
eternity!

Though I wear no crown like the princes of
this world, Yet in my son it is mine.

Ordered in heaven long ago.

Therefore no man can command, What is
due me as a Christian;

There is but one who guides my
conscience:

It's the One Master;

His name is Jesus Christ, the King
Himself of spirits.

In deep humility bow
 Before his face I kneel and hold my peace,
 As often as He speaks to me;
 But has this king
 Appointed co-regent
 And to me also humbly
 Made all the world.

Lord of all things, I am prince everywhere;
 For what's great, what's small, It all serves me.
 Doesn't my transgression serve
 Just to humbly sin to me;
 Temptation drives me to pray, need leads me to
 faith.

♪ I see the jaws of death ♪
 Opened against me, that's all it means to me...
 And fight chivalrously:
 So I rule over sin
 And over world and trouble, And at last overcome
 I myself the bitter death.

Then I'll gladly take
 My heavenly principality, which God has
 prepared for me...
 For eternal possession;
 Then at my feet
 World, sin, hell and death And I can then enjoy
 God without struggle and hardship.

But, Lord... - ...what thou hast bestowed is, alas, so
 easily forfeited!
 That's what still grieves me, what hurts my soul.
 Help me till I get cold,
 That I may faithfully administer the priesthood,
Prophet and King.

(Sent in by Dr. Sihler.)

Some thoughts on the so-called "Christian state."

It is a confused and confusing enthusiasm of our day, as the "conservative" Christian politicians talk about the Christian state. For the State is and remains, according to its peculiar nature and nature, only an institution of law and utility for this world, flowing from reason; it is of the earth and earthly; it has no other purpose than the bodily and temporal welfare of the people.

The State, as a secular empire, is purely accidental, whether its members are just or unjust; and the authorities - for it is impossible for a civil community to develop and exist without superordination and subordination - can have no other purpose than to establish justice and righteousness by the enactment and execution of laws that correspond to this purpose, especially by using the arousal of the fear of punishment, and primarily to pacify the civilly just against the encroachments and encroachments of the civilly unjust. For the State, as a temporal empire, it is purely accidental whether its members

Christians are, or Gentiles, Jews, and Mohammedans; and He would exercise his authority in true love for his against the flesh of Christians is his worldly penance and subjects and with a true paternal heart, and his sword, or law, as a bar, as well as against the non-Christian-minded officials in their place and part would Christians. And again, these latter can just as well do likewise; and no less would his faithful subjects, in perform the civil virtues, justice, discipline, respectability, true fear and love of God, render him the obedience due 2c., as the Christians; for that their civil righteousness according to the fourth commandment. But by this flows essentially from another source than that of the command and by this obedience out of faith and love in non-Christians, of this the State, or rather the authorities, virtue of the gospel, the state, this institution of law and takes no notice. It has to do only with the conduct of its utility, and as a wholesome order and institution of God subjects, in relation to the civil law, and not with the ruling for this world (in which the devil rules as its spiritual and governing sentiments of the latter.

Again, the individual Christian, as well as the Christian but according to its peculiar nature and constitution, it is community or church as such, is essentially and actually not essentially changed or even transformed into a different from the citizen and the civil community. For the heavenly kingdom on earth. For the Christian prince, church, the congregation of true believers in Christ, is too, still values and taxes his subjects, gives them rural Christ's kingdom, founded and maintained by grace and urban authority, conscripts them for military through the preaching of the gospel, which is not of this service, enacts new or tightens up the old penal laws, world, though it is in this world, but a spiritual, heavenly, signs death warrants, and what is more; in short, just as eternal kingdom, which will remain when all kingdoms a believing Christian, he waits all the more carefully for and states, even heaven and earth, pass away.

And this King Christ rules his kingdom not by all kinds have hundreds of the rebels shot down immediately of laws of discipline and punishment and with the bodily when a dangerous outbreak of rebellion broke out sword, after the manner of the worldly kingdoms, but only among his unbelieving subjects, he would act all the by the straight scepter of his word, by which he works more according to Christian conscience and not against faith and love in the hearts, whether the believers be faith and love, lest the whole nation be corrupted. And white or black, brown-red or brown-yellow, whether they so do police officers, jailers and prisoners, even be the subjects of this or that worldly prince, free or executioners and executioners, if, precisely because slaves. Now in this kingdom, its citizens, whether they are Christians, they are all the more conscientious sovereigns or subjects, are ruled by the same faith in in the exercise of their secular profession. But if they Christ, righteousness before God, peace and joy in the occasionally speak the Word of God into the hearts and Holy Spirit in their hearts, even in the midst of nations and consciences of the chastised and imprisoned, they do civil wars and in all kinds of hardship, crosses, fear and so out of love, according to their common Christian tribulation. For the citizenship of believers is already in profession, in order to help save the souls of their heaven; they are already spiritually risen and seated with fellow-saviors and deliver them from the captivity of the Christ in the heavenly being. And the consummation of devil, while they carefully guard their bodies so that they this kingdom on the last day is the eternal blessedness may not escape. -

and glory of the believers in Christ Jesus according to While the sovereign, as a Christian, is all the more soul and body, whether they were princes or subjects, faithful to his earthly occupation, and his government is freemen or slaves, according to their outward nature on sanctified by faith in Christ and by the Word of God, and earth. ennobled into a constant service of God, the Christian,

Thus, according to origin, nature, aim, and final as sovereign, has no worldly government in the church, purpose, there is such a difference between church and which, through the action of the Word and Sacrament, state as between heaven and earth; and as little as one appears as the pillar and foundation of truth in the world, can admit, actually speaking, a heavenly earth, just as and makes itself known as the servant of Christ. In the little a Christian state. For even if, for example, a secular church, as the congregation of the faithful, as the sovereign were a Christian through true faith in Christ, assembly of the saints before God in the Spirit, even the and a part of his councillors, officials, and common most devout and godly prince has no more power than subjects were likewise, this would still not essentially and the infant just baptized in the ways. Like the poorest of actually give rise to a Christian state. The believing his subjects, he is under the rule of Christ and his word, prince, together with his servants, would then exercise and he needs just as much as Christ the righteous and his official rule (whether his unrestricted will was the saving gospel and the holy sacraments. Sacraments. supreme law, or whether there was a restriction of it by a As he does with the least of his stablehands, the

preacher of his house and court has to wait on him in his office, to teach him publicly and especially, to admonish him, to punish him, and to punish him.

as the spiritual need of the prince as his confession childcountry. And even those who were less hostile still refused to appoint and ordain preachers of the pure confession (as, for example, the Catholic kings of Bavaria and Saxony as prince-bishops of the Lutheran Church, which is truly the monstrosity of this princely papacy), then there is again the danger that he will seek in many ways to diminish the existence and prosperity of the church that is foreign to him and also to promote that of his own church by all kinds of proselytizing. If he is finally reformed (as, for example, since John Sigismund's apostasy from the Lutheran faith to the reformed heresy, the Electors of Brandenburg and then the Kings of Prussia), it is inevitable - as the history of the last three decades has shown - that these princes, in an amicable or violent manner, enforce an ecclesiastical union between reformers and Lutherans that is contrary to Scripture and, being in itself untrue and false, is an abomination to God and a ruin to man. For this in itself lying and impotent, unsubstantial and shapeless power of man, this royal Prussian state church, far from being a pillar and foundation of truth, is rather a protector of the Reformed false doctrine, a weakener of the zeal for the unity and purity of the heavenly doctrine, a nurse of increasing doctrinal indifference and morbid workmanship, and finally a bridge into the papal church, which will infallibly in a short time swallow up the unionists in heaps, who do not repentantly return to their Lutheran mother church. -

If we therefore leave aside the godless and violent evangelical doctrine who were in demand. For such were princely papacy of older and more recent times, from especially necessary, since the papist priests and Nebuchadnezzar, who ordered all his peoples to worship the golden image, to the present unionist most vehemently opposed to the pure doctrine.

Under such circumstances it was "the office of love," as Luther says, that the Protestant-minded princes and the councils of the free imperial cities took the work into their hands and took care of preachers of the Gospel and everything connected with it. But they did not do this exclusively out of sovereign power and under the pretense of a right that they, as secular princes and authorities, were also equally entitled to govern the church. They did not usurp this right from their sovereign power any more than in accordance with Christian freedom, to give itself to the members of the papist congregations who had converted to the evangelical doctrine and professed it, and who were at the same time their temporal subjects, or transferred it to them. For at that time the latter were not yet sufficiently aware of their evangelical right to call themselves ministers of the gospel, or to delegate such a right to buy and sell, to acquire and inherit territories, or to call to a committee from among themselves, in order to put it into practice themselves.

First, that they grant it free practice of its creed and doctrine within their countries, even in their public worship assemblies. Secondly, that they permit it, in accordance with Christian freedom, to give itself to the members of the papist congregations who had converted to the evangelical doctrine and professed it, and who were at the same time their temporal subjects, or transferred it to them. For at that time the latter were not yet sufficiently aware of their evangelical right to call themselves ministers of the gospel, or to delegate such a right to buy and sell, to acquire and inherit territories, or to call to a committee from among themselves, in order to put it into practice themselves. But what was at first the "office of love" later became custom and usage, even after the evangelical church system had spread further and further; and indeed, as long as the secular authorities consisted of orthodox and godly people, the churches did not fare badly as far as their evangelical supply of Word and Sacrament was concerned. Nevertheless, these princes and councils acted wisely in leaving the congregations in a certain state of immaturity, and in not training them to the wholesome use of all their evangelical rights, as the exercise of the same undeniably took place in the apostolic congregations. For these appointed their preachers and their assistants, judged doctrine, exercised church discipline, up to and including, where necessary, final exclusion. Instead of such education of the congregations to ecclesiastical independence, unfortunately, the opposite happened later, that "the office of love" through custom and tradition gradually turned into the so-called "historical right" of the secular sovereigns to govern the church of their territory as prince-bishops. This so-called historical right is therefore nothing but injustice and presumption, a most harmful amalgamation of the secular and ecclesiastical kingdoms and regiments, and an equally dangerous and pernicious enslavement of the Church. For in this state she is entirely dependent on the ruling disposition of her prince-bishop. If, for example, he is decidedly unbelieving, she is raped by his appointing unbelieving preachers, imposing unbelieving catechisms and hymns on her through his strongmen, and so on.

What, then, is to be thought of the so-called historical right, according to which, as the eulogists of the "Christian state" maintain, the secular prince, as such, is entitled to the sumpiscopate, or the supreme superintendence and regiment over the church of his territory? Answer: This right would be difficult to establish historically, but the matter is simply this. When, especially through Luther's ministry, the pure evangelical doctrine penetrated the hearts and kindled faith in Christ as the only thing necessary for the forgiveness of sins and eternal salvation, it was partly the common people, but partly also princes and their councillors and officials, learned and educated men, who were seized by the gospel and experienced justification in their hearts through faith in Christ. The bishops, however, who, according to papist ecclesiastical law, as deputies of the pope, exercised the rule over the church in the German lands as well, almost without exception resisted the pure evangelical doctrine, even blasphemed and persecuted it and its confessors. They put them under ban and, with the help of the papist authorities, expelled them as heretics from their homes, towns and cities.

Are believing Christians not only priests but also prophets?

There are now people who admit that Christians are priests, but deny that they are prophets. Thus prove

But these people, that they know not what priests are, nor what prophets are. To be a priest and yet not a prophet is impossible. The priesthood and the prophethood cannot be separated at all, because, as Malachi writes Cap. 2:7, "the lips of the priest shall keep the doctrine, and the law shall be sought out of his mouth." Against this is not the apostle's word, "Are they all prophets?" 1 Cor. 12, 29. For here the particular office of prophet is spoken of, not the general.

But lest anyone think that this is a new doctrine, let us hear what Luther says about it. In his interpretation of the prophet Isaiah, he writes: "Some prophecies are special or concern only some in particular. As these: Cyrus will bring back the captive people. Such special prophecies are a strange gift, and come by a new light of the Spirit. But the general prophecies are known to all Christians; for they are founded on the first commandment: I am the LORD thy God, which punish the iniquity of the fathers unto the third and fourth generation, and shew mercy unto them that love me unto the thousandth generation. Ex. 20, 6. Here we see that all the faithful will be redeemed, and the wicked will perish. But in what manner, by what means, and at what time, the pious shall be saved, or the wicked destroyed, belongs to the special prophecies. Therefore all Christians are prophets in general, for they can conclude from the first commandment that the adversaries will perish. But the ungodly despisers of religion and the saints of works, they have not both the general and the particular prophecy." (On Isaiah 41:22. Walch VI, 801.)

Furthermore, Luther writes in his Church Postil: "The dear old fathers and saints did not make prophecies about Christ, like the prophets, nor did they say anything about him; but they kept and confessed what was said by the prophets, with strong faith, and continued to bring it to other people and children, as Luke says here about this Hannah. Therefore all her attributes are true, as Luke tells us here. First, she is a prophetess, that is, she has the mind of the prophets. So all the saints of old understood Christ in the sayings by their faith, by which they were all prophets." (On the Ev.

Finally, Luther writes in his interpretation of Genesis: "It is not necessary that future things be revealed to us. It is enough for the office of a prophet that we understand the Scriptures and can teach other people and help one another with prayer. For he that is not a prophet can neither teach nor pray, neither can he do any other thing."

To do a good work. Therefore the name of a prophet is modern, "believing" science has only the blessing of the common to all Christians; and he that denieth it, let him church in mind. Past. Wall reports about these also deny that he is baptized, and instructed in the word. negotiations: "the views were sometimes somewhat There is only this difference, that some have the Holy unanalogous, even though there was unity of spirit and Ghost more fully, and some have the Holy Spirit more agreement at the deepest level. What do the uninitiated fully. Some have the Holy Spirit more fully, but others not actually mean by "unity of mind" at the "deepest so fully." (On Gen. 20, 17. 18. I, 2053.) bottom"? Truly the reason is very deep with them, if only

To the ecclesiastical chronicle.

"Hours of Devotion" by Zschokke. This miserable, completed. This is incredible nonsense from a high insipid, rationalistic claptrap, in which not a trace of true witnessing church. That would really be a beautiful Christianity is to be found, is being published anew by thing, if the Christian faith with its needs had to wait for the bookseller I. Köhler in Philadelphia. In the very first the work of the modern believing, unionist, future church reflection, a New Year's reflection, one can read, for congress-technologists to be completed some day, example: "Only through mature virtue, through tested perhaps never. No, the Christian Church has long since wisdom, through greatness of soul will you one day had the knowledge of the life of Jesus that meets all the become the worthy comrade of a better world!" It is needs of faith, but the modern "believers" lack it, that is incomprehensible how a Christian bookseller can reprint certain, otherwise they would not expect it only in the such a fraud. -B. future, would not cherish the hope of being able to lift

Pastor Wall from St. Louis was also a delegate at the united "Kirchentage" in Altenburg. The topic discussed was: What profit does the Protestant Church have to draw from the latest treatises on the life of Jesus? The speaker, Prof. Dr. Beyschlag from Halle, lectured in such a way that even the divinity of Christ was occasionally lost to him. The clever professor said that Christianity had not yet had the whole historical Christ. Among other things, he spoke thus (according to the report of the Protestant church newspaper): In Catholicism the historical Christ is covered with a veil because of the sole emphasis on the Godhead, and the Reformation, because it started from other points, did not lift it (namely, the veil). Only when Protestantism will see Jesus no longer as a passing theophany (?), when it will see his mystery no longer merely in the resurrection, will the whole historical Christ with his blessing appear to us. The prophetic speaker, longing for a lifting of the veil, concluded

The veil only in better times to come. The third testimony reads: "It is a gain to the church that it is called to defend and expand itself on the point under attack. This development she will have to accomplish through ecclesiastical science, which is just as much a work of the Holy Spirit as faith. Spirit as faith." 2c. The Kirchentag calls such a thing a testimony, while in fact it is nothing else than a promise of a piece of future theology. That faith is a work of the Holy Spirit, says Holy Scripture, but that the ecclesiastical science of the Church of the Future is to be "likewise" a work of the Holy Spirit, is an assertion of the Altenburg Church Congress, which of course was necessary enough, for who would believe it otherwise! But now that the high church congress has asserted it, who should still doubt? - O, the blessed work of such great unionist church congresses! What an honor, as an American delegate, to have borne such testimony at the great convention.

-B.

with the urgent admonition: to take the humanity of Christ completely and fully seriously. ____ Krummacker from Potsdam demanded a loud, strong testimony against Renan and prophesied that if the church congress in Altenburg did not give such a testimony, then the church congress in Altenburg would be buried. Another pastor demanded an anathema on the writings of Strauss and Renan on the basis of Galatians 1. General-Sup. Hoffmann from Berlin, a man who was quite afraid of the Union, the president of the assembly, found it necessary to soothe the horror which Beyschlag's lecture had aroused in many. Finally, Beyschlag confessed his heterodorum (his deviant erroneous belief), but assured them for reassurance that

...and so corrupt the heart. I believe I must propose this Have "everything," that "everything" is theirs. But such **Pastor Brunn**. Now that the Synod of Prussian remedy out of political humanity." - "Drip the poison into rich, joyful people also give gladly and have no pleasure Lutherans has, by a large majority, declared itself in chosen hearts, drip it in small doses and as it were at in kneeling. - This joyful, abundant, and voluntary giving favor of the false doctrine of the Breslau High Church random, and you will be amazed at the success of the Missouri Synod now vexes the poor, envious, College of Church Government and, as a result, has yourself. The main thing is to tear the man away from vainglorious Buffalo people. They say in their adopted a new doctrinal standard, the dear Lutheran his family and wean him from domesticity. Man is "Informatorium" of Dec. I: "It is a peculiar study among readers will be eager to know how our dear Pastor naturally inclined to shirk the cares of housekeeping, them (the Missourians) to drive out money for the Brunn, who up to now has been a member of this Synod, and to run after frivolous amusements and forbidden support, elevation, and especially the conspicuous stands on the matter. He writes to us about it on Dec. 13 pleasures. He loves the long canne pouring of the propagation of their cause." O, thou poor, high-souled, of this year: "Last week I drew up our protest against it coffee-house (of the beer-houses) and the indolence of misery-stricken Buffalo man, how gladly wouldst thou (against this new doctrinal norm), in which, on the one the play-house. Draw and entice him there, make him also make this study of money, if thou only couldst, but hand, I reject and condemn the doctrinal norm with understand that he is an important person, influence thou canst not, and now thou draggest thyself about with complete determination, for formal and material him so wisely that he becomes disgusted with his craft. envy. Not true, Buffalo, you would like a proper college, reasons, and, on the other hand, admonish the In this way, if you separate him from his wife and preacher's and school teacher's - seminary, too! Don't Oberkirchenkollegium from its actions, insofar as this children, if you make him understand how burdensome deny it, Buffalo, hand on heart, you'd like to be a little would inevitably lead to separation from the Breslau all his duties are, you will easily instill in him a longing taller?! If you deny it, no one will believe you! Seminary Synod. I believed I had to conclude our protest once for another existence. Man is born a rebel, nurture this buildings, however, are always an "in-your-face sprawl", again with this admonition to the Oberkirchenkollegium, longing for rebellion to the point of fire." - "For the with all modesty you can't change that, buildings are in- even though it is certain that the same is completely in execution of this great work," says Proudhon, "a broad your-face. Your Martin Luther College is also eye- vain in order to fulfill all justice in the eyes of our conscience is necessary, which will not shrink from an catching, your lists of receipts are also eye-catching, but Lutheran Church in Germany. Provided that the adulterous union if it happens, and will not be afraid to you are right, it is distressing to look at them, one can Breslauers do not give in, I must consider our separation break faith and loyalty and to trample under foot the smell their unwillingness, their petty, servile nature. - But from the Breslau Synod as complete."- With regard to laws of humanity."-"The best dagger to strike the I'm sorry that you're getting all confused in the head out the enlargement of the institution, he writes: "I am now Church in the heart is corruption. Forward, then, to the of envy, you mustn't let the matter go to your heart too happy about the building plans, the Gruude property has work, and rest not till it be done." -B. much. You write a whole article with the heading: already been purchased, and the Lord willing, the new

The trouble of the Buffaloes. The Buffaloes need "Papstthum in Missouri", and in it you want to prove that rooms shall already be filled with residents by next John. money so much, want it so much, and fire the heaviest our Collecte for Brunn's institution in Germany is quite My dear assistant,)?. Kollmann, is helping faithfully and synodal cannons against the purses of their very tough the same thing as your infamous Cent - Kassen - diligently in the work. As far as the request of the Synod parishioners, that it comes to church discipline, to institution. Buffalo, you're on a bad road!" Don't you see is concerned, that among the pupils to be admitted, the banishment, exclusion, eight and eight. At the same that a "hearty older ones should be given special consideration, it goes time they are again at times so de- and wistful that they Is a "petition" and an ecclesiastical order, the non-without saying that among all those who come forward, do not want to make any great demands on their observance of which is followed by banishment and the older ones will always have preference; but it will be congregations. Ah, dear time! No, they only want to deposition, two very different things? Can you not very good if it is made possible not to have to turn away have cents, only one cent every month, that makes 12 distinguish between legal and evangelical practice? Pay younger ones, who are now here and often very capable. cents for the whole year, one shilling, nothing more! But attention, your lawful, hierarchical activity with the cent Next year, God willing, you shall have another batch of all helps nothing, neither the thundering Baun, nor the treasury brought you a lot of money, and yet you would fresh pupils." He closes with the wish that the Lord may wistful modesty can lure the money out. - It is really a so gladly have had more, but instead of that came protect us all in the increasing hardships of war, and a public scandal how much the Buffalo congregations, on quarrels, disputes, disruption, dismissal, banishment, assures us that they will daily remember our difficult the whole, are drunk with avarice; just look at their long trials; and what will our heartfelt pleas bring? The situation with heartfelt love and intercession. church collections. You can see it neatly in their faces Synod only wishes that K800 should be contributed C. how sourly the cents have come out of the pockets of voluntarily, but I should not be at all surprised if instead **Reformation of the Lutheran Churches.** The little of the pressed people. This degenerate condition of the of 800 at least 1,800 should be given with joy. Poor, paper of Pastor Vollert in Clodra, which bears the title Buffalo synodal congregations is the necessary fruit of afflicted Buffalo, I will give you a counsel: despise free "Gideon", comments on this in the No. of November 2 the Grabauian spirit, which seeks and strives for as its love no more, and you will soon find yourself a little of this year as follows: "Reformation is urgently needed goal in the congregations not free, joyful, grateful, gladly better. in our days, especially in the Lutheran regional giving love, but miserable, forced, legal subservience. B. churches. Oh how far they have deviated from the truth

This is true, and we also want to acknowledge with **Hard judgement on the gentle Brobst.** The that Luther so brightly lit on the lampstand from God's thanksgiving to God that this miserable, cent-greedy, "Christian Ambassador Word! God have mercy on us! But what is needed petty, Buffaloian spirit of avarice does not prevail in the writes in the No. of Dec. 16: "Among our more than 30 above all?

Missouri Synod. Our congregations, at least the greater Protestant journals, as bitter as some of them are I. Be content, thou prince, that thou hast the part of them, take pleasure in giving; they know, praise, against dissenters, this one (Brobst's "Luth. Zeitschrift") temporal rule and sword by the grace of God; no longer and extol the fact that they are surpasses most of them in censure and vituperation, in meddle with a foreign office, with the office of Jesus disparagement of other Christian denominations, and in Christ, who is also thy Lord, thy Judge; no longer be titled and worshipped as the chief bishop, as the chief head of the church; no longer be made an idol, but own church." B. worship God.

(2) Thou ecclesiastical authority, cease from thy law-making in the church; cease from commanding and ruling by force in the church. Always hold your statutes inferior to God's word, abolish all coercion in the church, and do not be ashamed to repent, and to abolish the perverse ordinances that you have let go forth, when your error is proven to you and you come to a better understanding; Examine the candidates for pastors and teachers not only according to their knowledge, but look especially at their faith and their life, as much as you can; do not hire pastors and teachers but only those of whom you can hope that they will become true shepherds of Christ, true guardians of the lambs.

003 Thou superintendent, introduce no false believing, ungodly pastors and teachers, though the authorities command thee a thousand times, though thou be deposed thereunto: thou hast to answer for it; but afterward see that thy pastors and teachers teach rightly, and live rightly: this is more important than keeping church accounts, and inspiring outward usages.

004 Thou pastor, preach the word of God pure and true; administer the sacraments according to the appointment of the LORD; exercise the holy office of the keys, with the loose key and the binding key: all this, though thou be stoned for it; for Christ the LORD commandeth thee, and thou shalt obey no man, neither any authority, more than God.

005 Thou Christian man flee all false prophets and hirelings, flee all false church fellowship as the devil himself; keep thyself only to a right shepherd, and to a congregation where pure word and pure sacrament, where also the office of the keys is exercised.

But all - all Christians, all reform your houses by diligent daily use of the Word of God and wholesome discipline; reform your hearts by daily repentance and penance, by prayer and diligent use of all the means of grace.

Let every man learn his lesson, and the house will groan. This is the best reformation. God help it!

Amendment to the Constitution of the United States. At the same time, and in the same No. of Jan. 1. J., where we have been heard on this point, the "Lutheran Standard" also carries an article on This is a matter from which we believe we must inform our readers, so that they may see how, quite independently and uninfluenced by us, other thinking, sober-minded Christians share our concerns. It says there: "Is there not a danger that the state and the church will be mixed with each other in a way that would be harmful to both? Would not the recognition of the revealed will of Christ as the supreme authority in the state bring matters of faith under the jurisdiction of the state? Would not such a recognition of the state as such throw into our courts the question, what is this revealed will for, and so raise endless strife

What would be the cause of the two powers? In short, is can serve the ministry and earn his money." Of the second class it is said, "The sermon is so arranged that no one is particularly affected" (will probably say: struck) by it. The members of the congregation fall asleep at such preaching, like the miller who sleeps softly at the clatter of the mill and the grunt of the wheels, but wakes up as soon as the noise ceases, so also the sleeping members of the congregation do not wake up until the preacher is silent. Sinners are not startled nor awakened from their slumber of sin, because they do not know exactly whether the sermon concerns them." Of the third class it bites, "They always preach the same lyre, whatever may be the character of their congregation. Either they present to the children of God the judgments of the Lord which will break in upon the ungodly, or they exhort impenitent sinners to the performance of Christian duties. They endeavor to awaken the wakeful, and exhort the sleeping to continue in watchfulness." The windmill preachers, at last, are said to be those who can only preach when the Spirit drives them. It is only a pity that the wings of the wheel are not always set in motion when such want to preach." The writer, who is obviously experienced in American preaching methods, conclusively remarks on this: "But the hearers should not hold any of these servants of the Lord in low esteem, because God makes use of very different kinds of witnesses to extend his knowledge and kingdom on earth, otherwise they might spurn a servant whom the Lord has called and sent out to preach the gospel to them, and incur guilt." One sees from this how it must look among sect preachers, since such comfort and such warning seem to be necessary to the writer. W. [Walther]

Floral Reading from the Secten Blätter. "The Merry Messenger," the organ of the "United Brethren in Christ," published at Dayton, O., complains, in its number of Dec. 3 last, of the "indifference of the people in regard to the support of church papers." The consequence of this, he says, is that such people think that all professors of the religion of Jesus Christ are as tragic and cold as they are. Then he continues: "To bring such out of this error and darkness of ignorance, there is no other means than this, that they take the church bulletins of their community and read them diligently. With such people we are like that (Catholic) priest who did not want to bless the poor field, and said: "Blessing does not help, dung must be put on it. According to this, the Fröhl. Botsch. seems to regard the so-called church bulletins of the sects as dung. - In the same number the editor classifies the preachers into those who are 1. similar to painters, 2. similar to a machine, 3. similar to a barrel organ, and 4. similar to a windmill. By the former he understands those who write down and read their sermons, for these differed from painters only in that they worked for the ear, the latter for the eye. But he does not want to blame these preachers, because, it is said, "if one wants to preach and cannot recite anything extemporaneously, this sermon writing and sermon reading may be the best way in which he can make his

The "Lutheran Herald" is very displeased that "Lehre und Wehre" reminded him of what a contradiction it is when he professes the Concordia formula and yet includes an article that accuses these symbols of sinful damnation. The recollection of this appears to him to be heresy-hunting and nose-diving. He thus only proves that love and loyalty to the church confession is a foreign, misunderstood thing to him, and that the confessionality he claims is not so seriously defended. W. [Walther]

Church consecration.

St. Matthew's Lutheran congregation at Russelsgrove, Lake Co, Ill, had the great joy of dedicating their newly built little church to the service of the Holy Triune God on Thursday, Dec. 15, 1864. Mr. Rev. Wunder from Chicago preached the very inspiring and comforting sermon on the feast gospel, Rev. P. Beyer spoke to the Americans present on John 8:31-82nd, and Rev. H. Schmidt, the first provider of the congregation, preached the evening sermon on Acts 2:42.

The faithful God, who some time ago so wonderfully rescued this little community from the dreary existence of a shallow and dubious union church and brought it back to the knowledge and confession of the pure heavenly doctrine, has also, under many serious trials, so far graciously preserved it in the right united faith and especially by the promotion of the aforementioned church building has highly pleased and strengthened it, - may he continue to be its sun and shield.

The church is a frame building, 34 by 46 feet, with 8 high round-arched windows and a matching tower. The interior, which contains a vestibule and gallery, is furnished in a rather ecclesiastical manner and presents a friendly and dignified sight.

May the Lord of the Church now grant that in this house of His only His dear and pure Word and Sacrament may always prevail, and that thereby many souls may be built up in the true faith unto eternal life.

At the same time the congregation expresses its heartfelt thanks to the dear brethren, especially in the neighbouring congregations, who have contributed to the building of their church. May our Lord Jesus Christ be a rich reward for them.

E. J. Friedrich, Pastor looi.

Church News.

Rev. C. Schwankovsky having broken away from the Buffalo Synod, and having received and accepted a regular appointment from the Lutheran Trinity Congregation, U. A. C., at Cumber- land, Md. he was installed on the fourth Sunday of Advent, by order of the Reverend President Keyl, by the undersigned, with the assistance of the Rev. Krebs, according to the order of our Agende, into his new office.

May our Lord Jesus Christ open the door to our dear brother, and help our dear church, that she may continue to prove and increase her little strength by steadfast adherence to the word of God, and by joyful confession of his name. Rev. Joh. 3, 7. 8.

Berlin, Pa. the 20th Dec. 1864.

Wm. A. Kähler.

Address: 0.

Hox 122. Oumberlnnä, ^16.

After Mr. Pastor Cl. Stürken, formerly of Logansport, had received and accepted an appointment from the local Lutheran Immanuelsgemeidc, he was installed in his office by the undersigned with the assistance of Mr. Pastor Größe! on the 4th Sunday of Advent (Dec. 18).

On the 2nd hol. Christmas Day (Dec. 26th) the Rev. M. W. Sommer, who had received and accepted a call from his former congregations at Longgreen and Kiugsville, was installed in his office.

God grant for the plowing and watering of these his servants his prosperity!

Baltimore, d. 27 Decbr. 1864.

W. Keyl.

Address: Rev. 6l. Ltuerken,

No. 72 Bank 8tr.

Lnltimoro, Nä.

Conference display.

The Rock-Jslaud-Peoria Conference will be assembled at Pekin, Ill, on Jan. 17, 18 and 19, at the home of Rev. Reisinger.

F. Döscher, Secr.

Notice.

Mr. H. Baumstark was nominated by the electoral college for the position of proseminary teacher, and Prof. R. Lange was nominated by a synodal congregation. The

members of the electoral college then gave their votes to Mr. H. Baumstark. Should a synodal congregation believe that it must raise an objection to this election, it must send its statement to the undersigned within 8

T h. Brohm.

Secretary of the Electoral College.

St. Louis, January 13, 1865.

Receipt and thanks.

For poor students :

received through Rev. Wnnrerlich at the baptism of his child collected \$3,00.- through Rev. Matuschka from Mr. Wilh. Meier in Neumelle, Mo., \$50.00. - from Mr. G. Haas in St. Louis \$5.0ll. - from Mrs. Strickstock in St. Louis \$1.00. - by Rev. Heitmiller from the worthy women's club of his congregation in Liverpool, O., \$4.00. - from Mr. F. Stutz in Washington, D. C., out of his "Liebes- casse" 10.00. - from the worthy women's club in Minden, Washington Co., Ills. \$14.75. and 1½d woolen knitting yarn, through P. Polack from Mr. W. Bauermeister \$5.0ll. - by Past. L. Lochner by Mr. H. Schürhorst \$5.00.

For Past. Brunu's proseminar in Steeden by Past. Best in Palmyra, Mo., from three members of his congregation, Messrs. Georg, Konrad and Ferdinand Lehn- bauer \$10.00. - from Mr. F. Stutz in Washington, D. C., from his "Liebcscasse" § 111.00.

For Pastor Röbbelen

from Mr. F. Stutz in Washington, D. C., from his "Lie- bescasse" \$10.00.

C. F. W. Walther.

With thanksgiving to God and to the bountiful givers, I certify the receipt of the following gifts for the Scminarhaushah and for poor students.

Of the congregation of the Rev. Loßner: 4 Bush. Potatoes, 4 Bush. Welsh corn, 1 Bush. Beans, z Bush. Apple slices, 3 Bush. Turnips, 22 duzd. Cheese, 5 Gall. Mo- lasses, 3 chickens, 1 pig of 100 lb. and.

By Mr. Past. Holls from the Women's Association of his congregation in Centreville 9 pairs of woolen stockings; from Mr. Kämpf there 4 gallons of lard and from Mr. Hartmann one gallon of lard. Pork fat and from Mr. Hartmann one gallon of pork fat.

From Mrs. C. Jung as an offering of thanks for happy delivery \$1.00, for poor students.

By Mr. Past. Wagner for the seminary budget: \$19.00. Coll. from his Gem.; for poor students r from Mr. W. Deterding \$5.00, Mr. Grese 1.00, and Mr. Gröninger 50c.

Through Mr. Past. Claus for poor students: \$25,00, bequest of the soldier H. Backei; for the seminary budget \$5,0ll, from Mr. Emil Kracht.

From Mr. Windhorst from the Neu Meile Gem. 1 Bush. Turnips, Bush. Beans.

By Mr. Past. Dorn of Mr. Heinr. Schröder from the Port Hudson community \$1.00.

From Mr. Schneller of the Zion District of the local community: \$2.00.

From the women's association of the parish of Mr. Past. Wagner: 5 quilts.

From the three Sievers brothers from the community of Mr. Past. Vogt: 300 8> flour and 4 S> butter.

From Mr. Past. Claus Filialgemeinde in Lowell from Mr. Koster 1 hog and from Mr. Haas 2 bars of soap.

Through Mr. Past. Pennekamp, from his branch parish by Mr. Mich. Friedrich \$2.00, and from himself \$2.00, for Brunn's pupils.

By Mr. Schoolteacher Barthel: \$12,00, from the Bremer JünglingS-Verein.

By Mr. Past. Lehmann by Mr. Dietrich Reinike from his branch parish \$1.00.

By Mr. Past. Claus von Hrn Heinr. Peimcr \$25,00, for poor students.

By Mr. Past. Heinr. Meyer by Mr. Christ. Wilhelm 3,50, Mr. Banhorst 35c., Mr. Lind \$1,00, Mr. Marsch \$1,00, Mr. Nie. Fey \$1.00 in silver, Mr. Kin- ker \$2.00, Mr. Frinz \$1.00, Mr. Conrad \$1.00, Mr. Wagner 1 sack of apples, Mr. Klerman \$3.00, from himself 50c.

From Mrs. Strübing from dcm hiesi. Dreieinigkeitsdistrict \$1.

By Mr. Past. Bauer von Hrn. Jak. Zelt \$7,00, für arme Studenten. From the women's association of the parish of Mr. Past. Claus: 7 quilted quilts and 1 pair of stockings.

From the congregation of Mr. Past. I. M. M. Moll: circa 70 Bush. Waizen, 10 Bush. Oats, and 1 hog of 167 lbs. A. Crämer.

For the military hospitals has been received:

By N. N. \$10.00
By T. Wurmb2 .00
By Pastor E. Köhler5 ,00
From some members of the congregation of the Past. Riedel in lefferson Co., Mo. 2.25
From Stutz10 .00
" Past. W. Keyl1 ,00
" of the commune at Carlinville4 ,20
"" " inFrankcnlust17 .00
"" " in Bay City5 .30
"" " inAmelith3 ,40
Pastor Sievers5 ,30
Members of the congregation of the Past. Bernthal4 ,50
Th. Brohm.

With heartfelt thanks, the undersigned acknowledges receipt of the following gifts for the church building at St. Paul: From N. N. in Minneapolis\$ 4.00

Mr. N. Schnidrldecker1 ,00
"" H. Wedepohl1 .00
"" A. Stegemann2 .00
"" Past. P. Rupprecht4 ,25
"the Immanurldistrict of the Gem. in St. LouiS 91,65 ,, theGem . of theHrn . Past. Hattstädt10, 00
""Wagner20 ,00
" , ""Bode5,00
"" ,, "" Group5. 00
""Hußmann25,00
May God bless and reward the charitable givers here temporally and there eternally. E. Rolf.

Since I have received \$160,00 through Vr. Sihler for the purchase of a missionary horse, I express my heartfelt thanks to all those who have contributed their gifts of love, and I sincerely wish that God, the Recompenser of all good, may repay them bodily and spiritually in time and eternity according to His good pleasure.

I. Karr er.

Received

for the German Lutheran Hospital u.Asyl.

By Mrs. Johann Kayser, St. Louis\$ 3.00
Thank offering eiues both drawing in St. Louis Ver spare10 ,00
Gratitude offering of another in St. LouiS for such a benefit10 .00
Thank Offering of one who has given up drinking through God's help25 .00
Collecte on the wedding of Mr. Carl Behrens, St. Louis19 .00
Thank offering from Mrs. Freie in Past. Hüsemann'S parish5 ,00
From Mrs. Wittwe Lührmann inCincinnati1 .00
Bon Fran Wittwe Welkerin Neumelle, Mo. 1.50
Bon Mr. Frickenschmidt in Mr. Past. Streckfuß Community5 ,00
Estate of Heinr. Backei from the Gem. of Hrn. Past. Clan died as a soldier of the first Mo. Artillery Regiment, at Chatanooga 25.00
From Mr. Hein. Berkemeier as a gift1 ,00
Collecte on the wedding of Mr. Bunde in Vincens 2.20

Don Mr. Wilhelm Meier in Neumelltt, Mo. as Gift50		Collecte at the Epiph. feast of the ZionS district in St. Louis, Mo.	12,25
Collecte on Les Hrn Thirds Wedding in Centerville4	.00	For the expansion of the institution of Mr. Pastor Brunn	
Don Hrn. Past. Eirich, Ehester, IIS.	4.00	in Steeden:	
From Mr. ProfessorLarsn1	.00	Don of the comm. of Mr. Past. Wolff, Jefferson Co., Mo.	3.00
It is further certified with heartfelt thanks for the following gifts:		of the commune of Mr. Past. Wagner, Pleasant Ridge, Ill.	27.00
By Mr. Schnöcher in Past. Dormann'S parish doz. Eggs, from Mr.		" of the community of Mr. Past. Richmann, Schaumburg, Ill.	23,00
Gremmels 2 doz. Eggs and from Mrs. Past. Dörmann 3 doz. Eggs.		„ the congregation of Mr. Past. H. Schmidt, Elk-grove, Ill.	8,00
From Mr. GohrS from Mr. Past. Eirich's Gem. a peck of dried apples.		" of the Gem. of the Hrn. Past. Sugar, Proviso, Ill.	4.75
Bon Hrn. Past. Lehmann 1 Bush, green apples.		Kansas9	.00
From Mr. Delikt in St. Louis 3 baskets of alfifei baked goods.		" of the Gem. drS Hrn. Past. Geyer, Carlinville, Ill.	10.00
Bon Mr. Bosse in St. Louis 2 v> fresh butter.		Jobaunes Aecker, St. Louis, Mo.	3.00
From Mr. Walke in Mr. Past. Klaus Gem. a box of soap.		" A. Lieber, Chariton, Iowa2	.00
From Mr. B. Dorn 1 barrel Esüg and 2 Busch. Potatoes.		" of the comm. of Mr. Past. Claus, New Bremen, Mo.	36,00
Don Hrn. A. D. Aurora, Ind.	5.00	" of the Salems congreg. of Mr. Past. E. Kähler, Chariton Co., Mo.	7.00
Bon Emma L Wilhelm Odenhaaß, Carondelet, Mo.	2.00	From the love-box of the Gem. of the Hrn. Past. E. Kähler, Chariton Co., Mo.	7.00
Don Mrs. Past. Biltz, Lasayette Co, Mon.	1.00	Don der Gem. drS Hrn. Past. Hüsmann, Minden, Ill.	8.55
From the virgins associaon drS Zions district, St. Louis, by Carolina Kol.emann17	.00	" of the parish of Mr. Past. Riedel, Cape Girardeau, Mo.	8,00
L. E. Ed. Bertram, Cassirer, corner of Carr and 14th streets No. 203.		" of the Filial-Grm. of Mr. Past. Riedel, Scott Co., Mon.	2.75

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From the comm. of Mr. Past. Wunder, Chicago, Ill 5.25 " to Mr. Past. M. Meyer, Leavenworth, Kansas 1.00 " of the congregation of Mr. Past. Fick, EollinSviue, Ill. 18.45 " St. Pauli Gem. of Messrs. Past. Dörmann,	
Ranro'ph Co., Ill.	7.50
From the bell bag of the St. Pauli parish of Hrn. Past. Dörmann3	.60
Bon Hrn. I. F. Lettmner through Mr. Past. Dörmann 1,00 " of the St. Prtri-Gcm. of Mr. Past. Dörmann,	
Randochh Co, Ill	7.25
Dom Immanuels-Distr. in St. Louis, Mo. 8.30	
From the Kreuzgem. of Mr. Past. Birkmann at Waterloo, Ill.	3,70
" of the congregation of Mr. Past. E. Riedei in Cape Girardeau, Mo.	5,00

To the college alimony office.	
From an unnamed person by Mr. Past. Böse, St. Louis, Mo.	2,00
" of the Gem. drS Hrn. Past. Geyer, Carlinville, Ill. 10.00 " "	
Scatterfoot, Grand Prai-ry, Ill.	14.20
" of the ImmanuelS congregation of the Rev. John, Benton Co., Mo.	6.55
For the general p äses:	
Bon der Kreuzgem. des Hrn. Past. Houß, St. Clai. Co., Ill.	5,00

To the Synodal.Mission Fund:	
Don der Gem. deu Hrn. Past. Eirich, Ehester, Ill. 6.50 By Mr. Prof. Larsen of the Norw. Gem. in Derorah. Iowa12	.10
Don Hrn. Georg Butterweck by Mr. Präses Bünger, Tollerte am Epiphania-Feste des DrrieinigkeitS-Distr. in St. Louis, Mo.	5,00
Collecte am Epiphania feast of Immanuel - Distr. in St. Louis, Mo.	41.25
Collecte at the Epiphania-Feste of the Zions-Distr. in St. Louis, Mo.	43.15
Bon der norw. Gem. des Hrn. Past. Amlund in Clingtvn55	8,75

For inner mission:	
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Collecte at the Epiph. feast of the ZionS district in St. Louis, Mo.	12,25
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„ the congregation of Mr. Past. H. Schmidt, Elk-grove, Ill.	8,00
" of the Gem. of the Hrn. Past. Sugar, Proviso, Ill.	4.75
Kansas9	.00
" of the Gem. drS Hrn. Past. Geyer, Carlinville, Ill.	10.00
Jobaunes Aecker, St. Louis, Mo.	3.00
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For poor students:	
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By Mr. Past. H. Schmidt, s. at the wedding of Mr. W. Adam, Allen Co., Ind.	7.00
For Mr. Past. Bruno's pupils:	
Don an unnamed by Mr. Past. Böse, St. Louis, Mo.	1.00
E d. Roschke.	

Lusmann, H. Jürgens, K. C. E. Dodge, I. Voglein E. Wüte, A. Schilling, A. Oesterlein, I. Sturm, M. Riester, ?, H. Meyer, H. Urbahns, L. Cords, P. L. Niemann, ? F. Sievers 3l Er., F. Arnold 5 Er., Fr. Alschwede, K. Lieber, K. W. Stephan, I. Allwardt, C. and Ch. Gerling, H. Hartmann, H. Clausing, H. Thoibrügge, Stockmann, H. Hecht, W. Schäfer, W. Plagge, P. Nickel, F. Wolken- Hauer, F. Lührs, H. Oehlerking, G. Zinke, D. Schallau, Erk, H. Meyer, L. Ekkert, H. Kohler, H. L. Biermann, E. Steiger, I. Falk, K. N. Brandt, K. C. Heilsevthal, C. Bretzmann, C. Gluß, I. Strecker, W. Feier, L. Bauereis, C. Herrmann, F. Macher, I. Martin, G. Keck, G. Manch, I. H. Davidter, S. Liesching, H. Meier, Joms S. Haffner, G. M. Herrmann, A. Mich, I. Henne, L. Barthe 88 75, A. Sirbert, F. Schilling, C. Böttcher, H. Römstedt, n. H. Krebs -1.5", G. Gehringer, C. Schaäl, n. A. Kleinegees, I. Ullsch, M. Fleischer, N. Brarew, G. Müller, K. Potzel 50c., F. W. Kirchhofs, A. Michel, G. Jacob, F. Stock, M. Fellwock, K. M. Merz, K. I. F. Niethammer, p. I. Karrer 3 Hr., G. Griwitz, G. L. Krug, L. Hahn, I. Hon- rath, M. Hanselmann, n. a. Deitzer 13 Er., M. Buchholz, W. Pelster, C. Schmeißer, A. Wagner, ? F. Besel.

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Mr. F. Herrmann.	
The 18th of I hrgana:	
Gentlemen: F. Herrmann, Past. N. Amlund.	
The 19 year old:	
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For your kind attention!

A 'e L riefen, Sendungen 2c. für den Unterzeichneten wolle man gefälligst von nun nunf an adressiren:

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
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(Sent in by Rev. E. Schwankovsky.) My experiences and struggles with false Lutheranism.

I found Lutheran, reformed, uneducated and I know that you want to live in all seriousness according enthusiastic people. There I found Lutheran, reformed, to the confession of the Lutheran Church, but the unit and enthusiastically minded people who drew me position of our institution will not make it possible for you

I was born, baptized and confirmed in the Lutheran into the battle. The challenge taught me to take heed of to be sent out by us and to remain in our association if Church in Bavaria, but received no other instruction than the word, and I began to study the Lutheran doctrine in you do not find yourself in the order of our institution. that of the most blatant rationalism, as it prevailed at that the symbols and other writings for the first time and had Pastor Löhe wrote to me at this time: "Be honest! and I time in the pulpit and in the schools in my native city of to wriggle my way through many struggles to a clear, now went about with the firm intention of leaving the Regensburg. Later, I was awakened from my sleep of definite and firm doctrine of the church, which I only institution; but I did not want to anticipate the Lord, sin by a very serious sermon on repentance and now succeeded in doing with a few fragments of the entire believing that I would do better to let myself say stood for a long time in great distress and fear, crying Lutheran doctrinal edifice. What a joy it gave me to learn goodbye. If I had done so, if I had left, how many sins out to God day and night with many tears, for I was close the correct doctrine of Holy Baptism and Holy Orders. would not have been committed, and what advantage to despair. Then the faithful God helped! In a Lutheran Baptism and the Holy Sacrament of the Altar'. I became for my present office and life would I have derived from sermon on Christmas Day the light came to me. I was more and more determined and serious in my confession it, if I had immediately entered a purely Lutheran able to appropriate the word: "The Saviour is born to and decided to leave the community of faith with false institution! - The mission committee, it seemed to me, you" in faith. The stone in front of the door of the tomb believers. Therefore, when the entire household went to did not think it good to dismiss me for the sake of my of my heart was rolled away. At this time the urge arose communion in the Reformed church again, I declared Lutheran confession, so they decided that I should be in me to become a preacher of the gospel, and this that I could no longer hold communion with the examined with an older student, and if I passed the moved my heart until I decided to enter the evangelical Reformed with a clear conscience; several of the other exam, which was doubtful, I should be sent to North missionary institute in Basel, Switzerland. I did not know pupils were also challenged by this, and we had to America as a preacher, but otherwise dismissed. the unrighteous standpoint of this institution, so I soon appear before the father of the household, who again However, I not only passed the exam, but received a became uneasy when I learned to recognize the disparaged them, but I insisted on my declaration, better certificate than the other. Therefore, on June 18, unconfessed condition.

despite the threat of being dismissed from the institution. 1848, I was ordained in Grenzach in the Grand Duchy of Baden, along with eleven other pupils, as a preacher for the emigrated Germans in North America, and sent there. All this happened so unexpectedly and unprepared that I could not calmly consider whether I was doing the right thing to be ordained and sent by an unchurched church.

I found here how the pupils of this institution, coming When, after a year, I again did not want to take from all parts of Germany, standing in the most varied communion in the Reformed Church, I had to appear manner of their spiritual development, not infrequently before the Inspector, Professor Dr. W. Hoffmann, and in the most abrupt manner in mutual friction and violent after a two-hour conversation he pressed my hand with the words: "I am glad that you stand so firmly on your convictions, and that you will continue to live with them.

...let. According to my instruction I should join the Lutheran Church Association of the West and from there the further instruction should cool down.

Arrived in St. Louis, after a perilous journey via Bremen and New Orleans, the preachers of the Lutheran Church Association there advised me, after I had explained to them that my Lutheran convictions did not permit me to join their association, that I should turn to the East. I unfortunately followed this advice and did not join the Lutheran Synod of Missouri, Ohio and other preachers of the association that I could not find any joy in joining their synodal association.

I therefore left the West, and after having assisted the Lutheran pastor in Pittsburg for a time, when the cholera there was just then prevailing in a terrible manner, and having become richer in many a sorrowful experience, I accepted a unanimous call from the Lutheran congregation in Cumberland, Md. The congregation numbered about 180 families, and had a very fine church under construction, which had cost them over H9000, and on which still rested about K8000 debt. The church council consisted largely of Freemasons and Oddfellows, and one man, whether Jew or Christian, was not known to be its president. The condition of the whole congregation was very low and I therefore had a lot of work, a lot of struggle and quarrels. By the grace of the Lord, however, I soon succeeded in obtaining another church council, in writing a church order, in introducing a new Lutheran hymnal, in founding a parish free school, and in paying off more than half of the church debt. The obvious enemies of the church, especially the Freemasons and Oddfellows, we were forced to exclude from the congregation. These excluded members, however, now persecuted me in such a hostile manner that my life came in danger, and I owe it to God's special protection that I did not have to succumb to their persecutions. But since the hostilities did not cease, I decided to leave the congregation, which my church council also advised me to do, although he did not want to let me go. We had no better knowledge of the profession. I believed that another pastor would be more able to continue the work I had begun than I was, and it might have been that way if I had not been succeeded by a wolf in sheep's clothing, who therefore led everything back to the old rotten ground. As a result, and also on my advice from afar, the better members have renounced the congregation and have built a new church dedicated to the pure Word and Sacrament, and have joined the Lutheran Synod of Missouri; so that this church shines as a light in the midst of the life and activity of the false Lutheranism there.

I received a call from the Lutheran Church...

I was elected by the congregation to preach in for the reconstruction of the Lutheran church. As beautiful Chambersburg, Pa. and therefore began my journey as this sounds, it is usually dangerous and corrupting to thither, not knowing that I should there learn that he who the soul; for how many sins, both foreign and one's own, flees from affliction is snared by still greater affliction. -one is guilty of when one demands of the congregation Before I was elected by this congregation, I declared to that it be faithful to the confession, but often serves such them that I could only be their preacher if they would a confessionless congregation for years, and then does repeal a customary law, according to which the preacher not leave it, even if it stubbornly wants to remain in its is elected anew every year, and elect me for an indefinite corrupt state despite all teaching and admonition. In how time, and in such a way that I would be their preacher as many troubles of conscience does a pastor get who long as I preached God's word purely and loudly and wants to build the church rightly and feed his sheep walked according to it. Only when I had a vocation to rightly, but who is prevented from doing so at every turn that effect in my hands did I follow this call. But how by the rule of an unconfessed mob, a mob that does not frightened I was when, after a year, an election was to want to conform to the pure doctrine and sound practice be held and, despite the signature of the entire church of the Lutheran church, but is comfortable in its corrupt, council, they denied that I had been given such a call. unrighteous state. If it is then necessary to work against Since I preached the word of God decisively and the preacher, they resort to all means to torment him and punished the sins that had become apparent, enmity his family day and night. - This is how I felt when I grew against me, which sought to remove me, and if pressed for a decision, which I tried to bring about in my they now let the annual election be cancelled, they congregation by earnestly urging that the congregation feared that they would no longer have the power to act should change its unrighteous bill of sale and make the according to their will. But since I did not want to act like Lutheran confession the confession of the congregation, a servant and let the office of the Lord in his church be for without this foundation all work was in vain, and only desecrated in such a way, nor could I any longer be the on this basis could I hope to introduce the pure pastor of such a word-breaking church council and confession into the life of the congregation and to congregation, I resigned my office. So these were the maintain it there. It came to a vote whether the recommended eastern "Lutheran" congregations. congregation wanted to become Lutheran by adopting

A time of very hard afflictions, physical and spiritual the Lutheran name and confession in its constitution and hardship came upon me. The bleak prospects of finding bill of sale. But partly out of indifference, partly out of a sphere of activity and a livelihood again brought stubbornness of some reformed members, the temptations upon me that I was not able to cope with. If congregation decided that everything should remain the I had not been overcome by hardship like a man in arms, same. I resigned my office from that hour on. - But what I would not have allowed myself to be tempted to accept should I do now, in order not to have to make similar the call of an unchurched congregation, despite the experiences, in order to be able to serve the Lutheran prospect of being able to put it on Lutheran ground in a Church in a proper profession one day? I had the short time; for I had to experience with deep pain, to the prospect of being able to receive a vocation again from detriment of my soul, how difficult this is and what sins the Pennsylvania and Ohio Synods, but these Synods one becomes entangled in. Since this united had become obvious to me as those in which much deceit congregation in Zelienople had become part of the practiced with Lutheranism. Even if the Lutheran Lutheran Ohio Synod, but the Pennsylvania Synod had Synod of Pennsylvania gives the appearance of ever joined with the united General Synod, I left the latter and greater decisiveness in sound doctrine and practice, it united the Ohio Synod, which seemed to me more still requires a broad conscience to be able to keep pace with it. The connection with the General Synod has so confessionally than the former; but I had deceived myself. aggravated its condition that it is impossible for a faithful In Zelienople, I had to go through a school of the most varied temptations, in order to become capable of confessor of Lutheran doctrine to remain with such a breaking once with all indecision, and to obey the urgingsynod, or even to return to it. But even with the Ohio of my heart, which struggled for decision in word and Synod I could no longer remain; for there is much gleam deed. If I had hitherto had a theoretical concept of the and little gold here; with Lutheran confession it is unchurched congregations, here I was to receive it predominantly unirt. Whoever wishes to get on firm practically, in order to become wise for once. ground, I thought, can only join the Lutheran Synod of

I considered myself in the united congregation as a Buffalo or Missouri, which in doctrine and practice stand co-worker in the restoration of the decayed Lutheran firmly on the ground of the pure confession. Which of Zion; for I thought, if the Lutheran Church has fallen so these two synods should I now join? I learned to respect deeply through our and our fathers' guilt, it is our duty to and love both of them because of their firmness in help to pay off this guilt again, through honest doctrine and practice. perseverance and the sacrifice of all our strength.

Life. I chose the Buffalo Synod; for a minister who has Synod. I could not see the latter as soon as I heard it, to be able to arm themselves against the enemies of the had to contend, as I have hitherto, with the rule of people but I could see the former all the more, for my own doctrine and practice of our Synod. As a result of this run together, is easily exposed to the danger of longing congregation bore witness to it, and unfortunately also motion, as far as I know, "The Missouri Spirit and for a church constitution, and falling into a doctrine my own experience, which I had to make. After some Lutheran Doctrine," by Pastor Grabau, came into being, whereby more rights are conceded to the minister than time I was called by St. Paul's parish in Town Abbott; I the booklet that was later to open my eyes. If I overlook to preach gospel. - There are, after all, ordinances to be followed this call with a heavy heart, for it seemed that this little book, I do not think I am saying too much when made, which, because they cannot well be introduced by they wanted to force me to accept a call for which I could I assert, on the basis of my experience, that the Buffalo the vote of the congregation, can be more easily find no joy. On the 3rd of Advent, 1857, I entered upon Synod did not choose truth for its sword and justice for its armor, but lies and injustice.

I felt shaken to the core and now began to waver. I could no longer find peace, but I was too much ensnared by the teachings of our Synod to be able to easily break away, so it was very dear to me that through the behavior of Pastor Schulz in Watertown, several more pastors of our Synod were in doubt and challenge, and that through this, the very teachings that caused me so much distress and struggle were brought up.

The discussions which took place in conferences, in the Synod, and finally in a Convention in Milwaukee, convinced me more and more that the root of all evil in our Synod is the false doctrine of church, office, and banishment, and that it is impossible to avoid the fruits of this doctrine without uprooting this root. These discussions had shaken all my confidence, but I was not yet fully convinced, so, submitting to the Convention, I went home in silence. But it became difficult for me to lure against the sting! The Lord knows how often I cried out to him in my distress, and he heard me and helped me. The more I studied God's Word, the symbols, and Dr. Luther's and other writings, the freer he made me from the deception of false doctrine.

I now resolved to break away from the Buffalo Synod, but did not immediately proceed to do so, but considered and considered all things with prayer and supplication, and the Lord strengthened me to go forward with ever greater joy on the course once trodden, out of error into uprightness! -

I now had years of varied experience behind me, which showed what fruits the false teaching of the Buffalo Synod was producing: In the boasting of pure doctrine, little life, but much form and appearance; an impurity in life and walk, such as cannot be found worse among the worldlings; the preaching of living faith, of sanctification of heart and life, is not understood, is hated and condemned as pietistic; scolding and scolding of sects and sects, and excelling in condemnatory judgments. Nowhere have I found a greater aversion to congregations than in this Synod, where legalism, compulsion, has put all holy desire to offer sacrifices to the Lord in fetters. As high as the

Before I began my ministry in St. Paul's parish here, three parishioners had joined the Missouri parish two miles from here without being properly dismissed from their parish, being involved in lawsuits against their former pastor. I sought, therefore, at suitable opportunity, to enable them to return, and such an opportunity presented itself, when two of them prepared to reconcile themselves repentantly to their church. Their treatment and exclusion from the Missouri congregation caused me to discuss doctrine with many members of that congregation on occasion, and later to write an article in the Informatorium, in which I publicly attacked that congregation, as well as the pastor and its synod, under the heading: A look under the cover of freedom in a Missouri congregation. After inspection of the minutes of this congregation, and a serious discussion with Mr. Rev. Kolb, I now realize that the congregation's affairs had been communicated to me in a distorted and lying manner, by which I was led to sin against the 8th commandment, and it is therefore my duty, for the sake of truth, to repent and recant everything I have written that is untrue against this congregation, pastor and synod. I did this in zeal for the cause of the Lord, but in ignorance and, as I then believed, in testimony to the pure doctrine and practice of the Buffalo Synod, which I believed innocently blasphemed.

As at the same time a former Missourian congregation called me as their branch preacher, I was induced to study the doctrines of distinction of both synods with earnestness, and I wrote for this purpose a conversation between a Missourian and a Buffaloeer. In writing this, however, the Missourian arguer soon became too strong for me, for I found that Luther, Gerhard, Chemnitz, and others are old teachers against Buffalo, and that of the old witnesses to the faith there are very few who seem to draw the sword for the doctrine of the Buffalo Synod. I therefore left my work and requested at the next conference that a booklet be written that would

The treatment of pastors on the part of their parishioners (Methodists) of conversion and sanctification, its special what wants to accomplish great things in his church) so is generally so low that some fear it and others hate and institutions and artificial means of "reviving godliness," disgracefully corrupted under divine approval by despise it. and peculiar forms, modes, and customs of worship, drawing those preachers of repentance, who after all

The main source of these evils is the false doctrine of were separated from the mother church and fashioned successors into swarm-spirituality and thereby the Buffalo Synod and its denouncing and rejecting of into a special sect. necessarily also into all kinds of dangerous errors, so the right doctrine. I could and would no longer share in that they, instead of reforming the church, brought forth this sin. In a letter of defection containing several sheets, new sects, in which there is still so much of God's truth I declared my resignation from the Synod of Buffalo. And that simple souls, deceived in the weakness of their although I was first warned by Unirter and then by Grabau against the Missouri Synod, and was myself very knowledge, can be saved, but in which God's word is so much opposed to it, I finally recognized, through God's adulterated with the darkness of men that whoever has help, that the pure, true doctrine of the Holy Scriptures recognized the errors of such a sect is bound, for the and the Lutheran Church was taught by this Synod. approaches the confession of the Lutheran Church more the sake of his conscience and his soul's salvation, to depart Therefore, from now on, as a member of this synod, I will than all other reformed national churches, it occupies, as from them and to withdraw all church fellowship with confess the truth and serve the church with my little it were, a mediating position between Lutheran and them. Rom. 16, 17. strength as much as I can. God bless this!

Town Abbott, Aug. 6, 1864.

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the principal recent sects.

(Continued.)

V. The Methodists.

Herewith we begin the history of a sect which is of special importance to our church here in this country, because it has already robbed it of many thousands of its children - thanks to the common sense belief which formerly prevailed in Germany and the boundless spiritual blindness and ignorance of the poor people which arose from it - and has drawn them into the delirium of enthusiasm to the great harm of their souls, and is in general quite apt to absorb all enthusiastic elements into itself, in that on the one hand it is thoroughly filled with the enthusiasm spirit (i.e., the spiritually arrogant, incomprehensible insistence on one's own rational thoughts and one's own heart feelings, with contempt for the written Word of God), and on the other hand it is driven by the spirit of the "spiritual" and the "spiritual". (i.e. the spiritually arrogant, incomprehensible insistence on one's own reasoning thoughts and one's own heart feelings, with contempt for the written word of God), on the other hand, however, it is less conspicuous for the simple-minded, weak in knowledge, than most other sects. On the other hand, it deviates from the doctrine of our church less conspicuously than most other sects to the simple-minded, weak in knowledge, and therefore, through this apparent similarity and affinity, draws the unsuspecting souls all the more easily into its nets, whereby its shameless proselytism and its cunning 'Jesuitical church politics' are excellently placed. According to the actual doctrine, Methodism is not to be regarded as a special sect; for in this it agrees essentially with the 39 Articles of the Episcopal Church of England, from which the Methodists arose, just as the intention of the founders of Methodism was not at all directed to doctrine, but only to life: in doctrine, therefore, they are reformed, Calvinistic. Nevertheless, Methodism has distinguished itself by its peculiar nature, its new "method" (hence the name

The Episcopal Church, which is the state church in England and is also very widespread and strongly represented in the United States, took on a very special character during the time of the Reformation due to peculiar political circumstances. It is essentially reformed in doctrine, but, in that it has not incorporated the harshest Calvinist errors into its confession, and in that it approaches the confession of the Lutheran Church more than all other reformed national churches, it occupies, as it were, a mediating position between Lutheran and Calvinist doctrine. In constitution and ceremonies, on the other hand, it has retained some papist features, e.g. by giving the highest authority in the church to the bishops, the highest authority in the church to the bishops, who alone may confirm and ordain preachers, and of whom it is believed that they are the actual successors of the apostles in the unbroken order of ordination (a miserable little human fancy, since, first, no man can prove this unbroken chain of ordination from the apostles, and, second, the Lord Christ not only did not order a special order of precedence in his church, as from divine right, but also expressly rejected and forbade it, Matt. 20,25-28. 23,8-11.) In this English state church at the beginning of the last century, on the one hand, an impudent unbelief and, on the other hand, a dead, uncommon Christianity had gained the upper hand, in that the theologians, in their humanly learned scholastic wisdom, without spirit and life from God, thought that they were true scholars of God, The people, however, were content with the mere outward use of the means of grace without the desire of the heart and with the participation in the abundant ceremonies, which pushed the Word of God too much into the background, and with few exceptions slumbered in the sleep of spiritual security. We see that the condition of the Episcopal Church in England was quite similar to that of the Lutheran Church in Germany at the same time: Christianity had become full and weary, lazy and secure, through the riches of the Word of God and the long years of undisturbed enjoyment of all divine goods of grace and ecclesiastical happiness and peace. It was therefore certainly a work of God that in England as in Germany men arose who, with fire and the power of God's Spirit, preached repentance and a return to the living faith to lukewarm Christendom; it was the Lord Himself who, through Pietism in Germany and Methodism in England, wanted to awaken His slumbering Christendom to life. But it was just as certainly the devil's work and his special feat that he could do such a work of God (as he is always most eager to do when God has acted).

After these general remarks on the cause of the origin of the Methodist sect and its character, let us now proceed to the actual history of the sect.

In that time of spiritual slumber and death in the church, there were two brothers studying at Oxford University, John and Carl Wesley, both, especially the former, men of excellent natural gifts, great learning, and ardent eaters for the kingdom of God. These, with some other men, laid the foundation of a spiritual society in 1729, the purposes of which were common prayer, the study of the Scriptures, the weekly celebration of Holy Communion and fasting, and, in particular, the celebration of the Lord's Supper. In particular, it also consisted of a simple proclamation of the Gospel to the ignorant people and the conversion of prisoners and "evildoers". The members of this association were already called Methodists, because they were not unjustly reproached for practicing godliness methodically, i.e., for forcing it into man-made forms in a legal way. They themselves gladly accepted this derisive name as a name of honor, because it seemed to them to denote the severity demanded by God in the way of life. They were animated by an earnest and honest zeal to work for the kingdom of God; but their whole Christianity was a thoroughly legalistic, obscure striving after godliness. They had not yet recognized the doctrine of the justification of sinners before God, nor had they tasted the power and peace of it. It is true that the two Wesleys later found the peace of justification in the further course of their godly exercises (John Wesley, especially during the reading of Luther's preface to the Epistle to the Romans in a religious assembly) and, through friendly contact with some members of the Brethren (especially Peter Böhler), grew stronger and stronger in Christian experience and living faith; But the unclear, rapturous, predominantly emotional nature of their piety and zeal was never lost on them, but was passed on to the whole sect. At the same time as John Wesley, who in general stands out much more than his brother Charles, worked since

1732

George Whitefield, a youth of equally ardent zeal for his fellow-men's salvation and still more mighty congregations, saw themselves arbitrarily appointed to accused the Herrnhutters of lukewarmness in gifts. Both now worked at home and on journeys, as fate taught the doctrine of the Holy Scriptures. The two main sanctification.

as the English tongue reached, in restless activity, founders of Methodism, who were called to specific unshaken by mockery and persecution, for the congregations, arbitrarily and contrary to the divine order of Christianity, considered themselves apostles of the world. Since 1735, the two main founders of Methodism, while Whitefield was preaching in England, Wesley had who were called to particular congregations, arbitrarily been for a time a missionary in Georgia, America, where and contrary to the divine order of the holy ministry, he also founded a Christian association, similar to the regarded themselves as apostles of the world, went one he had founded in England. After his return home through the countries and preached wherever they in 1738, the former small association under Wesley's wanted, without anyone having called them or appointed leadership, with Whitefield now working in North America, expanded into a properly organized large church society, which was led by a conference and sent out local and traveling preachers everywhere. They overthrow all ecclesiastical order, that their preachers Methodist did not want to disassociate themselves from the Episcopal Church, but rather to act as and therefore intervene in foreign offices in such an spiritual haven within it, just as Wesley was and insolent, ungodly manner.

remained an ordained preacher of this church. This In Wesley and Whitefield, too, another and indeed the ministry among themselves. This was the beginning of society subsequently spread further and further, main error of today's Methodists becomes apparent, the extraordinarily rapid spread of Methodism in America, especially since it received protection by a royal order namely, their perverse, genuinely swarm-minded where it has formed itself as a special ecclesiastical body in 1742. Whitefield, too, had returned to England in method of conversion. To be sure, they did not yet (not, as in England, as an association in the state church) 1739. Wesley and Whitefield, among whose co-workers assert what is generally assumed and presupposed and found its main home, so that the number of souls of John Fletcher stood out above all others, were really among Methodists today (in spite of their mendacious all Methodists in the United States, where, by the way, interested in winning souls for Christ, and in this they conduct, since their entire practice confirms it), namely, the sect has by far the largest number of its adherents, differ from the degenerate Methodists of today, whose that man must necessarily be converted and find the amounts to about four million. However, according to purpose in general is evidently only to strengthen their peace of the forgiveness of his sins through an their own statistical data, their membership has humanized sect, as can be seen clearly from the fact outwardly conspicuous struggle of repentance (often decreased considerably in recent years, apart from the that they also seek to draw to themselves those of penitential spasm), accompanied by special gestures, separation of the southern Methodists from the northern whom they know quite well that they are amply provided loud groans and cries; and they did not yet know ones on account of slavery.

for in the spiritual realm. Wesley and Whitefield anything about the penitential bench. But yet they too, The Methodists have shown themselves to be very preached with proof of the Spirit and power, mostly in in their sermons in the open field, sought to put their active in the field of the mission to the Gentiles, as they the open field, often before 20-30,000 hearers, and hearers into a feverish excitement of feeling, and set too have generally shown great activity and eagerness for called many hardened sinners, mostly from the most great a value on the conspicuous bodily movements their cause just as much as on the other hand one has depraved classes of people, to repentance and faith. and loud cries of those who were thus artificially excited to reproach them for not shying away from all kinds of (Whitefield preached about 18,000 sermons in 34 years (whereas in most cases it is either hypocrisy or mere bad means to reach their goals/ similar to the Jesuits alone). However much we acknowledge the divine in natural excitement of feeling caused by contagion). In and especially in America surpassing all other sects in the work of these men, namely that they drove short, all the errors and perversities and the whole the Yankee's art of speculating (also in religion). They have done good business especially among the thousands of sure sinners to repentance and brought a rapturous nature of today's Methodists is a growth Germans, by drawing over to themselves in masses the new spiritual life into the English church, with heartfelt whose germ already lay in Wesley and Whitefield. spiritually degenerate and ignorant immigrants, who, in thanks to God, we must not, however, for the honor of This loud, outwardly spreading, impetuous, and addition, lacked ecclesiastical care and nurture because of the piety, leave their errors unconsidered, especially blatant nature of the Methodists was also the reason for of the earlier lack of Lutheran preachers in Germany. In since in later times they developed more and more in a the dissolution of their connection with the Herrnhutters, Germany itself, where a certain Jacoby has been dangerous manner and became the causes of the false- whose piety has a quiet, introverted character. In especially active in Bremen for a number of years, spiritual, unhealthy, enthusiastic nature that now addition to this, the Methodists emphasize the law in a Methodism is trying to spread and has erected the pillar characterizes the Methodist sect. While Luther, in the one-sided way, and everything is aimed at shaking of shame of its shameless proselytism there as well. work of the Reformation, did not go beyond the limits set people to the point of repentance, while the Herrnhutters for him by God, but in all that he spoke, wrote, and did forget the law over the preaching of God's grace and

in this matter throughout his life, he could show a Christ's blood and death, and for the sake of definite profession, benevolent before God and man, contemplating the atonement through the bleeding Lamb of God, they disregard everything else, especially his profession as Doctor of the Holy Spirit. sanctification,

The two churches differed from the connection between law and gospel found in God's Word and in our Lutheran Church. This difference in attitude and in the spiritual direction of both sides therefore brought about ever greater alienation and disunity in their relationship to each other.

(To be continued.)

To the ecclesiastical chronicle.

Röbbelen. Our dear cross-bearer, who, as he confesses with shyness, is now solely dependent on our gifts of love, since everything he has done to get out of this situation, which is so oppressive for his tender feelings, has so far been in vain, is unfortunately becoming weaker and weaker. He writes about this in a letter dated: Müllheim in Breisgau, Nov. 30. He writes of this in a letter dated: Müllheim in Breisgau, Nov. 1, 2009: "For a long time, my increasing weakness has taken away my courage to think of official activity in the fatherland or elsewhere. A return of the same to America is probably no longer to be hoped for, and under his present circumstances it is not to be advised at all, for he writes about it: "Up to now I have let everything rest in order to receive a guarantee through a favorable turn of events that the future of my children will not suffer. As far as I am concerned, it is quite indifferent where I end my life. Otherwise, as far as I can judge, a return to America would be unbearable for me.

C.

"The Seminary at Steeden." Under this inscription we find in the "Pilgrim from Saxony," in the number of Nov. 19, pre. It will be all the more interesting and weighty to all Lutheran readers, because it comes from someone who is not a saint. It says there: "Church and parish are in one house in Steeden and, one will hardly believe it, so is the Seminary. The pastor and the seminarians are divided into the two upper floors, which are not very solidly built, but had to be as light as possible, because they were put on top of the church later, whose walls were not able to support a heavier structure. The church below is actually only a moderately large hall, which has been given a church-like form by the arched windows and a small extension serving as an altar place. Everything is kept in the greatest simplicity. The whole decoration of the small church consists of Bible verses. The altar itself is very simple, decorated with a crucifix and two candlesticks. On the baptismal font are the words: He that believeth and is baptized 2c. The pulpit, however, at the corner of the altar place, on the left from the entrance, bears the following inscriptions: Today, if ye hear his voice, harden not your hearts. - Jesus alone. - So now faith comes from preaching, but preaching comes through the Word of God. - God's word and Luther's teaching now and never pass away. - Isn't it true, dear reader, that even when the service has not yet begun, one has much cause for edifying thoughts through the beautiful sayings? Of course, all this was stated by the dear Pastor Brunn himself, just as he himself directed the construction of the church and the entire building with great care and practical sense. He has also particularly focused on the saving of money.

of the building. I cannot describe to you enough with what peculiar faithfulness the dear priest has used every little corner in his truly very limited house and with what great skill he has made it possible to accommodate the pupils of his institution in the small rooms next to his family. I mention this with care, because it must be a joy for those who support his institution to know that their gifts are not wasted, but used most wisely and sparingly. For the pupils, 3 bedrooms and 2 classrooms, admittedly all very small, have been gained by using the space as much as possible, one of them with a particularly beautiful view, but under the roof and therefore very hot in the summer, so that the teacher as well as the pupils could be granted more space. But at least the pupils have a little place to work in fresh air in the garden. The work in the leased fields also offers them enough opportunity for physical exercise after studying in the hot room .

The Stephansthurm in Vienna. As the "Pilgrim from Saxony" reports, it has now surpassed the Strasbourg Cathedral in height. During a new construction, its top was raised by 15 feet, so that now the highest buildings in the world follow each other in the following order: 1) the pyramid of Cheops in Egypt, which is said to be 459 feet high; 2) the St. Stephen's Tower in Vienna, 454 feet high, and 3) the tower of the cathedral in Strasbourg with 449 feet. - C.

Well-Appointed Petition. In Lausanne, the capital of Vaud, Prof. Naville from Geneva, as reported in the Pilgrim from Saxony, held a series of lectures last winter under the title "Reflections on the Heavenly Father" in order to teach those who had lost their faith in the one living, personal God. The hall chosen for this purpose soon became too narrow, and the meetings had to be moved to a church, where about 1400 persons crowded in. The lectures met with the most general applause, and at the end of them the mayor of Lausanne stepped forward and spoke to the speaker in the name of the assembly, expressing his warmest thanks and asking that these lectures be followed by others about the Son. - Good mayor! Let us see whether the professor will comply with this request, and whether, when a true testimony of him who is the stone of offence and the rock of irritation resounds, the rooms will also remain filled with listeners. -C.

What a wind the Buffalo Synod sets before its congregations, when it wants to prove its church judgment from the word of God. In the "Informatorium" of Nov. 1 we read the following: "According to God's word, it should not be so that the church property becomes the plaything of unbelieving advocates.

Every simple-minded and faithful Buffalo church child must think, after hearing these words, that the ministry and the synod are entitled to the decision of an ecclesiastical court according to God's word, according to 1 Cor. 6. Then they will be astonished to hear from the holy apostle. They will then be astonished to hear the Apostle recite the symbolic and Missourian doctrine that the last and highest judgment of the church is with the church. Paul says to the Christians, the saints, the members of the church at Corinth, that they should take the disputes among them into their own hands, judge and settle them, v. 2: "Know ye not that the saints shall judge the world? So 'den' now the world shall be judged by you; are ye not good enough to judge lesser things?" Nor is there one syllable in the whole chapter that the ministry or synod is the ecclesiastical court to which the decision of such things belongs as a right. These are buffaloish feints! Nor is it even remotely implied that it would be wise to entrust this supreme court to the ministerio. No, Paul says: the church has it, and the church shall exercise it. - The reason given by the Synod, why, according to 1 Cor. 6. "Christians ought cheaply to secure to the ecclesiastical court the right which belongs to it," is: that the church property may not become the plaything of unbelieving advocates. This reason is, of course, only a pretended one; in the background lies quite another. For it is ridiculous to think that by reserving ecclesiastical decisions to the Ministerio, church property will become less of a plaything for unbelieving advocates in the event of schisms breaking out. Can and will not a ministry and a synod be sued just as well and easily as a congregation? Nay, let one be honest! One wants in church property suits in congregations, to keep the property of the congregations with the synod, that is the point, one does not worry about the "plaything"! B.

"The new baptismal form in Hanover has met with decided opposition on the part of Pastor Frank in Arenshorst in Osnabrück. If the adherence of the orthodox clergy to the old renunciation is readily portrayed in certain circles as if it were an exorcism from the children, it should be noted that years ago Pastor Frank himself petitioned the church regiment to prohibit the still existing erorcism in baptism in his congregation. Frank is as pious and devout a man as he is conscientious, and has for years ministered in blessings, without fear or blame; and if he refused two things

If we were to use baptismal forms, or to encourage the denial of a clear scripture, there were undoubted conscientious objections to be taken into account. Even if we are of the opinion that the new baptismal form rightly exists and must demand obedience, we cannot deny that the history of its creation is capable of arousing great concern, and that there is even a certain harshness in it, since only the congregations are left the freedom of choice according to their conscience or their arbitrariness, while the preachers receive no consideration whatsoever. Consistorialrath Münchmeyer first tried to bring Pastor Frank to other thoughts, and since this was in vain, he submitted the case to the Ministry of Culture for a decision. We are very pleased to learn that the Ministry, as we had expected in advance, is not willing to exert any pressure on the clergy, where real conscientious objections lie at the bottom, and we owe it to the person of the conscientious Cultus Minister to expressly testify to this, even if we do not fail to recognize, in addition to the difficulty, the danger of mediation. The Ministry has decreed that where baptism according to the old form is refused in Arenshorst, a neighboring pastor is to perform the baptism." Thus reports Dr. Münkler in the "Neues Zeitblatt" of Nov. 18, 1864. Oh, if only God would grant that all preachers and consistorial councilors in the Hanoverian country would be just as pious, faithful and conscientious men as Pastor Frank, who would not, for the sake of the poor external, state and their own domestic peace, for the church has no peace after all, "give encouragement to the denial of a clear doctrine of Scripture". If our fathers already confessed concerning the middle things: "We believe, teach, and confess that at the time of the confession, when the enemies of God's word sought to suppress the pure doctrine of the holy gospel, we did not believe, teach, and confess. We believe, teach, and confess that at the time of confession, when the enemies of God's word desire to suppress the pure doctrine of the holy gospel, the whole church of God, and every Christian man, and especially the ministers of the word, as the rulers of the church of God, are bound, by God's word, to confess the doctrine and all that belongs to the whole religion, freely and publicly, not only in word, but also in deed and work; and that in this case, even in such matters of means, they shall not yield to the adversaries, nor suffer the same to be used by the enemies to weaken the right worship of God.How much less should one give way to the apostate, unbelieving demagogues in their storm against a "clear doctrine of Scripture," even if this mob does not actually tear down the faith and the confession of the church, but only "deceitfully" lets a king and minister of culture, chased into political fear and anxiety, take care of the business. That the King of Hanover is, so to speak, benevolent with the Church

It is quite possible that he means this, for he has given her the good new catechism, but it is unfortunately only too true that he is not, in spite of this, the man whom the church could only take comfort in. If his state is in danger, he lets the church go a hundred times over, he even takes away the catechism he gave it, even forbids it. Can there be anything weaker, more deplorable, more pathetic? And why does the king and his minister give the church such a blow and annoyance? Because he is evidently more afraid of the words and actions of the demagogues than of the words and works of the clergy of high and low estate. The demagogues do not rest, and everything should be turned upside down, until they have asserted their devilish will and established their devilish kingdom. And the clergy, who should not yield a finger's breadth, and if a fire were to break out that would blaze through the whole land, then with their God's honor and truth would not be desecrated and extinguished; the clergy, with very few but all the more honorable exceptions, cower in this confessional struggle, and even speak of "standing to rights!" This is undeniable; the unbelieving demagogues have more courage than the believing servants of God, who, after all, have the Lord GOD on their side, and that is why, through the mediation of the government, they also receive kicks from them against their doctrine, confession, faith, and conscience. If men then wake up who do not want to become servants of any man, not even of a sovereign bishop, then a Consistorialrath Münchmeyer comes and tries to "bring them back to other thoughts. If 4-500 Franks and Harms stood up, what does it matter, things would be better in Hanover if the King and the conscientious Cultusminister would get a little more respect for the Church and not let themselves be turned too much to one side again by demagogues. - The attempt in an earlier issue of the N. Ztbl. to calm the consciences of the pastors in the use of the new baptismal formula by saying that it was not a denial of the teaching of Scripture, does not seem to have been borne out in Pastor Frank's conscience. How then it is not to be dismissed, how at all even one heart could be calmed by it. For what, for God's sake, has a pastor gained if the sin with which he is spared is thrust upon his confessor? Will not his blood be required at his hands? - The consolation: "the ministry has decreed that where baptism is refused in Arenshorst according to the old form, a neighboring pastor is to perform the baptism," is a very sorry one. What does this shameful, ungodly, church-regimental decree do to help the witnesses to baptism and the parents of the one being baptized? It encourages them in their subversion of pure church doctrine and their defiance of the pastor. How does it help Pastor Frank? He is deprived of the external act of baptism, of the distress of conscience and soul.

He does not have to go through the sorrowful torment of the unruly and unbelieving parents and fathers, they still remain members of his church; should he admit them to Holy Communion or not? Should he admit them to Holy Communion or not? Yes, if such people were now also taken at once, and if they were parsonized with the unscrupulous, but church-regiment-obedient, baptizing clergyman; then something would be gained, but this nonsensical ordinance only increases the disorder in the congregation and the preacher's distress. What should the members of the congregation think of their pastor? Should they praise his faithfulness to God, but blame his disobedience to the authorities? Or should they, since almost all the other clergy are on the side of the church regiment, consider their preacher a stubborn, born-again defiant, turn their hearts away from him, and form rotas, church-regimental rotas? What position shall Frank take against the conscience-stricken, more intelligent brother preacher who reaches into his office? Shall he punish him and reproach him for his sin and, if he is unrepentant, keep him? or shall they keep up a fine brotherly comradeship on the elastic basis of conscience, according to which every one acts ecclesiastically rightly, if he only acts according to his conscience? If the confessional union has confused the church, such a conscientious union, introduced by ecclesiastical regulation, makes it morally dead. And of this ministerial decree Dr. Münkler says: "we are very glad to learn that the ministry is not willing to exert any pressure on the clergy." How much pressed must just now Past. Frank must feel, and how light it would be on his heart if the minister had dismissed him. Truly it is not he who is oppressed who, for God's sake, "in order not to encourage the denial of a clear doctrine of Scripture," must, if need be, also wander into physical misery; But he is oppressed, to whom his souls, entrusted to him by God, and dearly purchased by Christ, are taken out of his hand by the church government, and led along paths of denial and strengthened defiance, on whom he cannot execute his pastoral office, whom he cannot loosen, for they are sinners before his conscience and according to the guide of God's word, who do not want to be taught, but whom he also cannot bind, cannot banish, for the church government does not suffer that. Thus he is a shepherd, and yet he cannot feed. The sheep God will truly claim from his hand, and yet his hand cannot guide the staff. There is only one way out for a pious, faithful and conscientious man: either he gets rid of such a church regiment, takes earthly hardship upon himself, and seeks above all to save God's honor and his soul, or he departs from his piety and conscientiousness and lowers himself to the level of faith of consistorial councilors and ministers of culture who save the country's churches. Then peace remains in the country, the dreadful free congregations with their ghastly congregational principle, which also want to have a say in church-regimental decrees, do not arise, the pastor keeps the parish, and the troubled conscience calms itself with the decrees of his superiors. And because this alone will not help for long, it takes refuge in social entertainment, agriculture and beekeeping, or the like, until it finally wonders whether it ever felt any uneasiness about such a thing as a baptismal form. B.

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From the parish of Mr. Past. Reichhardt vo" Mr. Fischer 2 sacks
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^acks of Waizen, 3 sacks of grain, I sack of potatoes, one quart of
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1 Bush, white males, a quarter of beef, 6 live ducks; from E
Brueggemann 2 Bush. Waizen.
From Mr. Past. Reichard'S Filial - Gemeinde von Herrn Schapcr
two quarters of beef, 1 sack of wheat, 1 sack of grain.
Ans of the congregation of the Rev. Jäbker 1 sack of white
turnips, six quarters of beef, 28 bush. Waizen, 6 sack

Grain, 9 bnsb. rye, 10 bush. Potatoes, 1 Peck of Beans, I Peck of Apple
Slices, a Roll of Butter, 20 Cabbage Heads, 4 Gallons of Apple Mns. Don derGem.
From the parish of the Rev. Kübn 16 sacks of grain, 3 sacks of W. WO
waizen, 3 sacks of potatoes, 1 sack of cabbage heads, a quarter of ""
beef, a side of bacon, baar 51.25. ", Philadelphia1
Ans the parish of Mr. Past. Hornike from Mr. Grub 2 sacks ofCathedral Women's Club in New York25
potatoes. 2 sacks of white reuben, pumpkin buttcr, woolen yarn; from
Mr. Appel 3 gallons of pumpkin buttcr. Dom Jraurnverciu in New Ivrk10
From the congregation of the Rev. Traub > sack of rye, I sack of
cabbage heads, two quarters of beef, 5 sacks of wheat, 2 sacks of
potatoes. Receipt of the Gem in New York8
From the parish of the Rev. Schumann 2 sacks of wheat, 1 sack of
grain, a side of bacon. From the Gem. in New-York25
From the township of Fort Wayne from Mr. Böse one quart of beef, I
from Mr. Schaper two sacks of flour, from Mr. F. Milan w pound of pork.
From the congregation of Mr. Past. Zaget of Mr. Schröder 6 Bush.
Waizen, a quarter Nindflnsch, 4l Krautköpfe
From the parish of Mr. Past. Stephan from Mr. Breck three quarters
of Schaffleisk', 2 sacks of Kanoffeln, 1 sack of Waizen; from Mr.
Christ. Ncwer 1 sack of white turnips, I sack of potatoes, a bucketful of
cucumbers; from Mr. H Rothenbeck 35 cabbage kövse, 1 peck of
onions, 1 bush. Stechrüben, 35 pounds of veal, I Fuder Holz; from Mr.
Lielrich Rothenbeck 3 sacks of apples, I sack of Waizen, 25 Kraurtöpfe,
1 Fuder Holz; from Hcnu C. BretmüUcr 2 sacks of Waizen.
From the congregation of Mr. Past. Fleischmann from Mr. Doctor
one quart of beef, I Bush. Potatoes; from Mr." N. N. 3 Bnsb. potatoes,
1 Bush, white turnips; from Mr. N. N. 3 Bush. Waizen, 2 sack of
potatoes; from Mr. Griebel, 1 hog and \$3.00 baar; from Mr. N. N., 28By H>n. H. Zahns, Cottage Hill, Ill.
lb. beef, 15 lb. pork, 1 sack of Waizen, a quarter of beef. By Mr S Garbisch, Elk Grove, Ill of
(Correction. In Ro. 6 of the "Lutheran" it should be instead of: Für
arme Schüler von der Gemeinde des Herrn Past. Fleischmann 512.00,
read: from Mr. Brackhage).

Received:
in the Eastern District cashier's office:
For the widow's fund:
From the Baltimore congregation542 .09
For the Addison Seminar Building:
Don Sander in Gal imore1 .00
For Pastor Brunn's institution:
From the Baltimore congregation to the travel allowance of the
sophomores1 .5l>
For Mr. Pastor Röbbelen:
From H. Becker in Baltimore0 .25
For the heathen mission:
From Namusia in Baltimore0 .50
For needy students:
By G. Lange 96c., N. N. 5l,00. F. Blnm 2,003 .96
For the debt settlement fund in St. Louis:
At the wedding of the Past. Reisinger collected 4,25
To the college maintenance cassc:
By M. F. Zink in Baltimore1 .00
Baltimore Community Don10 .00
From the congregation in New Zork p. Oet. 9,28
About the synodal treasury
You Teacher H. Knoche1 .00
For the inner mission:
From the Baltimore community33 .40
„ Diekel, Röncl, Waldschmitt, Prüfer, Wi>
a 50c., Stecker 25c., Hofmann 35c., R. Lange, Lunker,
Kastem, F. Arnold, C. Meyer, Louis, P. Keyl s. 1.0", F. A. Sick
3.00. 13, IO
For the expansion of the institution of Mr. Pastor Brunn in
Sweben.
Don of the parish in Johannsburg5 7,00
Ges. from the wedding of G. Martin there 2.10 From Mrs. I. William
" .200
" of the Philadelphia commun.1 > .75
""Buffalo6 .20
""Longgreen6 .37
" ,,,,,,Kingsville6 .63
,,,,,, "Washington14 , >4
""Port Nichmond16 .00
""Boston43 .50

For inner mission:
in Filma and Elmira, C.
Philadelphia1 .25
Eden8 .80
For poor students in St. Louis.
Cathedral Women's Club in New York25 .00
For poor students in Addison.
Dom Jraurnverciu in New Ivrk10 .00
To the College Entertainment Fund.
Receipt of the Gem in New York8 .60
For dre military hospitals.
From the Gem. in New-York25 .50
I. Birkner,
Nv. 92, William Street.
Received
for the construction of the School Lebrer
Seminary: By H>n. Past. W>u of the Chicago. Ill. by Hru.
C Loht, C. Boieck u 5a, A. Grlcner 51, UM
From the congregation of Mr. Past. Weyrl, T a>mstadt. Znd.
9,65
From the comm. of Mr. Past. Wichmann, Farmers Rnreat. Znd.
70,1'5
From you comm. of Hin. Past Gotsch, Akrvn, Ohio 7.40
From the Filialgrm. d S Hrn. Past. Wichmann at
Kotier Station, Znd. 6,20
By Mr. Z. Birkner, Cassirer of the Eastern District Synodr 16.r0
By Mr. H. Thicssc, Schaumburg, Ill. 10,10
From Mr. Wm. Teyler danielbst5 .00
From Mr. L. Sonnemann, Grafton, Wisc. 5M
By H>n. H. Zahns, Cottage Hill, Ill. 1",l,0
By Mr S Garbisch, Elk Grove, Ill of
Hin. Ebr. Busse 510, Cd. Hengis, Ch.
Senne a 55, I. Busse 55,15, Ch^ Schönbcck 53, H. Buge
5l .29,1
5
Zn Addison, Zll.: by F Buchholz. F Kruse jun. s 53>>, Wittwe
Wolkeubaurc 525, Wickwe Biermann 51", F. Böger 55. Dr.
Vogeicr 54, Zvbst 'Ooliermann 51.25, L. Bttsing, A.
Sander a 5l, F. Mariens 52,
109,2
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Summa 5W.Ä
Addison, Ill, Dec. 30, 1864. h. Bartling.
Invoice storage
of the
ev. Int. Jünglings-BereittS zu St.
Lonis, Mo.,
for the year 1864
Cash on hand from the year 1863\$70 .65
Total income by monthly contributions 3l4,00 By means of a
collection on 7 May, as on
Gründnnngstage of the association, lifted in the Immanuels
church58 .00
Issues. 5442,65
For catering of the students of the association 5 40,110
" Clothing dcrcschcn2 8.25
"Books and the like162 .50
" Association errand11. 90
5442,65
Heinrich M. Wi bracht, Cassirer.
For your kind attention!
All letters, consignments 2c. for the
undersigned should be addressed from now on:
oil. 6. Barthel,
64 4.omduiä 8rr., 8b. I,oui8, W.
Changed addresses:
Lmil Oscar Ootsek,
c oubli 8r,ü .^tr., rienr l^fnfn)'etts, 8d.
l^ouis, No.
Rev. k'. ^V. Leümitr, OrvjZüt,
liiviiiZstou Oo., Ill.
Due to lack of space the Ouitttugüi bn Hilden W. Hattstädt
and E. Neschke had to stay behind^



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
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(Sent in by Rev. C. A. Mennicke.)

Baptism is effective as an instrument, and the effectiveness of baptism extends to the past, present, and future.

Every true Christian in our day certainly has good reason to complain that Holy Baptism is held in such low esteem. Baptism is held in such low esteem. The consequence of this is that the majority no longer have their children baptized. They think that baptism is nothing more than a mere washing with water, and what good is that to the soul? Some also bring their children to baptism only out of habit, and consider it a powerless ceremony. That baptism has any effect is no longer generally believed. The sects bear a great share of the blame for this abominable unbelief, in that they teach so disparagingly of holy baptism. Some say outright that baptism is nothing but an empty sign of recognition, a ceremony of reception; others, however, who basically think the same of it, use ambiguous words by which they want to satisfy in the same way those who consider baptism a means of grace as those who consider it a powerless ceremony. But that holy baptism is not a powerless ceremony. But that holy baptism is not a powerless ceremony, but effective as an instrument, I intend to make this clear to the dear Christians here from God's Word.

That Holy Baptism is a Sacrament of the New Excerpt from the Gospel. Just as the gospel is an Testament, and that it does not lack the essential effective means by which God offers grace, forgiveness qualities of a Sacrament, is clearly described to every of sins, and eternal salvation to mankind, and assigns one in the Catechism of Conr. Dietrich, "von den them to the faithful, so we cannot deny that the Sacramenten insgemein".

The efficacy of baptism in general is proved from the nature of the sacraments. The nature of the sacraments is that they are seals of the divine promises, which we are to accept by faith. The nature of the seal, however, is actually something added to the promises, thereby to the righteousness of faith, which is the promise of the assuring and confirming them. Baptism, therefore, which offers the divine promises, and at the same time seals them to faith, acts as a means or instrument of salvation.

If Holy Baptism were not effective as a divine means of grace. If Holy Baptism were not a divine means of grace that brings, offers, and seals all heavenly goods to the believer, it would have to be a mere outward sign that only signifies divine grace, which, however, is in conflict with Scripture and rejected by all orthodox theologians. For in holy baptism the word of For in holy baptism there is the word of promise, which does not merely signify, but has a powerful effect. Scripture also gives to baptism the effects of an instrument that offers, communicates, and appropriates divine grace, and is therefore effective as a means to salvation.

It is also certain that the gospel is like the sacraments, for the latter is the audible word, the latter the visible word, and a short

sacrament of Holy Baptism, as a visible word, has an instrumental effect. The same is true of the sacrament of baptism, which is a visible word.

The scripture confirms that circumcision was an imprinted sign of the righteousness of faith or a means to the righteousness of faith, which is the promise of the gracious forgiveness of sins to confirm and seal it (Rom. 4, 11.). Likewise the Scripture confirms that baptism took the place of circumcision. For Paul says Col. 2:11, 12: "In whom also (Christ) ye are circumcised with circumcision without hands, by the putting away of the sinful body in the flesh, even with the circumcision of Christ: in that ye are buried with him by baptism." 2c. With these words Paul lives the Colossians, that being before dead in the foreskin of their flesh through sin, they are now quickened and risen with Christ from the dead, having been buried with him by baptism, which he calls, v. 11, circumcision without hands, and circumcision of Christ, which is by putting off the sinful body in the flesh. And thus he interprets baptism, which he calls circumcision without hands, and sets it over against the circumcision of the old covenant, which was with the hand.

which was followed by baptism: so then it also had the and had peace with God through our Lord Jesus Christ. The apostle says that the old man is put to death in him same power with the circumcision of the Old Testament. (Rom. 5, 1.). Gloriously Augustine says of this, "When and that he receives new strength to live a pure and holy As he also teaches in Rom. 4, 11. that circumcision with Christians are thrice immersed in the wholesome water life. But he calls the cleansing of the church by Christ the hand was a seal of the righteousness of faith, a seal (baptism), the Eggpter, i.e. hereditary and real sin, are "the bath of water in the word," because baptism is a to secure the promises of the covenant (there this buried, as it were, in the red sea, out of which we are to means of cleansing (Marc. 16, 16.) because of the word covenant was circumcision, Gen. 17, 10., and now it is put on Christ through baptism." *Hom. 91. de Tempore.* of command and promise (which the apostle means), baptism, 1 Petr. 3, 21.), so he also assures Col. 2, 11. Tit. 3, 5. Paul says: "God makes us blessed through when it is given in the name of the Father, the Son and 12. that baptism is effective. Now if circumcision in the the bath of regeneration and renewing of the Holy Spirit the Holy Spirit according to Christ's appointment (Matth. Old Testament was a seal which offered and sealed the Spirit." In these words he understands "the bath" to mean 28, 19.). Spirit according to Christ's institution (Matth. promised grace to the Jews, it follows that circumcision Holy Baptism. In these words he understands "the bath" 28, 19.). As Augustine also says, "When the word in the New Testament, which Paul calls circumcision to mean holy baptism, because in it we are sprinkled with comes to the element, it becomes a sacrament." without hands, cannot be less efficacious. Therefore we water according to the institution of Christ, which is Peter agrees with Paul, who in his 1 Ep. 3, 21. says rightly conclude that baptism, which Paul assures us sacramentally united with the blood of Christ, and thus that baptism was the image of salvation in the flood of followed Old Testament circumcision, is also efficacious we are washed away from our sins, from dead works sin, because it also makes us blessed, not by putting as a means to salvation. And as circumcision in the Old (Ebr. 9, 14). But the apostle calls this bath, in order to away the defilement of the flesh, but the covenant of a Testament was a means by which faith was brought to describe the effect of baptism properly, a "bath of good conscience with God, through the resurrection of infants, and through it righteousness; and in believing regeneration", and that because Christ Joh. 3, 5. says Jesus Christ. Here the apostle preaches of baptism that adults the same faith was established and sealed; so that we must be born again of water and the Spirit and it makes us blessed. You ask, in what way? He also baptism must be a means by which infants, as well thus become children of God, Joh. 1, 12. 13, which answers: through the covenant of a good conscience as adults, become partakers of the righteousness of happens in that through this bath we receive the power with God. By this speech he signifies that baptism is a Christ, and of all spiritual things; while in the former faith to believe, and through faith in Christ and His merit, which covenantal act, or an act in which, by question and is awakened, and in the latter it is established and is all given to us in baptism, we are washed away from answer, one promises to give or do something to sealed. sins and enter into a new spiritual life. Therefore let our another. Baptism, then, is a covenant between God and the returning man, which arises from mutual questions of baptism. For should the work and effect of the by that water of baptism we are made clean from all and answers, in which two parts, God and man, unite in washings in the Old Testament have been greater than unrighteousness, Ezech. 36, 25. the sayings of Peter mutual faithfulness. Through this union, God bestows that in the New Testament? In what respect were the Acts. 2, 38. and of Ananias, 22, 16. comp. 9, 17. confirm upon man His grace and all the goods acquired from waters of Jordan 2 Kings 5. and Bethesda John 5. more with great certainty the effect of baptism for the past. Christ. The Holy Spirit testifies to man's conscience that powerful than the water of baptism? Yea, if by the word Peter advised his audience to be baptized for the he believes in God and binds himself to observe God's of the prophet, and by the moving of the water by an forgiveness of sins, so that they would receive the gift of will. Thus Peter gives eternal life to water baptism, but angel, those waters were so efficacious, why will we not the Holy Spirit. Spirit. This is also confirmed by Ananias, at the same time he indicates where this power comes believe that the water of baptism, by the ordinance of according to the testimony of Paul himself: "And now, from, namely, from the resurrection of Christ, as the God, whose word and command it contains, who is also what hast thou forgiven? Arise, and be baptized, and merit he has accomplished for us. more than a prophet, and the LORD of angels, has a wash away thy sins." These sayings clearly show that the Finally, we want to see that the effect of baptism also much greater power? effect of the forgiveness of sins is ascribed to baptism as extends to the future, even to the end of the life of a Let this be said in general of the effect of baptism. an instrumental cause, and that it is thus necessarily Christian. This is shown by Christ Marc. 16, 16: "He that We will now go further and show that holy baptism is effective also for salvation. This effect is the result of believeth and is baptized shall be saved, but he that effective in relation to the past, present, and future. We God's command and the effect of the Holy Spirit, who is believeth not shall be damned." The dear Saviour here will now go on to show that Holy Baptism is effective in the active cause, but the water is the instrumental cause uses the word in the future time (xxxxxxx) to show the relation to the past, present, and future. of regeneration (Joh. 3, 5.). powerful effect of baptism. How necessary baptism is, Referring to the past, Paul says Gal. 3:27, "For as Furthermore, baptism is effective in relation to the as a means and a command (John 3:5), so useful it is, many as are baptized of you have put on Christ." present. When sins are forgiven, whether to a child or an and that also for the future, for Christ says, "He that What does Paul want to say with these words? adult who believes, the gift of the Holy Spirit and all the believeth and is baptized shall be saved." What is meant Certainly this, that just as the Galatians before baptism goods acquired through Christ are given to him. These by blessedness cannot be further explained here. But I were dead in sins and without Christ were children of are confirmed and sealed in him by virtue of the divine will say this, that it consists here in the fruit of Christ's wrath because of the dead works of sin, according to promise. This is proved by Paul, Eph. 5:26, where he imputed righteousness, and there in the fruit of those Ephesians 2 all their sins were now washed away in says, "Christ hath cleansed his church by the bath of goods and joys which no eye has seen, no ear has baptism. For on the part of God the righteousness and water in the word." What is understood by the "bath of heard, and which have not entered into any man's heart. innocence of Christ was offered, imputed, and sealed to water" we have just seen. But the apostle here intimates Now it is certain that those who are baptized can attain them by holy baptism. But from their side all this was that in baptism sins are forgiven, the punishment and guilt to this blessedness. But this is to be observed, that they certain through faith, so that there was nothing sinful and of the same are taken away, Christ's righteousness and must continue in the faith of Christ; for "it is not baptism, damnable about them anymore, because they were in hearing are given to the baptized. but faith therein, that maketh blessed:" wherefore it is Christ Jesus (Rom. 8, 1.). So they were justified or freed never possible to put away faith. from sins.

Exclude from the effect of baptism. Now faith does not also confirm the examples of the faithful. Peter judges of the family, namely the children, can remember what is make baptism valid or powerful, for the divine means of himself and other repentant sinners read aloud.

grace retain their validity, power, and effect under all Paul also, who had severely punished his Corinthians When I was thinking about a way to remedy this, I

circumstances, but according to the different and Galatians because of the sins they had committed, remembered my earlier procedure on a similar occasion

constitution of man this power and effect will prove to restores them through the contemplation of baptism, 1 in the early days of my ministry. After the Sunday

be different. But a man who has fallen into sin after his Cor. 6, 11. Gal. 3, 27. The examples of Jonathan, 1 services I was visited by several members of the

baptism can and should, through the remembrance of Sam. 14, 6, and David, 1 Sam. 17, 26, 36, may also be congregation, with whom I soon began to read Paul's

the covenant he once made with God in baptism, renew drawn here, who derived these powerful consolations epistle to the Ephesians, giving them New Testaments

his faith through the action of the Holy Spirit in the Word. from circumcision. to read for themselves and then quizzing them word for

But also those who are in the greatest danger of their The effectiveness of baptism for the future is also word on what they had read. Already the first attempt

lives can and should be baptized. Even those who, in proven by the fact that it is called a "bath of renewal" (Tit. succeeded beyond my expectations and the oldest of

the greatest danger to their lives, can no longer have 3, 5). Baptism restores the righteousness and holiness these people testified with joy: "Now you understand

the sacrament instituted to strengthen their faith, the lost through Adam's fall. The beginning of this renewal what you have read. Later I followed this procedure in

Holy Communion. Even those who, in the greatest happens in baptism and must therefore continue my home service, recommended it to my parishioners

danger to their lives, can no longer have the sacrament throughout life, which we can see from Rom. 6, 12. 13.; and gave them some instructions. I again chose the

instituted to strengthen their faith, Holy Communion, 12, 2. Col. 3, 10. Eph. 4, 23. 24. epistle just mentioned, first read a verse slowly, which

can and should be lifted up by their baptism and If the effect of baptism did not extend to the whole they read for themselves, and then asked the same

become blessed. So also infants are blessed by life, we would not be able to become more perfect in word for word. I repeated this a few times, and then

baptism, for to them also Christ's saying is true: "He that sanctification. Baptism is therefore also effective in the encouraged them to try themselves to interrogate in a

believeth and is baptized 2c." We do not doubt to call future. similar way what they had read from their confreres.

blessed him who, without having attained manhood, From what has been said, everyone can see what an After a small attack of anxiety was soon overcome, quite

dies in the first bloom of his tender age. That I am silent inexhaustible source of consolation Holy Baptism is. a few competed with each other in asking the questions

about it, that it was not God's will that any of these little Baptism is. There is certainly no need against which this as well as in answering them. Several continued this

ones should perish (Matt. 18:14.); or that Christ also bath could not comfort, raise up, and sustain. Even the practice during their visits to each other and during their

shed his blood for them; it is enough that those little infants rejoice in this effective means of salvation. For in home devotions.

ones are to be baptized at Christ's command, that they holy baptism they are anointed and sealed with the Holy Some of them expressed their concern that they

also may be saved. (For it is certain that the children Spirit. For by being anointed and sealed with the Holy would not always succeed in asking the questions. I

also believe, since, after their mere natural depravity, Spirit in Holy Baptism, they put on Christ, in whom they advised them to read through the verses beforehand

they are not sensible of any such hindrance to the Holy are justified by the faith received in Baptism, and have and to prepare themselves for some of the questions.

Spirit and his working. (For it is certain that children also peace with God through Christ. Christian parents can Even if the questioning were not always so complete

believe, since, after their mere natural depravity, they also take great comfort in the loss of their children and correct, and sometimes a bit bumpy, it would not be

do not reasonably oppose the Holy Spirit and its effect, because they know that their children are eternally easy for one of the listeners to notice it or to do better;

as may be the case with adults, but rather allow blessed. They will eagerly strive to become like their continuous practice would bring more and more skill in

themselves to be drawn by it). For since the effect of the children (Matth. 18:3), so that they too can be eternally questioning as well as in answering.

Holy Spirit is also felt in their souls, they are not to be blessed through the baptismal covenant.

drawn by it. For since the effect of the Holy Spirit on their souls is active and awakens the faith planted through baptism more and more (especially when pious parents often remind them of their baptism), through which they appropriate the merit of Christ, they too will surely be blessed.

1 Petr. 3, 21. Baptism is called a covenant. Even though man can fall out of this covenant through sin, this covenant is not dissolved on the part of God, so that one could not return to it, because it is and remains an eternal covenant, because the unbelief of man does not cancel God's faith, Rom. 3, 3. God remains faithful, even though man is unfaithful to Him, because God cannot deny Himself, 1 Tim. 2, 13. 2, 13. He also always calls us back to this covenant once made with Him, Jer. 3, 12. Baptism also took the place of circumcision, Col. 2, 11. which was the seal of grace, Rom. 4, 11. but since the seal is also effective in the future, baptism must also be effective in the future.

Joh. Gerhard says in this respect, Confess. Cath. m. 813. t. 2. "If any leap out of the ship of baptism by wanton sins into the sea of perdition (i. e., if they forsake faith in the promise, they plunge into the vice of sin) yet the ship itself is not broken, but remains intact, to which they may return by true repentance, and enter into the harbor of blessedness." This

(Sent in by Pastor Keyl, Sr.)
On daily home devotions.

Already seventeen years ago, in the "Lutheran," Vol. IV. No. 14 and 15, I gave instructions for daily home devotions, to which I wish to call the attention of the dear readers of this periodical. Only in reference to the reading of the Heil. Scripture and Luther's Large Catechism, I add a counsel which has proved itself to me and others for a number of years.

Many will have had the experience during home devotions that the mere reading aloud of whole chapters of the Bible or long passages of the Large Catechism often does not bring the desired benefit to themselves as well as to those who hear it. The read word rushes by all too quickly, so that hardly the reader, but even less the listening members, can understand it.

I will now give a sample of this exercise from Paul's epistle to the Ephesians Cap. 1, v. 1 and 2.

Verse 1.

Who wrote this epistle?

Paul.

Who was Paul?

An apostle.

Whose apostle was Paul?

Jesus Christ.

By whose will was he an apostle of Jesus Christ? By the will of God.

To whom did he write this epistle?

The saint.

Where were these saints?

In Ephesus.

What else does he call her?

Believer.

In whom were they believers?

To Christ Jesus.

Verse 2.

What does he wish for these saints and believers?

Mercy be with you.

What else does he wish them?
Peace.
From whom does he wish them peace?
From God our Father.
From whom else does he wish them peace?
From the Lord Jesus Christ.

With reference to what I have said in the above-mentioned essay, as in an earlier one on the daily practice of the Catechism (Year III. No. 18), of the use of Luther's Large Catechism, I add the following.

It is far more useful to read a short passage from the Larger Catechism, sentence by sentence, during home devotions, than to read several pages in succession.

I will also give a sample of this from the interpretation of the first commandment.

Thou shalt not have other gods.
What does it mean, Thou shalt not have other gods?
Thou shalt take me alone for thy God.

What is a god?
One God is called, to whom all good things shall be given, and a refuge in all distresses.

What's a god?
Trust and believe in Him from the heart.

So what makes both god and idol?
The trust and faith of the heart.

What follows if your faith and trust is right?
So is my God right.

But what is there not where trust is wrong and unjust?
Neither is the right God.

So what belongs to Haufe?
Faith and God.

What is your God, anyway?
What I set my heart on and rely on. What, then, does the first commandment require?

It demands right faith and confidence of heart.

What kind of confidence does the first commandment call for?

Which meet the right one God, and cleave unto him only.

So what does God want in the first commandment?
Let me be thy God alone, and seek no other.

What does God require when you lack something good?

What thou lackest, turn to me, and seek it of me.

What does God require when you suffer misfortune and hardship?

Kreuch and stick with me.

What then does God promise?

I, I will give thee enough, and help thee out of all distress.

But what is God warning against?

Such an interrogation of the Larger Catechism is, however, more difficult than that of reading the Bible; but it is greatly facilitated by the fact that at first more general questions are asked, and only gradually do we pass on to the individual. One is content, for example, with the questions: What is the name of a god? What bites

have a God? What does God require in the first commandment? What does God want to say with it?

Above all, preachers should be anxious to give their listeners, and especially the fathers of their households, instruction in these useful exercises. I do this in the public confessions, in which I am now trying for the fifth time in eight years to instill the large catechism, that delicious model of salutary doctrine, into the heart in such a way, whereby I and all those who are eager to learn find the words of Sirach (Ch. 24, V. 28. 29.) confirmed again and again: He who eats of me always hungers for me, and he who drinks of me always thirsts for me.

A similar experience was made by a school teacher with his pupils, with whom he first went through a commandment, article, request 2c. according to Dietrich's Catechism and then the most necessary from the Large Catechism, whereby the children showed special attention and great eagerness in answering.

To those who desire more detailed instruction, I recommend the following books: Langnickt hansens Hausandachten über die ganze Bibel, Jüttners biblische Fragen über das Alte und Neue Testament, Lösecke's Zergliederung der Sonn - und Festtags - Episteln und Evangelien, and Johann Spangenberg's Anweisung zum Verständniß des großen Katechismus in Frage und Antwort.

In the daily practice of the Catechism, one should not miss the recitation of the interpretation of each passage in the Small Catechism. It is impossible to express how full of spirit and power the individual words and phrases are, most of which Dr. Luther is known to have taken from the Holy Scriptures. To a preacher who was in prison for Christ's sake, the three words in the interpretation of the second article: redeemed, purchased, won - became exceedingly important and comforting. That Christ has redeemed us presupposes imprisonment, but of him it is said in Zach 9:11: "Thou also by the blood of thy covenant dost bring forth thy prisoners out of the pit, where there is no water in it. That Christ hath purchased us presupposes labor, for Isa. 43:24, Christ testifieth, Thou hast made me labor in thy sins, and hast given me trouble in thine iniquity. For Christ to have won us requires victory, as Ps. 110:3 says: "After your victory your people will willingly sacrifice to you in holy adornment.

To the ecclesiastical chronicle.

Church Busyness. What was said the other day in this paper about the "trouble of the Buffalo people" reminded the writer of this to snatch from oblivion an affair that happened a year and more ago in the good city of Milwaukee.

Then one day the local Buffalo St. Paul's parish was studying ways and means of "raising money to support it,

cause." Among other things, the modern means - the lottery - which had been imitated after papal processes and with such good success elsewhere, seemed to her to be very suitable. She chose as a prize - guess what, reader! - the great Weimar Bible, which, according to a member of the congregation, she bought from her pastor for the final purpose for 14 dollars! And for this lottery business they even sought participants among the members of the so-called "Missourian mob," and talked and talked, until at last a few let themselves be persuaded and took a lot, the lot at 50 cents, But lest readers should infer from this rapprochement of the Buffaloers with the Missourians any other efforts at peace on the part of the former, it should be noted at once that Grabau has scarcely had a more fanatical disciple among his younger companions in a short time than the present pastor of St. Paul's Church, Mr. Wolläger, one of those Leipzig "Missourians". Wolläger, one of those Leipzig missionary disciples who left the church some years ago because of the communion of the Lord's Supper. He does not accept members of the Missouri Trinity Church for the ministry at any price, but rejects them if they are already standing in front of the baptismal font, and tells them to leave "in the name of the devil" if they, having been rejected by him, want to leave again "in the name of God". On the other hand, he is very unscrupulous with his congregation in accepting two other things coming from the "rot". One is the defectors, who, either escaping church discipline or otherwise separating without cause, are immediately accepted and received by him without all inquiry of their lawful pastor. As we have been assured by a former pastor of the Buffalo Synod, and as practice also shows, Mr. Wolläger is of the opinion that, as little as one would need to ask the devil if someone wanted to escape hell and go to heaven, so little would one need to ask a "Missourian Red Preacher" about his defectors if they wanted to join the Lutheran or Buffalo Church, which had once "emigrated" from Prussia and has now "immigrated". The other is the half and whole dollars of the "Rotte". The latter, however, shall be speculated on in vain in the future; but the former the Buffalonians may have and with them support, lift and spread their cause.

Incidentally, as far as the lottery business is concerned, the Buffaloers do not have the credit of having raised it in Milwaukee; for shortly before, the local St. John's congregation, belonging to the Union-friendly Wisconsin Synod, had held a much more successful lottery. This one also had a Bible drawn, but not a Weimar one. The lottery cost one dollar and promised a bounty of 50 dollars to the lucky winner who wished to leave the Bible to the church. Two men carried the large, magnificently printed, sammt-bound Bible, which was kept in a box.

dene Bible, studded with solid silver, from house to house, to members of the Wisconsin, Missouri, and Buffalo congregations, to church and unchurched residents. Who could resist the sight? To have such a Bible for the sake of having it, or to win a few fifty dollars if they seemed more valuable than the Bible, and at the same time to do a "good work," to support a church - that had to draw. When the city was "peddled", the country was also afflicted. But whoever saw the two men dragging their Bible box around, was reminded of Brother Tetzl with the indulgence box and felt tempted to parody his well-known magic saying: Once the money rings in the box. The church jumps out of debt.

The business brought in over 600 dollars, and of course a lot of ridicule as well. A church concert held soon after to benefit the new organ was equally successful. Newspaper puffers and opera singers had to promote the good work in particular. (The begging for the church already infects even the children. At present the confirmands of Past. Streißguth's confirmands are going around town with a petition, certified by him, to collect contributions for a gift for St. John's Church, which they want to present to the "poor" congregation on the day of confirmation).

Encouraged by her sister, the third Wisconsin congregation, the Petrigemeinde, tried not the Lotteriebüsineß, but the Fairbüsineß, for which they did not "peddle" but begged through the newspapers. However - as won, so zerronnen. Immediately after the fair, the schoolmaster, a former Buffalo man, ran off with part of the money received and not only left behind an abominable stench in other respects, but was also mischievous enough to send a mocking letter here on his hegira.

That "peddling" of the Johannismgemeinde had because of its novelty also with missourischen church members" unfortunately! success. Any further enterprise of the kind in the future, however, on Missourian turf, will prove to be a misguided speculation. Wisconsinans, too, may make do with Missourian runaways, whom they receive with equal unscrupulousness, and of whom strange examples might be told.

O church! Oh Bible! O money! F. L.

A cold Lutheran and warm rebaptizer. A Baptist preacher by the name of Thoms describes a rebaptism in Lasco as follows: "I invited the Lutheran preacher, who had just come to this region and was really a man who prayed on his knees, to attend this act. He promised to come and kept his word. Both of Stuhlmacher's room were filled with listeners. The Lutheran preacher had his seat next to me.

With great frankness I now proclaimed the truth of this is an order that no one may despise who wants to ensure the earthly salvation of himself and his people. This, however, does not preclude one from bearing witness to the truth, even to the great, with a free spirit and mouth, and from calling sour sour, sweet sweet, right right and wrong wrong, especially where one is obliged by his profession to bear witness, for justice and truth are the basic rules of God's household on earth, for the small as well as for the great.

"Without political opinion and political judgment scarcely any one can live in our times who cares only to some extent for what is going on about him; under certain circumstances a Christian man will also have to decide to keep it with a certain party; if circumstances do not urge and compel him, he keeps best with the "free hand," if not exactly with the Prussian one; but since in our time political activity is always based on religious aspirations, the rule of the Lord's word for a Christian is: "He that is not against me is for me," and to the party of which this can best be said he will have to adhere, even though he may agree with the other in some respects where it is evidently right. With the rule: "He that is not for me is against me," he will scarcely be able to find a home in any party of the present time. But how anyone can take his stand among the progressives with that rule: "that is beyond my Christian understanding." - Yes, dear Pastor Wucherer, that is also beyond our understanding. But it is so. Here, too, those who want to be the best Christians flock together with the "progressives," and their preachers have incited them to it in the first place! To the people who are bent on taking from the Church not only the protection of the State, but also all liberty, our Christians eagerly help into office. Finally they say: Yes, what can I do about it? That is what my politics once demanded. But this has nothing to do with religion and church. It has nothing to do with religion and the church.

Judgment on and pity for our war lamentation on the part of our Christian friends in Germany. Thus writes Past. Wucherer in his Correspondenzblatt of December of last year: "Oh, how fortunate we are (here in Germany), for whom the merciful God - without our merit and worthiness - has so far kept away the misery of war, however often it has threatened us in recent times! How much a thousand times better is it with us than with those over there in the praised land of freedom, whose necks are now chafed to the bone by the yoke of their freedom! Therefore, "Lift up your hearts." Give thanks to God and the Father of mercies for your undeserved happiness, for the inestimable good of peace and quiet which we still enjoy. But while giving thanks for your prosperity, do not forget the misery of your brethren over there; unite your prayers and supplications.

with theirs, that He may have mercy on the poor If we have kept the burden of our debts, it is a wonderful congregations, the orphaned families, the poor children opportunity for those who have not yet been able to do of peace dragged into the bloody work of fratricidal war, anything for us to practice the works of love. I would also and that He may graciously intervene in time of this like to ask all friends of the Kingdom of God to faithfully and diligently remember in their intercession the cause of dreadful misery. And lest you forget-oh, we are so and the Lutheran Synod of Missouri, O. and St., to be held in Collinsville, Ill. from May 10 of this year, the truth of forgetful and so tragic when we are well-lest you forget, the Christian religion is to be discussed, according to the let this leaf lie before your face, that as often as your church, so that the Kingdom of God may also be spreadwishes of the St. Louis Pastoral Conference. Certainly a eyes fall upon it, as often as you pass it, it may admonishand increased among the Germans in this city. May Godnecessary and timely subject in view of the many and you: "Hearts to the skies, send up a sigh for your poor have mercy on us, amen. powerful hostilities in our day against the Christian brethren over there! Or write a large **K** over your bed, St. Paul, Minn. in January, 1865. religion and its source, the Holy Scriptures. Hopefully, that you may see it when you rise and lie down, and that short theses on this subject will be published in the it may remind you to remember the war, the **sorrow**, the "Lutheraner" before the meeting. Should anyone wish to children of your church over the sea, beseechinglynorth side, had the great joy of dedicating their newpresent another subject for discussion, he is hereby before God. " W. church to the service of the Triune God on the 3rdrequested to indicate this soon, so that it can also be [Wather]. Sunday of Advent. The undersigned preached in the forenoon, Pastor Beyer in the afternoon, and Prof.Selle made known in time for preparation. May the Lord Jesus Christ grant grace that we may assemble in large numbers and receive and distribute rich blessings.

Church News.

On the fifth Sunday after Epiphany, Feb. 5, Mr. Franz W. Schmitt, having, with the consent of his former congregation at Union Hill, Kankakee Co., Ill, accepted a regular calling from the Lutheran Trinity Congregation, U. A. C., near Dwight, Livingston Co, Ill, which he has served as a branch since the departure of the former Pastor Kähler, was solemnly inducted into his new office by the undersigned, on behalf of the Reverend President I. F. Bünger, with a commitment to all the symbols of our church, in the presence of the congregation. As this congregation consists mostly of immigrant Franks, who display a splendid knowledge of the doctrine of no doctrine in their church life, and as one encounters many German settlements in their vicinity, especially along the railroad, there are the best hopes that large Evangelical Lutheran congregations will flourish not only here at Dwight, but also in other towns and German settlements of the same county. May the gracious and merciful God fulfill these hopes and give His called servant also here in his new sphere of activity a rich measure of His Holy Spirit, that he may do everything well for the glory of the divine name and for the salvation of many souls.

C. H. G. Schliepsiek.
Address: R-ov. kraus Leümitt,
Lox 99. IUviAlw, läviiiAston Oo., Ill.

Church dedications.

The 24th Sunday after Trinity was a day of joy for the local Zion congregation, because on this day they were able to consecrate their newly built church, which is 40 feet long and 24 feet wide, to the service of the Triune God. This joy was increased by the fact that Pastors Clöter, Sprengeler, Horst and Karrer had accepted our invitation and were active in the celebration. Missionary Clöter preached a sermon on Luc. 19, 1-10 in front of a large congregation. In mentioning this, I would like to express my heartfelt thanks once again in the name of my dear congregation to the generous donors who took care of our needs and delighted us with their gifts of love, and I wish them God's rich blessing. However, since the congregation still has a significant

If we have kept the burden of our debts, it is a wonderful opportunity for those who have not yet been able to do anything for us to practice the works of love. I would also like to ask all friends of the Kingdom of God to faithfully and diligently remember in their intercession the cause of the inner mission here in St. Paul, where the devil deceives so many souls through the world and the false church, so that the Kingdom of God may also be spreadwishes of the St. Louis Pastoral Conference. Certainly a necessary and timely subject in view of the many and powerful hostilities in our day against the Christian religion and its source, the Holy Scriptures. Hopefully, short theses on this subject will be published in the "Lutheraner" before the meeting. Should anyone wish to present another subject for discussion, he is hereby requested to indicate this soon, so that it can also be made known in time for preparation. May the Lord Jesus Christ grant grace that we may assemble in large numbers and receive and distribute rich blessings.

The Lutheran congregation of Chicago, Ills. on the north side, had the great joy of dedicating their new church to the service of the Triune God on the 3rd Sunday of Advent. The undersigned preached in the forenoon, Pastor Beyer in the afternoon, and Prof.Selle in the evening. The church is 52 feet wide and 102 feet long. The tower is 150 feet high. The church can seat 900 people comfortably. In the basement are bright, high classrooms for 500 school children. The cost of the building is \$28,000. Such a church has long been an urgent need for a city like Chicago. Praise be to the gracious God who gave his blessing to such an undertaking. May He also help the church to grow stronger inwardly and to grow outwardly for the glory of His name.

Note to school teachers.

The following booklets should at least be in every school teacher's library. Also every pastor who has to teach and supervise a school, including its teachers, will read them with pleasure and benefit. Both are only of small extent and cost together at most 1 dollar. The former gives excellent instructions on the appropriate teaching of religion in schools, on the explanation of the Lutheran Catechism, on the history of the Bible, and on the history of the church. If what has been said about the treatment of the latter is not applicable everywhere, it does no one any harm to read it as well. The second contains general hints for school teachers. Following the alphabetically arranged (A. B. C.) old rhymes, the experienced and Christian author gives such excellent schoolmaster rules that one must agree with him wholeheartedly and can only rejoice that such voices will be heard again. God grant both books many readers and especially awaken many school teachers, so that they may strive to become similar to the example set.

- 1) Gedanken über den Neligions-Unterricht in der christlichen Volksschule von I. H. Schüren, Seminar- und Ober-Schul-Jnspector. 3rd ed. Osnabrück. Rackhorst'sche Buchhandlung. 1861. 86 pages gr. 8.
- 2) Schoolmaster ABC. Practical instructions on the appropriate arrangement of lessons and the conduct of the school teacher by Theophilus Ernst. Leipzig. 1842, by C. F. Dörfling. 128 pages 8.

Lindemann.

Indication.

At the Synodal Assembly of the Western District of the Lutheran Synod of Missouri, O. and St., to be held in Collinsville, Ill. from May 10 of this year, the truth of the Christian religion is to be discussed, according to the wishes of the St. Louis Pastoral Conference. Certainly a necessary and timely subject in view of the many and powerful hostilities in our day against the Christian religion and its source, the Holy Scriptures. Hopefully, short theses on this subject will be published in the "Lutheraner" before the meeting. Should anyone wish to present another subject for discussion, he is hereby requested to indicate this soon, so that it can also be made known in time for preparation. May the Lord Jesus Christ grant grace that we may assemble in large numbers and receive and distribute rich blessings.

J. F. Bünger.

Reminder and request.

As a member of the Board of Supervisors, I take the liberty of reminding the dear congregations of our Synod that at the last general Synod meeting it was decided to procure a dormitory and laundry room, a spacious cistern, as well as the necessary fire extinguishing apparatus for our institution in Fort Wayne. As far as the costs were concerned, all present were confident that they would be easily raised by voluntary contributions from all congregations.

Now Mr. Piepenbrink, who was charged with the execution of the aforementioned Synodal resolution, informs me that the cistern, which will hold about 400 barrels of water, has already been built and, when completed, will cost about \$300.00; the contract for the building has also been concluded at \$2100.00, but very few contributions have yet been received for this purpose.

Since, according to the contract, the building will be completed by May, I take the liberty of asking the dear synodal congregations to send in the gifts promised for this purpose by their representatives as soon as possible.

H. C. Schwan.

A letter from home.

To a iin Hospitals sick soldiers directed; from his Lutheran friend. This is the title of a tract written by one of our Lutheran pastors in the East and printed at the expense of the Military Hospitals Fund. It contains an excellent, healthy, lively interpretation and application of the parable of the prodigal son, which moves and wins the heart. He describes

1. the home of the son who was loaded, 2. the foreign country and how he is doing in it, 3. his conversion, 4. his reception in the father's house?

Already a considerable number have been sent to the various military hospitals. Since many members of our congregations certainly have sons or brothers or friends or acquaintances in the army to whom they could not render a better service than by sending them this tract, I will in these days send a copy of it to all pastors of our synod for distribution free of charge. Whoever wants to pay something for it, his generosity will of course not be limited, nor will a measure be determined. It will flow back into the same treasury from which the printed matter was paid for.

And how many prodigal sons there may be besides the army! How good it would be for them if this tract were given into their hands! Yes, not only lost but also found sons will read it for their great edification. For orders, please contact Mr. M. Barthel. Th. Brohm.

Receipt and thanks.

For poor students
nbicst by Past. Steph. Keyl in Philadelphia from the valuable Näheocrcin in his parish \$5.00. - by Pastor F. W. Schmitt from Mr. P. Kraft (speziell für die Brunn'scheu) Sä.00. C. F. W. Walther.

For the military hospitals has been received:
From members of the congregation in Grand NapidS \$16,90; from the congregation in Town Ehester 6,01; from Rev. Daib 1,09; from the congregation in New York 25,50, from Bro. Buchbolz SO; from the congregation in New Haven 1 1,25; from A. Kalb 50LkS.; from Mrs. M. Haas 51; from Rev. L. Dnlitz \$2; by Mrs. Haueisen 42; by Rev. G. Schaller 51; by Rev. I. M. Hahn'S congregation 13,25; by Martins 2,50; by Rev. Baumgart'S congregation 518; of Rev. Fridrich'ö Gemcn de \$4.
A letter from the Rev. Auch with \$13.00 from his congregation has not arrived and was probably lost in the mail. Brohm.

With heartfelt thanks, I shine on the reception of the following gifts of love:
By Rev. Joh. Horst of L. Meier and A. Griine Clover in Steel Co. each K510 .00
By Pastor Sprengelcr of Zion Parish 20.50
From his congregation18 .50
By August Backhaus, Lavone, Ind. 2,110
By Past. Trumm by Christian Herbolshcimer, New Carlisle, 2.00
Through Pastor Hornile of his congregation3 .60
By Pastor Hvrnike himself2 ,00
Lurch Rev. Rolf at the wedding of H. Hcresberger at Aston, Washington Lo., Minn. collected 2.00 F. Kahmevcr.

(Delayed.)
To have received through Pastor E. Hüscmaun from his congregation in Minden, Ill., \$ 10,00 certifies PanlnS Rnprecht.

Through Mr. I)r. Sihler from the treasury for sick and needy preachers to have received 40 dollars, certifies thankfullyPastor H. Dicke.

With thanksgiving toward God and the benevolent givers, the undersigned certifies to make the following gifts of love to the Wisconsin.
...to have received in our institutions..
by Past. Penalties from the Virgins' Association s. Gem. \$ 65 bydcns . at the wedding of Mr. Kohlboff gcs. 7,28
,,,fromhiscongregationinWatertown21 .40
,,,vonderselben Gem., Harvest Festival Collecte 17,50

by Rev. F. Lochner of the Jungfrauenverein in his! Parish, for Sind. Georgir5
for otherstudents6
by the same of E. Matuschka50
,, " byC . Schubert1
,00
,, "from the virgins club of his parish 10
,00
by Past. I. H. Werfelmann from his congregation 2.00 by Rev. Ph.Mr. Teacher Nclting \$2. Summa S163. W. Sihler.
WambSganß by some members of his ImmanuelSgemeinde5 ,00
by Pastor W. Kolb of H. Schröder3 ,00
by Past. L. Lochner1 ,00
by Rev. Ottmann from his congregation in Plymouth on Whit Monday1
By Rev. I. F. Rufs from the baptism of children at Mr. W. Milbrath collected1
,,, by G. Pannier25
,, " , by members of his congregation 3.80
from N. N. 50
by Pastor G. Link of his congregation8 ,35
by Rev. F. Böling from his congregation in Freistatt collected on Reformation Day8 ,00
Of church members" in Racine: from P. B. \$1, T. Moritz 52, N. Stoffel \$1, I. Ritter \$2, I. Stecher \$4, K. Strande \$5. T. Moritz 82, together 17.00 by Rev. I. Strietcr1 ,00
by Past. I. H. Werfelmann for Stud. Georg" 2,00 by Past. H. Jox by Mrs. Wegmer for the same 2.00 by Past. F. Steinbach by W. L. \$5, Anna Thomä
81, Marg. Thomä 81, by himself 81, together 8.00 Racine, WiS., W. Ph. Engelbert.
Jan. 24, 1865.

Received
n. for poor pupils in the school seminary of Pastor Eirich's parish III! Ehester, Ill, \$12.00 from Wittve Meyer in F. W. (for Fcchtmann) 5,00
by Hcrni H. Fricke scn. in F. W. 5,00
from the sewing vcrcin in EvanSville, Ind, 5 buscn shirts, 2 Pair of underpants, 2 undershirts, 3 pairs of socks, from Mr. Kcstcl school teacher at Fort Wayne 10.00 fromMr. O. Noßbachcr, Kendallville, Ind. (for bird) 5.00 from Mr. Pastor Schumann's congregation at De Kalb Co., J "d., (for Müller) 7,00
from the same municipality (for Ries) 6,00
from Pastor MlntanowSky and several of his parishioners in Woodland, WiSc., (for Röhrig) 7.50 from the Women's Club in N. I. 10.00
From Mrs. Hitzcmann in F. W. 1 pair of socks and 1.00 from the Women's Club in Rock Islaud 3 pairs of socks, from Wittve Pflug in Addison2 .00

b. for procurement of bedding 2c.
By Mr. Pastor Wunder of the following women 2c. to Cbicago: Bro. A. Nilrisch 82.00, Bro. Pfister \$1.00, March \$1.00, Lembke 81.00, Miekow 0.75, Losehand \$1.00, Heuer \$2.00, Laitsch 0.25, Siegmann \$1.00, Millbrandt 6.50, Reisen 0.60, Weltmann'\$2.00, GilS \$1.00, E. Brauns \$2.00, C. Grupe\$1.00, F. C. Grupe \$2.00, Warncke \$1.00, H. Klrupc \$1.00, Sprcugler \$2, Jüngling 0.50, Lauer 1.25, Niedert 0.30, Potzcl \$1.00, Kirchhof \$4.00, H. Waßhausen \$5.00, M. Katz \$2.00, W. Wunder \$2.00, Pfeifer \$1.00, Ponzclct \$1.00, Hänslcin 1.50, C. Koch 0.50, Dodc\$2.00, Rose 51.00, TbomaS \$1.00, M. Doro 0.50, Hamann 1 quilt and 1 Unnenes bed sheet, Reis 1 woolen blanket, E. Brauns 4 linen ucber covers, F. Waschhausen 1 straw sack, H. Waschhausen 1 skirt and I pants, GilS 3 pillows (1 large sürS sick bed), 1 sheet, 3 towels, 3 colored and 2 white ucberzügc, Brockmann 2 woolen blankets.
of virgins in Chicago, to wit:
Helene Hiuz 51.00, Fr. Hin; 50 CtS., M. Baruch 51.00, M. Battcrmann \$2.00, Ch. Kertscher 50CtS., E. Koch
1 pillow. - Remainder from the treasury of the Frauen" vereinS 9, 25.; Collecte on Herr Pastor Früchtncicht's wedding 10.00.-from women in CroSs - Point, u. zw. Ostermann \$5,00, Fchd \$1,00, Wclcnknöttcr 51,00.
Addison, January 24, 1865, A. Selle.

Received
for chronically sick and needy pastors from October 28, 1861, to January 6, 1865, vou the Messrs: Ncisinger \$5, Scuel \$1, Saupert \$1, Fick \$5, Nützel! \$5, Kuuz \$5, Keyl sen. \$6, Fritze \$2, Weycl\$2,95, Sihler \$5, Ahreudt\$3, Missionary Clöter \$20. From Mr. Past. Kühn'S congregation from Mr. Ph. Germann \$1, Fr. Schumm \$2, I. Dietrich \$10; from Mr.

Pastor Lihler'S Gem. from Messrs. H. Kahmeyer \$5, Fr. Krämerei, ,00 Ch. Rose \$2, Mrs. Matsch \$4, Mr. I. Böhin from Elyria, O., \$2, Mr. 6). ,00 Ruprecht from Pastor Nützcl's Gemcinde 52, from the congregation at Kendalville \$10, from Mr. Noßbachcr there \$5, from the congregation of Mr. Rev. Jäbker \$27, by the congregation of the Rev. Hattstädt \$15, from Wittve B. Berg \$3, from the congregation at 10Terre Haute, Ind, \$6. from the congregation at Chariten, by Herr Past. E. Kähler \$2; from Mr. Past. WryclS congregation \$3,5; from Mr. Teacher Nclting \$2. Summa S163. W. Sihler.

The undersigned hereby certifies receipt of the following gifts for the college budget:
From Hcrrn Pastor Jritze'S congregation: by Mr. Melkeit 1 Bush. Wheat; from Hcrrn Voknccht 1j Bush. Waves; from Hcrrn F. Bcwig \$1 cash; from Mr. H. Franz 1 Vrtl. Beef; from Mr. L. Gcrke \$3 cash; from Mr. F. Gcrke 150 w flour; from Mr. Christ. Jörner 1 p. wheat; from Mr. Pastor Fritze himself 1 p. potatoes and 27 heads of cabbage. From the Immanuclsgemcinde \$5,35. from the St. Petrigemcinde \$5,66; from Hcrrn W. Knapp \$3; from Hrn. Nicolaus Hobrack \$2.
From Hcrrn Pastor Reichendes Gemeinde vou Hern Haltmeier 2 p. wheat, 2 p. potatoes, 1 side of bacon; from Hcrrn Briiggemann 2 p. wheat, 1 p. grain, 1 quart beef.
Ans the parish of Hcrrn Pastor Stephan: from Hcrrn F. Navcn 1 cartload of hay; from Wittve Brettmmüller 2 pairs of woollen stockings; from Mr. H. Rothcnbck 1 cartload.
Straw; from Hcrrn W. Brcttmüller 1 cartload of wood.
From Hcrru Past. Dulitz's parish: from the Nähvcrcin 7 Hcmden, 4 pairs of woolen stockings.
From Hcrrn Pastor Jäbkcr'S Gmcindc 14 Bush. Wheat, 1 p. rye, \$10 baar.
From Hcrrn Pastor Hörnicke'S congregation by Mr. Meiner 51; by himself \$1.
From Hcrrn Pastor Schuster s congregation of Fran Zinner 1 pair of woolen stockings.
From Hcrrn pastor Bode's parish 13 Fuder wood, from its branch parish 13 pairs of woolen stockings.
Ans Hcrrn Pastor Geyer'S Parish \$5.
From Hcrrn Pastor Schwank Gcmcindc by Fräulein E. Griesc \$5.
From Hcrrn Pa wr Dctzcr'S parish 32 pieces of towels from several; women dasclbst; from Mrs Warncke rl. W. Neinke.

With thanksgiving to God and the bountiful givers, I certify the receipt of the following Licbes gifts for the Scminarhanshalt:
LinS of the congregation dcs Hcrrn Pastor Franke in Addison : Bchrend Wicke 10 sacks of potatoes. Br. Gchrke 1 s. flour, 2 s. oats, 2 s. potatoes. Mr. Plow 2 p. potatoes, 1 p. turnips, 1 quart meat, 12 16 butter, 1 p. Beans. Bro. Gray 10 gallons molasscS. Bro. Buchholz 3 p. potatoes, 4 bush. Beans, 1 bag of turnips. Wittve Heuer 1 hog of 200 w, 1 sack of flour, W. Lcscsberg 1 Vrtl. Meat. Wittve Backhaus 1 Vrtl. Meat, 2 p. potatoes, 12 heads of cabbage, z Bush. Onions, 12 w butter. D. Knise
1 calf. W. Buchhvlz3 p. potatoes, 1 p. Mchl, 2 p. oats, 2 p. Kolss, 1 p. turnips. Blacksmith Rathe 15 butter. Allvater H. Bartling z pig me 100 w. Wittve Biermann 40 Id meat, 12 w butter. H. Pöhler 40 Id meat. H. ThicS 1 p. mebl, 2 p. Potatoes, 2 S. Turnips, 1 Shoulder, 6 k> Butter, 4 Bush. Beans, 1 basket of onions. H. Ottmcr 2 bush. Potatoes, 1 S. vegetables, 4 Bush. Beans and some meat. Jobst Golttermann 30W meat, 1 S. oats, 1 S. potatoes, 1 S. cabbage and turnips, 4 Pock beans, 1 roll butter. Bro Krage 2 p. oats. Hcrr Matthres 1 vrtl. Meat, 1 p. mebl, 1 p. potatoes. H. Buchholz 4 Bush. Wheat, 2 S. Oats, 2S. Corn, 4 Bush. Rye, 1 S. nohl, I I B. Potatoes. Bro. Stünkel 150 meat, 8 p. Potatoes, 5 S. oats, 1 S. Cabbage, 4 Bush. Beans, z Bush. Turnips, 1 S. Flour. W. Schapcr 1 Vrtl. Meat, 1 S. Mebl, 2 S. Potatoes. Br. Buchholz 3 p. potatoes. Ludw. Fimc 1 p. Mcbl, 2 p. potatoes, 2 p. turnips. 1 vrtl. Meat. Conrad Hohmeier 2 p. potatoes, 1 piece bacon. H. Bucrmcstrr 1 hog of about 100 L". H. Heitmann 2 p. potatoes, 2 p. grain, 1 p. oats, 2 pieces of meat. W. Inne 1 pc.
Bacon. In baare yellow: by Br. Lcscsbcrg \$2, by Mr. LührS 51,55, vou Mr. Krage 55, by the school children here in Addison 53,45, by Br. Krusc 55, by K. Potzcl in Chicago \$2, by John Otto Meircr, Crctc, Ill- , \$5.
From the parish of Mr. Pastor Schmidt, Eckgrovc, 9s. Potatoes, 1 p. flour, 20 w Arish, 2 p. Cabbage, 3 p.

Reuben, Christoph Jiten of Elkgrove 1 vrtl. Meat, 1 S. Wheat, 1 S-hater, Retzlatt, Ch. Woldt, F. Bublitz, Wittwe Kurth, I. raugott Hohne, Grain, 1 S. Cabbage, 1 S. Turnips, 1 S. Potatoes, and 2 Gallons Molasses
From the parish of Mr. Past. Richmann in Schaum- bürg. u. zw. of H. Pfingsten 2 Bush. Potatoes, 1 S. flour, 1 dozen cabbages, 1 S. ham, 40 w meat. Mr. Waltemath 2 S. potatoes, 1 S. cabbage, 1 S. yellow reuben, 1 pck onions, H. Raäweg 2 p. Potatoes, 1 p. cabbage, 1 p. turnips and roots, 1 pinch beans. Christ. Biesterfeld and H. Hattendorf 2 p. flour, 3 p. potatoes, 2 p. cabbage, W. Tryler 1 vrtl. Meat, 1 p. flour, 1 p. cabbage, 1 p. turnips, 2 gallons molasses, 1 roll butter. Christ. Teyler 1 p. potatoes, 1s. Cabbage.
From the congregation of the Rev. Zucker, Proviso, Ill, from H. Mesenbrink 1 Vrtl. Meat, from H. and Fr. Degener 1 Vrtl. each. Meat.
From the parish of Rodenberg, from Mr. Geisfeld, 1 vrtl. Meat, 1 p. flour, 1 p. potatoes, from H. Heine 1 p. flour, 1 p. potatoes, 2 p. cabbage, from H. Minsing 1 p. flour, 1 Bush. Onions, and 15 v> meat.
From H. Harmoning of Crete, Ill, 1 hind leg.
Addison, Jan. 20, 1865, H. Gehrke.

Received:
For the Synodal - Kassel

From Mr. Pastor Multanowsky for 1864 and 1865 tz 2,00 Ueberschuß meines Reisegeldes zur Synode80
from G. Ortner in Frankenmuth afterwards 4,00 from Mr. Past. Günther for sold synodal reports 25 from the congregation of Mr. Pastor Böhmig, Collecte at the harvest festival11
by Mr. Krumsieg, teacher1
from the congregation of Mr. Pastor Rauschert20
u. zw. Coll. at harvest festival r10, at Christmas f. 10.

To the Synodal - Missivns - Treasury:

by Mr. Pastor Horst of the wife of Mr. Joh. Mayer3
from the congregation of Pastor Lochner, collected in missionary hours7
by Mr. Pastor Nietmann of St. John's Lutheran Church at Golden Lake, Wisc. in gratitude for the blessing of the Gospel20
from Mr. J. Deeg, a piece of silk ware to the value of 4.50 from the municipality in Monroe10
and zzwvar from the unnamed \$5; for 2 pairs of children's stockings 80 Cts.; from school children 2.70.
From Mrs. Chr. Graus to Soap, 40 cts; from Mrs. Kohr, tzl; from readers of the Missionary Papers, 74 cents.

For the support of sick pastors:

From the community in Monroe10
namely, by G. Kämpach as a thank-offering \$1; by the women G. Graus \$2; Spnhler dl; Finzel H2;
Stöckert ri; H. Cron \$1; G. Eichbauc?l.

From the congregation of Mr. Past. Speckhard, Collecte 5.00 For the construction of the dormitory at the College of

Fort Wayne

from the congregation of Mr. Pastor Bernthal 4.00 " "

For teacher salaries

by Mr. Pastor Multanowsky25
namely: from Marie Melchort, Schilling, Friedr. Melchert, FrauPrinteiow, Martin Genzmer, Zeiler, G. Melchert, Binte, Billgrun, Henschel, Gerwing, Junne, Hant, N. N. Jeri, Koltke, Hahn, Weg- Wart, Kruggei each 50 Cts.; Flatow 25 Cts.; Collecte from the children H1 4r; Denninger P2; Pastor Multanowsky P5,34.
by Mr. J. Schmid in Monroe1
from Mrs. N. N. there2

On the construction of the proseminary in Nassau

from the church in Monroe14
Adrian14
Detroit14
of Mr. Pastor Müller2
Steege3
Lochner33
Speckhard5
Rauschert7
in Franknmuth18
of the Lord PastorAlso7
by Mr. Pastor Auch himself2
by Mr. Pastor Jox22
u. zw. von Wittwe Last P1.50; D. Garwisch, I. Höhne, M. Utech, Ch. Kurth, I. Jakobus, Kink-

Höhne, H. Krüger, C. Groth 50 cents each; Zasterow 30Cts.; Fischer Milbrath, Wittwe Bublitz, 81 each; G. Krüger, Fellbaum, G. Garbisch, A. Schnei- der, A. Bontz, L. Mals, Chr. Heckendorf, Fried. Groth, G. 25 Cts.; Spiering 20 C.; Mrs. Bolzen 12 Cts.; Wenders 10 Cts.; Mr. S. Past. Jox himself 81.03.

For Mr. Pastor Röbbelen:

by Mr. Pastor Multanowsky3
by Mr. Pastor Punishments at a wedding at
I. Brunner collected in Watertown4
collected at the wedding of Wolfgang Rauch in Frankenmuth5
by Leonh. White3
by Jak. Nüchterlein2
from G. Streeb in Saginaw as a thank offering5

For Pastor Kahmeyer

From ImmanuelS Church dcS Mr. Pastor Horst to Wheeling, Minn. 11.00

For the repayment of the synodal debt

from the congregation of Pastor Bernthal ' 4.00 For poor pupils and students
collected at the wedding of Wolfgang Rauch in Frankenmuth for the pupil List8
collected at the baptism of children bci Mr. A. Konrad in Sibiwaing40
on the baptism of children bci Mr. L. Stadler by Mr. Pastor Speckhard collected3
from the Women's Club in Monrge26
from the Jungfrauenverein daselbst12

For the Lutheran Hospital at St. Louis

from G. Streeb in Saginaw, Mich. as a thank offering 5.00 For inner mission
by the congregation of Mr. Past. Lochner collected in missionary hours7
by Mr. Pastor Günther3
namely, by Messrs. Duołos and N. Mießler, each II; collected on the infant bci Mr. Beauty inSa- lina, Saginaw Co., Mich. 81.75.
For the construction of the school teachers' seminary: from the Immanuel congregation of Mr. Pastor Horst in
Town Hay Creek, Minn. 8.50
from several members of the Monroe community 8.00
W. Hattstädt, Kassirer.

Received:

For the college debt settlement fund in St. Louis:

From an unnamed person in Collinsville, Illtz2, VO.
To the synodical treasury of the western district:
Of the Trinity District, St. LouisMozl
1.25 Of the congregation of Mr. Past. Holls, Centreville, Ill- 6.95
Collecte am Weihnachtsfeste der Gem. des Hrn. Past.
Beyer, Chicago, Ill22

From Concordia District, St. Louis, Mo8
By Mr. Past. List, New Orleans, La 1
Don Mr. teacher Conzelmann, New Orleans, La---- 1.00 Collecte of the Gem. of Mr. Past. Besel, Perryville, Mo 4,7.5
From Mr. Past. Besel, Perryville, Mo 1.00
From the comm. of Mr. Past. Schwensen, New Biele field, Mo24

To the college maintenance fund

Of the Filial Congregation of the Rev. John, Ben- ton Co., Mo 5.55
From Trinity District, St. Louis, Mo11
Concordia-----

From the comm. of Mr. Past. Fick, Collinsville, Ill- 20.50

To the Synodical Missionary Fund:

From Trinity District, St. Louis, Mo. 2.95
" Concordia- 3.05
From the comm. of Mr. Past. Holls, Columbia, Ill-- 1.95 " Mrs. Sönnholz, Thornton Station, Ill 1.00
Coll. on Epiphany, the congregation of Mr. Past. Beyer, Chicago, Ill21
" " Schmidt, Elk- grove, Ill-- 9.05
" " Schmidt, Dunton, Ill. 5.05
" " Concordia Distr. St. Louis, Mon 12.00
" " Parish of the pastor Seidel Quincy, Ill 6.30

From an Unnamed Person, Collinsville, Ill1.00
" of the commune of Mr. Past... Hamann, Carondelet, 16.00 " " ZionSgm., Hoppe, New Orleans---- 3.75 Coll. of the Gem. of " F. Schallier, RedBud, Ill 15.55 Of Mangelsdorf, Belleville, Ill 15.05
the confirmand " " Schoolchildren of the teacher Zacharias " 5.30

For inner mission:

Collecte at Epiphaniafeste of Concordia District, St. Louis, Mo 16.90
By an unnamed person, Collinsville, Ill2.00
of the Gem. d. Past. Fick, 13,65
" " Wagner, PleasantRidge, Ill-- 10.00
"Mr H. Klages, Carondelet, Mon1.00

For the expansion of the institution of Mr. Pastor Brunn in

Steeden:

From the Gem. of the Past. Holls, Columbia, Ill7.00
Centreville, Ill"--- 6.40
Collecte of the Gem of Mr. Past. Löber, Thornton Station, Ill14.50
From Mr. Past. I. J. Boilharz, Saline, Mich1.00 " an Ung., by Mr. Fr. Schuricht, St. Louis 25
Subsequently by the comm. of Mr. Past. Hamann, Carondelet, Mo 1.50
Collecte der ZionS-Gem. des Hrn. Past. Hoppe, New Orleans, La. 6.95

For the construction of the school teachers' seminary

Addison, Ill.:

From the comm. of the Past. Holls, Columbia, Ill---- 8.55 " an unnamed, Collinsville, Ill---- 2.00 " the Zionsgrm. of the Past. Hoppe, New Orleans-- 8.05
Bequest from the late W. Blase, N. Gehlenbeck, Ill. 15,30 For the extension of the college in Fort Wayne: Collecte am Weihnachtsfeste der Gem. desHrn. Past. Löber, Thornton Station, Ill21.00

For the seminar in St. Louis:

Through Mr. Past. Moll, a legacy from the blessed Wilhelm Blase, New Gehlenbeck, Ill2550

For poor sick preachers:

From Mr. Friedr. Buchholz, Centreville, Ill5.00 " " Konrad Scrgers, Elkgrove, Ill1.00 " the comm. of the Past. Moll, N. Gehlenbeck, Ill-- - 21.05
By Mr. Past. Mangelsdorf, Belleville, Ill, by Joh-Schüßlcr, Past. Mangelsdorf, Nie. Schüßler and A. H. Georg each tz5; Th. Zacharias and K. Hering each P4.00; W. and Br. tz10.00; Heim. Nagel, Hnnr. Rätter, Chr. Vetter, F. Nagel, F. W. Weigert, M. Grauer, Br. Blomrn-kamp, H. Bartelmain and C. Nagel each tz1; Winkelmann and W. Winker each tz3; K. Eggrrsmann and G. Mittenzwei each tz2; H. Stolte tzl.50; A. Loos, B. Rebold and Lempkemeier each 50c.60.00

For poor students:

From Mr. Friedr. Vuchholz, Centreville, Ill200 By Mr. Past. Konrad Scrgers, Elkgrove, Ill Bcyer, Cbicago, Ill---- 1.60 Ans the collection bag of the parish of Mr. Past. Lo ber, Thornton Station, Ill-- --- 8,90
Don M. S. St. Louis, Mo 5. 1.00
From an Unnamed Person, Collinsville, Ill1.00

For Mr. Past. Brunn's pupils:

From an Unnamed Person, Collinsville, Ill2.00
By Mr. Past. Besel, Perryville, Ill3.00

For missionary Clöter:

By Mr. Past. Moll, New Gehlenbeck, Ill, a bequest of be. Wiß. Blase.15,30
Ed. Roschke. -

Changed addresses:

Rev. N. VV. Lambs,

156 Oatlwära! 8tr., Laltimore, W.

"I. O. Rceelrer, lwAnnsport, Inä.

The receipts of Mr. M. Barthel and some others will appear in the next number.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. March 1, 1865, No. 13.

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the principal recent sects.

(Continued.)

By way of appendix, a few smaller sects may be briefly mentioned here, which are thoroughly Methodist in doctrine and character, and differ from them only in secondary aspects, especially in their constitution, e.g. by rejecting the supremacy of the bishops, and by their accidental foundation by other lofty spirits, namely 1.) The United Brethren in Christ, founded by an immigrant Reformed preacher, W. Otterbein (died 1813). 2.) The Evangelical Fellowship, commonly called Albrechtsbrüder, founded by Jakob Albrecht, a former Lutheran, who was not originally a preacher, but was ordained by his own followers in 1803. 3) The Weinbrennerians or the Church of God (!), founded by an excommunicated German-Reformed preacher of that name. This latter sect also rejects infant baptism.

As far as the doctrine of the Methodists is concerned, we believe we can content ourselves here with a brief overview of it, since this subject is frequently discussed in the "Lutheran" and elsewhere. Whoever, therefore, desires a more detailed account of it, we would refer to those sources (e. g. the article:

"In What Is Methodism Wrong?" in No. 26 of the 18th volume of The Lutheran), and especially to the excellent, instructive tract, "Conversations Between Two Lutherans on Methodism," by Dr. W. Sihler.

The most important exposition of their doctrine by the Methodists themselves is found in the paper, "Doctrine and Church Order of the Methodist Episcopalians," published in English by the General Conference, by which the whole Methodist Episcopal Church in the United States is represented, and then translated into German.

In this booklet it is especially remarkable that of the 212 pages it contains, only 12 pages are devoted to doctrine, while 200 pages are devoted to church order, from which one can deduce which is more important to the Methodists, the doctrine of the divine word or their human statutes. Furthermore, the Apostles', Nicene, and Athanasian Creeds are missing, these ancient testimonies of the common Christian faith, which were prefixed by our fathers to the confessions of our Lutheran Church, in order to testify to their unity of faith with the old Catholic or common Church before the papacy. Furthermore, several important articles are missing from this document, which, as it was written by the General Conference, expresses the confession of the church, e.g. the article on the office of preaching, on the law and the gospel, and on the election of grace. Other articles are either wrong or ambiguous. In

In the seventh article of original sin, for example, it is said that "man has departed very far from original righteousness, and by his own nature is continually inclined to evil." This is evidently much too little said, and gives free scope to many a dangerous error. God's Word teaches us much more about this, namely, as our Augsburg Confession says in the second article, "that all men after Adam's fall, being born naturally, are conceived and born in sins, i. e. That they are all from their mother's womb full of evil desire and inclination, and can have no true fear of God, no true faith in God by nature; that also this same inborn pestilence and original sin is truly sin, and condemns all those under the eternal wrath of God, who are not born again through baptism and the Holy Spirit. Spirit are not born again." (Ex. 8:21. Ps. 51:7. Rom. 7:14; 8:7.).

Of baptism, that book, in the 17th Article of Faith, says: "Baptism is not only a sign of Christian profession, by which Christians are distinguished from the unbaptized, but it is also a sign of the new or regeneration." So Methodists "consider" holy. Baptism is only a sign, an outward picture of regeneration, while according to the teaching of the Holy Scriptures it is a sign of the new or rebirth. (Joh. 3, 5. Acts 2, 38. Marc. 16, 16. Gal. 3, 27. Tit. 3, 5) it is the powerful means of regeneration, by which the same is wrought, as by the bath of water in the Word.

About the Holy Communion. In the 18th article they teach a spiritual communion with the body of Christ through faith, which only believers enjoy, while the Lord's words of institution Matth. 26, 26-28. 1. Cor. 11, 23-29. clearly and irrefutably prove that "the true body and blood of Christ is truly present in the form of bread and wine and is distributed and taken" (10th article of the Augsburg Confession).

These two heresies concerning the sacraments are common to Methodism and the Episcopal Church in England, and to all Calvinists in general, while, on the other hand, the Wesleyan Methodist Episcopal Church rightly rejects Calvin's doctrine of the unconditional election of grace and the impossibility of falling from grace.

On the other hand, another dangerous error is peculiar to him, namely, the doctrine of Christian perfection in sanctification, according to which the born-again can and should come into a state in this life in which he is free from all sin, perfectly fulfills the commandment of God's love with all his heart and soul, and is completely minded, just as Jesus Christ was (see Jakoby, Handbuch des Methodismus, page 258 ff.). This doctrine, in the first place, is utterly false. For the fact that God demands perfect holiness, perfect undiminished love for Him from us, because He created us good and holy, cannot yet lead us to the conclusion that we can also perfectly fulfill this demand in this life. But rather, with these commandments, the goal of our sanctification is set before us, to stimulate our zeal and not to let it flag, but a goal that we will only reach in that life, while in this life, through the temptation of the devil, the aversions of the world, and the weakness of our own flesh, sin still clings to us in thoughts, words, and deeds, and our walk in this life remains constantly stained with sin, even though it is covered up in believers with the merit of Christ. Ps. 19, 13. 1. Joh. 1, 8. Ebr. 12, 1. But it is also a very dangerous false doctrine because it inevitably leads people to spiritual pride and accustoms them to look to themselves instead of Christ and to seek salvation in their own sanctification instead of in the merit of Christ.

These, then, are the parts in which Methodism expressly confesses and leads false doctrine. In addition to this, however, there is the great misfortune that the Methodists deny the most important of those articles of faith in which they still profess the right doctrine, even though they do so poorly and weakly, by their whole practice, their way of preaching, and the manner of their godliness, and thus show that they are utterly lacking in righteous knowledge and thorough experience of those divine truths.

For example, they do not deny with explicit

that the gospel is the power of God to save all who believe in it. But how little do they trust in the power of the word of God! How little do they trust in it, that it will do what pleases God, even though it is unseen by the eyes of men, according to God's promise, and that it will succeed in what it sends it to do, Isa. 55. How do they not know that God's word, as the powerful seed of eternal life, needs time to germinate, grow and bear fruit, that it goes forth and grows, that the sower does not know it, Marc. 4, 26-28. For what else does their whole stormy way of preaching, which is only calculated to stir up emotions, mean, but that they, the people, want to bring about conversion through their artificial means, instead of trusting and leaving such divine work to the divine power of the word? Hence the many sham and hypocritical conversions among Methodists. From the same source of unbelief in the power of the Word of God flow all the other new-fangled measures of conversion, especially their camp-meetings (camp-meetings, which, moreover, necessarily have so much mischief in their wake), the penitential bench or fear-bench, the cloister-meetings, the frequent change of preachers, and the like. All this is due to the fact that no reliance is placed on the quiet, secret, but powerful and lasting effect of the sober, wise preaching of the pure Word of God, but that they want to arrange everything themselves in an artificial way, and in such a way that, as soon as one sows, one also reaps, and can immediately see and grasp the fruits of the Word. But because such human work is vain and transient, and such fire soon dies out again, it must always be artificially kindled anew, and the above-mentioned measures serve this purpose.

The Methodists further profess in words the right doctrine of justification by faith. But how abominably do they corrupt the same, and spill the blessing of it, by their mixture with sanctification, as manifested in Methodist preaching! Yes, how they flatly contradict the doctrine of justification by grace through their false doctrine of the sacraments, in that they do not want to believe that God himself gives us the grace of the forgiveness of sins from heaven through earthly signs and means, but they want to bring it down from heaven through faith, as a glorious virtue and good work of man. How evident, therefore, in all their godly exercises and good works for the salvation of their neighbor and the building up of the kingdom of God, is a work-driving nature, the tendency to want to be more valid before God and men for the sake of good works, and to shine and boast with it. In sum, the Methodist spirit is not evangelical, but legalistic; it does not live and weave in God's grace, but in its own activity, and leads those who follow its errors into a state of sin.

in exact, strict consequence, from Christ and to self-righteousness, the end of which is damnation. Thank God that many simple souls are saved from this complete shipwreck by the grace of God! And may God grant that the time of blindness through this deception may soon cease altogether, and that all sincere, honest souls may be freed from the bonds of all error.

(To be continued.)

Something from the history of the HeidenMission.

The so-called Mission Superintendent Hohls in Africa reports the following to Pastor Harms according to his missionary bulletin of October of last year:

The next day, which was the 5th of July, we had a day of joy as great as I had ever experienced in Africa in all the years of my stay there. We came to a detachment of a tribe of Betschuans sitting at the Crocodile River. These people were hungry and thirsty for God's Word without ever having had a missionary among them. For years they had confessed to God the Lord and asked for a teacher who could preach God's Word to them. We had already heard from our dear Malang that there was a powerful spiritual movement here, and so we traveled there with hope and joy. It was dusk in the evening when we reached them. But if I could describe the rejoicing that arose among them when they heard that we were missionaries, and how this rejoicing grew when they even heard that Behrens would come to them, would dwell among them, would be their shepherd and pastor. Then they cried out loudly, weeping with joy and gratitude: "Behold, behold, God has remembered us in mercy! O this happy day! Oh, our unbelief! we have often wanted to give up, thinking that God did not want us, but now behold, behold, God has remembered us in mercy! So they cried out again and again, and there was no end to it. One must have experienced something like this to be able to appreciate the impression one receives. Why should we have denied our joy and our tears of gratitude? I must say, I am sober enough to do so, and I have already had some experiences, that not everything is perfect, pure, light, right and true. Oh, I fear only too much that lies and dishonesty, selfishness, and also infatuation were among them, even if unconsciously. For if one has been among these black peoples for a while, the experiences one has made soon urge one to such distrust. But still, who could have denied: here is really eagerness for God's Word, here is really a desire to be washed clean from all sins in the blood of the Son of God. And verily the Lord hath done this, and it is

a great wonder before my eyes. Praise be to God, praise be to his glorious name, for he is gracious. The next day we found to our astonishment that fifteen of them and asked them if they would like to have God's do with the banishment and exclusion of the wicked. What to twenty of these Betschuans, there might be quite a word among them. To the answer, "Yes, I would love to," do they do with it? The false teachers are murderers of few more of them, were reading their Dutch Bibles as he said to them, "Then build a church as well as you can, souls, their churches are murder pits. The blasphemers well as the Bibles in the Betschuan language quite and I will soon come to you again and remain with you of the sacraments are murderers of souls, and their completely. They also built themselves a little church, always. Trusting in this promise, they built a church and churches are murder pits. The profaners of sacraments miserable enough, but still a little church, in which waited eagerly for Posmar's return. He had indeed been and absolution and profligates are murderers of souls, Behrens preached to them the next day about the with them again, had preached a sermon to them and their churches are murder pits. They all lead souls away saying: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. I was only heartily way of explanation I add: Posmar belongs to the of murder. And why is that? Parsonages are comfortable sorry that I did not understand the language of the Reformed Church which has left the Dutch National positions, especially if one takes it lightly with the noble prayers, and only the fewest of them understood Dutch, Church, and arrived here in Africa about seven years parsonage and the office of the bailiff. Parsonages often, otherwise I would certainly not have let myself be ago, undecided whether he wanted to work among the especially in national churches, bring in something nice. deprived of preaching. But now I must also tell you in heathen or among the Dutch peasants, but finally he One asked for a nice house, a garden, a field; one must what way the Lord has brought all this to pass, which our chose the latter. We told the dear people that we would not offend the congregation, so that they will be the better eyes have seen and our hearts have rejoiced over. Many surely come with God's help; but one thing was for the pastor; one must not spoil things with the years ago, perhaps fifteen or twenty, a young man of this necessary to be done at once; since they, on the ground authorities, so that one can occasionally hunt down and people was carried away in the war, and came as far as of acquire a better position in a noble competition. Behold the Algoabai. Here he heard God's word from an English If we lived on the land of a private citizen, we would first the buyers and sellers in the house of God. They sell God missionary, was converted, baptized, and came to faith; have to obtain his permission to live with them, although the Father, his dear Son, the precious Holy Spirit, they in the baptism the name David was attached to him. This we had permission from President Praetorius to sell the precious Word and Sacrament for the filthy wages name must have been just fitting for him; for it can hardly establish mission stations throughout the Republic. of Judas. O Lord Jesus, help! Make haste! Lord, take thy be doubted that this David also was a man after God's Unfortunately, we did not meet this man at home; scourge and cast out! God of hosts, turn and look from own heart. When he himself had found eternal salvation, therefore, we left a friendly letter for him, and hope that heaven, and seek thy vine, and keep it in the building the love of Christ urged him to go to his fellow-tribesmen he will grant us the desired permission. But even if he which thy right hand hath planted, and which thou hast and proclaim to them the salvation he had found; he also does not want to do so, advice must be given, for Ma firmly chosen for thyself. Amen. wanted them to be as happy as he himself was. He Mogala's people must have God's word, which the Lord **Christian novels.** The "Freimund" thus lets himself be came, but his zeal was sorely tried, that he had deaf ears will provide with grace, and Brother Behrens, I hope, will heard about this: "But what is a novel? To put it simply, to preach to. But he was not deterred thereby, but be with them in the course of a month. a novel is a fictional love story, or a story in which sexual continued in prayer to God, and in supplication and exhortation to his brethren, until some, and then some love plays, if not the leading role (which is the usual more of them, ceased to resist. David had also brought with him some spelling books, which were now most thing), at least a more or less intervening role. And because there are now fictitious intricacies, struggles, sufferings and triumphs of loving hearts...: And because there are poems about intricacies, sufferings, and triumphs of loving hearts, which seem to be taken entirely from life and yet do not occur so easily in ordinary life, and because sexual love is ascribed a dignity and importance and a right that does not belong to it by right or by God, novels are so dangerous and pernicious, especially for young people, because through fantastic images and life circumstances they carry away the imagination, capture the reader's five months, then he went on to others of the same tribe to preach the gospel to them also. After a year, when he came back to Ma Mogala's people, as this tribe was called, they had already found more books and had made good progress. But this time David brought a Bible with him, and again stayed with them for some months, during which time he read and told them as much as he could from the Bible. After that he stayed with them a third time for a short time, and that is all. thoughts completely, bribe the hearts, and - increase them. For this reason, the baton has been broken on them in many ways and without exception, even on Christian ones. But what do Christian novels want? Apparently to work against the secular ones and to beat them out of the field with their own weapons, i.e. to drive them out of the Christian reading world, by trying to replace the bad by something good of its kind. Now no one can deny that sexual love has its justification in Christianity, for Christianity honors marriage as a foundation of God, as a holy covenant. But a true marriage is

The next day, as we were going on our way, the people lamented our departure very much, and told us that we did not wish to offend them, but that they could not believe that we would come again and be their teachers; for before we had gone, we had not been able to go.

To the ecclesiastical chronicle.

Complaint of a German pastor. The raises about Luc. 19, 45. past. Vollert's "Gideon" in the following heart-breaking manner:-"And he went into the temple, and began to cast out them that sold and bought therein, and said unto them: 'It is written, My house is a house of prayer';-but ye have made it a den of murder. The temple is the church of our Lord Jesus. Now when he comes to this house to-day,-what does he find there? "My house is a house of prayer"! Yes, God is a spirit, and they that worship him must worship him in spirit and in truth. What does the Lord find in his house? There he finds false teachers in a hundred and a hundred pulpits, perverting his truth and turning it into lies, breaking his word and turning it into fables. There he finds a hundred and a hundred pastors who waste his holy sacraments, who throw pearls before swine and the holy things to the dogs, who baptize the apparently impenitent and give the sacrament of the altar to the apparently impenitent. There we find

sexual love, but it must be sanctified by God's love if it isThe American legation soon took steps against thisLutheran people have fallen away from their catechism! to unite the individual to Christian marriage and inprocedure with the Turkish government. The AmericanThis is an enormous reminder to all pastors and school Christian marriage. If, however, it is rightly demandedlegation immediately took steps against this procedureteachers to pray and work diligently so that the basic that the two spouses be united by a warm natural lovewith the Turkish government, and the missionary agentsdoctrines, the true main points of our most holy Christian sanctified by God's love, then they must have foundlodged a firm protest against it with the English legation.faith, may once again become known and revealed to each other in this love, and even sought each other withThe result was that the gate yielded to some extent. Thethe people. The Lutheran people have fallen away from the longing natural to this love, until they found eachclosed institutions were reopened on condition that theytheir catechism! In this lies a terribly serious sermon of other and were able to unite through the marriage bond.were transferred to Christian quarters. The sale of therepentance for all our people: Remember what you have This, of course, can sometimes be done very easily andBible in bookstores was again permitted, but not that byfallen from, and repent, and do the first works. But if not, briefly; but there can also be difficulties, temptations andhouse sellers. The new converts were expelled from thei will soon come unto thee, and cast away thy trials to be passed, and then there is a story in whichcapital, and those who might still convert were instructedcandlestick from his place, where thou hast not man can go very wrong, but in which he can also wellto go to a non-Muhamedan quarter of Constantinople.repented." This judgment is a correct and proper one. stand and honor and praise God by his conduct, but -Pilgrims. Only the destruction should have been investigated a firmly establish his own temporal happiness by it. And to

How the Methodists practiced politics instead of pastoral care, and what followed from it. The little more deeply and the real source of it should have show this by deterrent and encouraging or instructivebeen uncovered, so that, besides the people, the church examples is the task of the Christian novel. If it succeeds"Lutherische Kirchenzeitung" reports on this: Thegovernment would also go into itself more and more in this, it cannot well seem reprehensible; one would only"apologist," who also understands nothing at all aboutrighteously and repent of present and past sins. For it is have to wish to reject all poetry from the Christianmaking a distinction between "that which is thecertain that the people would not have so generally standpoint." emperor's" and "that which is God's," now sees thefallen away from their Lutheran catechism and faith if the

Turkey. In June of last year the newspapers reportedconsequences of this unchristian procedure and calls forformer rationalistic church authorities had not brought from Constantinople that about 800 Turkish families hadstanding still on the ruinous path. He reports that the the wretched so-called Hanoverian State Catechism to been converted to evangelical Christianity through thenumber of members of the Methodist Church, in recent the people and thus shamefully defrauded the people of ministry of English and American missionaries and hadyears, has decreased by 61,000. Of this unhappy state their clear and firm Lutheran knowledge and faith. - asked the Sultan for permission to build a church. Thisof affairs, the Apologist remarks: "We are of opinion that The same correspondent gives another assessment sounded almost unbelievable, but there was some trutha deep-seated and important cause of this decrease is in the following number, which, however, is strangely in it. However, the activity of the missionaries mentioned the want of Methodist spirit, of earnest and ferventquite different: "Our people, on the whole, do not mean had had the fruit that in Constantinople a larger numberdevotion to our work. Nearer earthly interests have forto give up their Christian faith....I go even further. Our of persons, mostly belonging to the class of merchants,the present superseded heavenly ones. Our hearts werepeople do not mean to remain Christian on the whole, officials and soldiers, had turned to the Gospel and hadturned exclusively to the threatened salvation of theno, they mean to remain Lutheran. Even in the great shown great zeal for further spreading the recognizednation. To this object our energy, our press, and ouryear when it janched to Bauschmidt, who mocked not truth. They had indeed asked the Sultan for permissionpulpit, have been consecrated. Now the governmentmerely the new catechism, but Luther's small catechism to build a chapel in which the Bible could be read inis strong and secure enough that it no longer requires theitself, even in that year the people wanted in truth to public (and compared with the Koran). In particular, adirect sacrifice of our energy in its behalf. That is at leastremain Lutheran. Its eyes were held, it believed the rich private citizen, Salih Effendi, had been eagerlyan honest confession, and for that the "apologist" shouldseducers, and meant in all seriousness to make it active for this. At first the Sultan was not averse to this,have credit. Now, after all, according to the Methodists' 'Catholic' with Luther's catechism." These are evidently but when the new converts did not want to exchangeown confession, it is known that "salvation of souls" is notonly rose-colored country-church fancies. The old their Turkish names (Achmed, Soliman, etc.) forthe main thing to them, and that there may be times whenconceit of a so-called Christian people's church still goes Christian ones, because they did not want to give upthey do not "seek first the kingdom of God." around much in the Landeskirchen, in order to impute to their Turkish nationality even after their conversion, he A correspondent of the Stader Sonntagsblattthem an advantage over the free congregations, which changed his tune! According to others, the subsequentexpresses himself in No. 49 thus: "From this (namely,did not embrace the people of the whole country. The events were due to the fact that the Christian missions that to the people calling themselves Lutheran inevents in Hanover, however, have shown that the also distributed vehement pamphlets against Islam freeHanover Dr. Martin Luther's small catechism has becomepeople in general have really fallen away from the of charge. Enough, around the middle of July, all"a stumbling block and a rock of irritation") it has becomeevangelical faith, from the Bible, that the people really Christian missionary bookstores and institutions, theevident and brightly come to light that there is greatdo not want to be or remain Christian, not Lutheran. For locations of the British and American Bible Societies,ignorance among our people and general ignoranceeven if only a few express their unbelief outright, most and even a printing press in which a Turkish NewMartin Luther's small catechism has become "aof them hide their hostility to the Christian faith under the Testament was being printed, were suddenly closed andstumbling block and a rock of scandal") the greatcry that they do not want to be "made Catholic. This is, sealed by order of the Turkish Minister of Police, who isignorance of our people and the general apostasy fromafter all, a war maneuver that has often been used. not particularly fond of Christians. Some arrests of newthe Lutheran faith has become evident and has come to B.

converts were also made. The latter confessed theirlight, and before we knew this thoroughly, it could not conversion without hesitation, but also invoked the rightsbecome better with us. The guaranteed in a ferman (letter of protection) of February

1854 by the previous

Further complaints about the sad consequences of the war. These are elicited in Anstädt's "American Lutheran" by a certain Rev. Grönmiller in the following manner: "These times of war fall heavily upon our congregations.

Nearly every able-bodied man in our neighborhood has been drafted and already departed for the army; my best church members are nearly all gone; I myself met with the undesirable fate of being drafted, which caused me no small anxiety and worry. I went to Washington

and tried to get an exemption from the War Department, but have not yet got it. The note handed to me did not bear my right name, which is why I returned it to the enroute officer and insisted that I could not consider myself to have been drafted under that name. So I stayed at home and waited for my sermon as usual. Since I received no further information, I was quite unconcerned until one day a troop of soldiers came along, captured me and dragged me to the camp at Bloody Run. From there, under military cover, I was taken to Chambersburgh like a thief and robber. After some time Captain Eyster gave me a furlough, and so I was enabled to go to the War Department to seek an exemption. So I hover between fear and hope. Only time will tell whether I will finally be saved. I trust in the Lord, the mighty and gracious Saviour of all who take refuge in Him. I consider it a bold sacrilege against the high majesty of any government to compel a servant of Christ to forsake his high and solemn profession and take up the sword. Only a Nero or Julian would make such laws. If you take away the preachers, how will the church stand? If the church is destroyed, the world, which is already bad enough, will perish completely."

C.

The name does matter.

The Prince of S. in L. wants to have a genuinely reformed educator for his nephew, a thoroughly reformed one, since the pastor in L. is strictly Lutheran. In the Grand Duchy of Hesse, the conscientious prince fears to make a mistake. So he has a courtier from Lower Hesse, where everything is well reformed, prescribed for him. The Lower Hessian candidate G. arrives. He instructs the young prince not only in all kinds of useful science, but also in the knowledge of our Lord Jesus Christ, and since he comes to the differentiating doctrines of the Lutherans and Reformed, he instructs him Lutheran. The prince comes to know this, and very astonished he says to the candidate: "I have wanted a reformed teacher, and as a reformed theologian you are recommended to me, and as a reformed one I have accepted you." "Your Serene Highness," replies the candidate, "I am also reformed, but reformed in Lower Hesse." The Lower Hessian Reformed, however, according to their rightly existing church order, have only confessional writings of the Lutheran Church, namely the unchanged Augsburg Confession and its Apologetics.

gy, and would therefore be much more appropriately called Lutheran than Reformed. Then that Lutheran believing and teaching candidate would not have been embarrassed in the prince's house and would not have been placed in a position that he could not keep despite his reformed name. It depends on the name, if wonderful things are not to happen in the world. Much depends on the right name, and much can be lost with the right name.

(Waldecker Sonntagsbote.)

Effect of the Roman doctrine that one can never be sure of his blessedness.

Bernardus Aloysius wept without ceasing. When asked why, he answered, "Oh, why should I not weep, poor creature, for I do not know whether I shall be saved?

Magaretha, wife of Philip III, King of Spain, saw painted on a picture two ladders, a narrow one to heaven, which few climbed, and a wide one to hell, on which many millions descended with kettledrums and round dances. She began to weep bitterly and said to her neighbor: "Oh, sister, I am now standing at the crossroads of these two ladders and doubt very much whether my soul will one day climb up to heaven or descend to hell. Siebe Pfeiffer's Erquickstunden, page 542. 543.

Church consecration and introduction.

On the first Sunday after New Year's Day, the German Lutheran congregation at Geneseo, Henry County, Ill, had the great joy of dedicating their newly built board church (26 by 36) to the service of the Triune God. Rev. Mennicke preached the dedication sermon on Epb. 2:19-22.

In the afternoon, on behalf of Mr. President Bünger, Pastor Fünfstück was solemnly installed as pastor of the above-mentioned congregation by the undersigned with the assistance of Pastor Mennicke.

The Geneseo congregation, as well as those 5 miles west of the city, were gathered by the undersigned, and for a time served as a branch from Hampton, until they appointed a pastor of their own in the person of the Rev. Fünfstück. The faithful God also build up these churches more and more upon the foundation of the apostles and prophets, JESus Christ being the cornerstone.

Hampton, Ill, Feb. 12, 1865.

F. Döscher, Pastor.

Church consecration.

On the 5th Sunday after Epiphany the newly built friendly little church of the Lutheran St. John's parish at Cove, Alleghany Co., Md. was solemnly consecrated to the service of the Triune God with a large crowd assembled. In the forenoon the undersigned, after first singing the consecration oath: "Triune- holy.great God" 2c. by all present, looking up to the only hands of blessing, and passing through the new rooms, said the following.

The consecration prayer, after which Rev. Schwankovsky, who to our not insignificant joy had come to this celebration with several dear Cumberlanders, in spite of the unfavorable weather, preached the consecration sermon on the gospel of the consecration day, in which he encouraged us to the constant blessed use of the new church by answering the question: When can we say of this consecrated church: Today salvation has come to this house? Namely, 1. when this house is a gathering place of those who desire to see Jesus; 2. when this house has become a dwelling place of the Lord Jesus; 3. If this house is a place where one offers thanksgiving and pays his vows to the Most High. Since Rev. Kähler, who together with the Berlin Singverein was supposed to elevate the celebration according to our expectations, could not come due to the high snow, which had piled up everywhere to high, often insurmountable walls, especially between the fences, on the paths due to the storm, to our regret, so there was nothing better left for the undersigned than to speak in the afternoon to the again numerous congregation about the epistle of the feast day, which gave him guidance to look into the future with the question: "What is this church for?"and gave us the answer: "1. to point us up into the heavenly Jerusalem and 2. to bring us into the triumphant church". - On the following day, Rev. Schwankovsky had to give in to the urgent request of the congregation in Accident, who had hurried out early on the day of rejoicing of their sister congregation in a long line of sledges, and who were of good cheer in spite of the snow, which lay in places as high as a foot, and also ascend the pulpit in their church in Accident. Several of the congregation at Cove had not been able to refrain from coming here again, and so we heard here too, in a full church, with emphasis on practical questions of time, on the basis of the 76th Psalm, to the question: "When can we say with David before the face of the Lord: My foot goes right?" the beautiful and clear answer: 1. when we keep ourselves to the altar of the Lord; 2. when we love the place where God's glory dwells; and 3. when we walk in the truth. -

Thus, here in the eastern mountains, which are highly barren and shaded by the most diverse sects, the torch of pure Lutheranism has been put up; may the few Lutheran congregations here, which have returned to the old, simple, pure Bible teaching of our forefathers with God's grace, be a spiritual seed for the whole desolate region. But praise and thanks be to the Lord our God for all that He has already done for us! He gave us breath and courage in these troubled times to think about building a new house of God, to work diligently on it, and helped us to complete the construction in our meager circumstances. May He now also let His Spirit be active in the new church, where only His Word is to be proclaimed and His Sacraments administered. Let His Spirit be effective, so that the house may be and remain a house of God for the congregation and for all visitors until the latest posterity. H. Krebs.

The report on the proceedings of the general synod at Fort Wayne in October last year can, unfortunately, still not appear so soon.

AdventCollecte of the Dem. of the Past. Cock, Benton!
Co., Mon. 10.00
From the Gem. of the Past. Polack, Trete, Ill. 22.00
" Moll New Gehlenbeck, Ill. 14.85
" Mr. Martins Smirbport, Pa. 2.50
" of the Gem. of the Past. Heinemann, Trete, Ill. 13.62
New YearScollcte of the congregation of the Past. L- Lochner,
R'ch, Cook Co., Ill. 12.80
On the extension of the college at Fort Wayne: Bon of the Gem. of the
Past. Polack, Trete, Ill. 19.00 "Heinemann, Kick, Ill. 7.00
By Past. Heinemann, by W. Arkcnderg and
F. Napke per r12
Bon Mr. Hesterberg in New Gehlenbeck, Ill, through
Past. Minor2
"Mr. Heinr. Schulze, by the same2

For poor sick preachers:
Don Hrn. Wrinhold, Frohna, Perry Co., Mo. 5.00 " the Gem. of the
Past. Hisemann, Minden. Ill. 20.00

For Mr. Pastor Röbbelen:
Bon Hrn. A. Bergt in Frohna, Perry Co , Mo. 1.00 " " E. Homeiel,,
through Past. Heinemann, Kick, Ill. 1.00

For poor students:
Don I. M- in the parish of the Past. Johannis, Ben- ton Co., Mo. 5,00
"Mr. A. Lücke, through Past. Heinemann, Trete, Ill. 10.00

For Mr. Past. Brunn's pupils:
Bon Mr. A. Bergt at Frohna, Perry Co, Mo. 1M For the building of the
school teachers' seminary in

Addison, III.:
Don Hrn. L. Schlechte in New Gehlenbeck, Ill, by Past. Moll5 .00
For the community in New York:
Don Hrn. L. Schlechte in New Gehlenbeck, Ill, by Past. Moll3 ,00
Ed. Roschke.

Received: in the treasury of the middle district:

To the Synodal Treasury:
Bon Hrn. Past. Bodes Gem. -8.15
" " " Wynekens Gem. 5.00
" " " Rupprechts 5.50
" " " Weyel himself 1M
" " " Stürkens Gem., Collecte15. 06
ImmanuelS-Gem. 5M
" " " even1 .50
" " " Fleischmanns Gem. 10.25
" " " Reichhardt's Johannes-Gem. 17M
" " " Bode himself 1.00
" " " Frickes " 30.12
" " " Ostermeyers Gem. 8.71
" " " Schumanns Gem. inDeKalb Co. 15.05 8.55
" " " Kendalville 11.00
" " " DulitzSGem. 7.00
By,,,Srucl " from an unnamed5 .00
Don " " Wchmann himself 1M
By, " " SchönebergS Gem. in Rcynold5 .25
Don " " Heitmüller v. d. Haag10 .00
" " Sallmanns Gem., Collecte20 .00
By " Conrad Trier5 .00
By " Past. Klinkenberg, by G. v. d. Fange 2M Don " ,, Sauers Gem. 23.85
By, " Ejrich, gcs. on the infant baptism of the Mr. Werner20 .00

For college housekeeping in Ft. Wayne:
Don Mr Conrad Trier10 .00
For the seminary in St. Louis:
From Mr. Past. Swan's congregation in Cleveland, East side, Collecte52 .45
For the church building in Lake Zurich, III:
Bon Hrn. Past. Bodes Gem., Collecte8 .85
For college construction in Fort Wayne:
Don Hrn. Past. Mees Gem. in Columbus 42.00
" Traubs Gem., 8.15
" " " Kübns FilialGem., Collecte7 .60
" " " Fricke's Gem. in Indianapolis, 84.00
" " " Grupcs " Collecte7 .00
" " " HorstS 8,00
" " " Schwans, Thn'sttagscollecte61 ,10
" " " " from the college can 2.38
" " " " Rupprechts Gem. 7.55

DonHrn. Past. KühnSGem .,Christtestcollecte9
" " " Collecte1,32
" " " KönigsGem., 25.00
" " " KunzS " 5.15
" " " Seuels " 9.65

For the proseminar in Nassau:
Don Hrn. Past. Traubs Gem.
" " " Weyels DreieinigkeitS Gem.
" " " St. Petri-Gem.
" " " Immanuel comm.
By " " Reichhardt, by Karl Brand1

For the expansion of the institution of Mr. Pastor Brunn in Steeden.

Don Hrn. Past. NiitzelS Gem.
" " " Wynekens Gem., Collecte56
" " " HusbandS
" " " Frederkings "
" " " Ostermcyers, "
" " " Stürkens, "
" " " Zagels "
" " " Fritzes Petri "
" " " ImmanuelS comm.
" " " Reichhardt's Gem.
" " " Siegers "
" " " Stephan's "
" " " Shoemaker "
" " " Merzs " 12.0l>
" " " Frickes "
" " " Fleischmanns "
" " " Schumanns " in De Kalb Co. 22.25
" " " Bauers Gem. in Kendalville 23.23
" " " Schäfers "
By " " Dulitz, and indeed by Mr. Hauen-
stein K1, Mrs. Meitzler St. Mr. Ahlschwede -1, Mrs. Ahlschwede St.,
Wolf 50c, Sondermann 50c, HartmannHl, Strodel 50c, Weber 50c,
Bernhard 50c, Brockmann 50c, Schopper 50c, Gemmrr 50c, H. 2514M
From the comm. in Lancaster1M
Hrn. Past. RupprechtsGem . 6.25
" " " Jakbers " 21.00
" " " Bodes " 6.77
" " " WchmannSSSt. Johannis-Gem. 10.00
" of Immanuel's comm. in Noble Co.
"Mr. Past. Lehner1M
" " " HorstS Gem.
" " " Schwans Gem., Cleveland, Easts. 54.42
By " " Reichhardt, from Mr. Lücke2
Don " " Zions Comm., Columbia City 2.80
" " " Sallmanns Gem. " Collecte5
" " " KühnS " branch,, atGerman4.
" " " Gunset 4.35
" " " Kings " 27M
" " " - self1 .00
" " " Kunzs Gem.
" " " Klinkenbergs Gem.
" " " 9.65

For the Addison Seminar Building:
From Mr. Past. Weyels three Gem. 22.45
By " " of G. Bohne Jr. 2M
" " " Mrs. F. A. , Thank Offering 1.00
From , " " FrederkingS Gem., 2 shipments19M
By " " Wichmann, von F. Nuhlmann50
Don " " EinchS Gem. in Zanesville27
" " " Sauers Gem.
By Mr. Past. Weyel, namely by G. Bohne jr. P3, Mar Holdt 25c, G.
Heidt 10c, an unnamed R1, 204.55
DonHrn. Past. Schusters Gem. 8.25
" " " Branch- " in St. JosephCo 3.50
" " " Centre Township2 .00
Through "Klinkenberg, by Vogelpohl1 .00
From Mr. Past. Stürkens Gem.
At the wedding of Gottl. Hitzemann ges.
From Mr. Past. Bodes Gem.
" " " Merzs
" " " SchumannsGem . inDe KalbCo .
" " " Kendalville8 .28
" " " Bauers " "
" " " HattstädtS " "
From the piggy bank of Julius Böhm1

For the heathen mission:
By Mr. Past. Weyel, namely by G. Bohne jr. P3, Mar Holdt 25c, G.
Heidt 10c, an unnamed R1, 204.55
DonHrn. Past. Schusters Gem. 8.25
" " " Branch- " in St. JosephCo 3.50
" " " Centre Township2 .00
Through "Klinkenberg, by Vogelpohl1 .00

For the inner mission :
From Mr. Past. Stürkens Gem.
At the wedding of Gottl. Hitzemann ges.
From Mr. Past. Bodes Gem.
" " " Merzs
" " " SchumannsGem . inDe KalbCo .
" " " Kendalville8 .28
" " " Bauers " "
" " " HattstädtS " "
From the piggy bank of Julius Böhm1

,90 By Mr. Past. Trautmann, from schoolchildren 2.00
" " " " from the Gem.-Centbüchse 8M
" " " Dulitz, and that is from Wolf, Hauen-
stein, Hartmann, Strodel, Chr. Ahlschwede, Fr. Ahlschwede,
Bernhard, M. L. S. each 50c, Sonderdermann 40c, Hecket kl, H. -2,
H. 66c8 .06
Don whose parish in Lancaster94
"Mr. Past. WichmannS Gem., a. d. Kirchbüchse 3,25 " " " Branch "
" in Jones Station3 .10
" " " Kings " 13.25
By " " Reichhardt, ofKarl Brand,sr. IM
" " " Sallmann
sing. G. Scherler each P1, E. König, H. Tonsing each 50c3 .00
By Mr. " " Past. Kühn,by Ad. Dietrich4M
" " " Löber, by N. N. and H. Richter
each -12 .00
From Mr. Carl Rothin, Boston2 .50
H. F. Stutz in Washington10
By Mr. Past. Klinkenberg, by G. v. d. Fange 4M " " " Sauer, by
Messrs. Buchner and
Driftmeyer each 21, Horstmann K24 .00

For the hospital in St. Louis:
From Mr. I. Hedge!
By " Past. Reichhardt, by Carl Brand sr. 2.00 By " " " Zagels 1,00
Gem. 10.50

For poor and wounded soldiers:
Don Hrn. Past. Bodes Gem. 9.19
" " " Zagels " 10.50
" " " Hörnickes,, 6.63
" " " itself1 .00

For the military hospitals.
By Mr. Past. Dulitz, von Wolf, Hauenstkn, Hartmann, Strodel, Frau
Meitzel, Chr. Ahlschwede, Weber, Bernhard, Brockmann, Gütler
each 50c, Fr. Ahlschwede P1, H. P314 .00
Don whose gem. in Lancaster1
Don Mr. Past. Wichmanns Branch at Racoon Tr. 2M .00

For poor students:
At the wedding of Mr. Busick p. 533
By Past. Merz by G. Beirr10 .00
From Mr. Past. Wichmanns St. JohannisS-Gem. 14,00
" " " SchönebergS Gem. 6 50
Through " " v. Fradenverein 6M
By " " Kühn himself2
Through " " by Mrs. Schumm5 .00
" " " A. Dietrich f. Schüler Hild6,00
" " " Pissed off, by a wife, thanks-
sacrifice for happy delivery 1.00
Sauer, by I. Horstmann2 .00

For the widow's fund:
By Mr. Past. Merz, by Mrs. L. Gerken 1.50 For the plundered pastors in
Missouri: By Mr. Past. Bauers congregation 5.00

For sick pastors:
Bon Hrn. Past. Bauers Gem. 3M
" " " I. G.
Boehm2 .00
By, " Past. Sallmann, by H. Tönssng1 .00
Seuels " G. Weber25

For general P Lses:
From Mr. Past. Ostrrmeycrs Gem. 1.45
To the college maintenance fund:
Don Hrn. Past. Wynekens Gem. in Cleveland 50M " " " Kings "
Cincinnati 30.00

For Pastor Röbbelen:
By Mr. Past. Wyneken, by Mrs. N. R. 2,00 " " "
Wichmann, " Mary Scholle 1,00

To the Debt Redemption Fund:
Don Hm. Past. Detzer's Gem. in Defiance 23.25 " " " Southridge
22.44
Through " " by Joachim Müller2 .00
" " " Wilh. Dannenberg1 ,10

For the purchase of college land at Fort Wayne:
By Mr. " Fr. Therme5 .00
Don " " Past. Kübns Gem. 6.00
" " " KingS 25,00
By " " Shepherd, by Joh. Zabel5 .00
For the college building at Fort Wayne: Don the following
members of the congregation at Addison: Mr.
i Wilh. Heuer -5, Dietr. Pfalz -2, Chr. Meier, > W. Firne. H. B.,
Wilh. Precht, Fr. Stunkl,
> W. Buchholz each \$1, D. Dammeyer and F. Kruse
> 50c each, H. Light 25c14, 25



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(Submitted
by Mr. Seminar - Director J. C. W. Lindemann.)
The schoolteacher seminary in Addison.

When construction of the seminary began last spring, it was hoped that it could be completed by fall, so that classes could begin immediately at the beginning of the new school year in early September, or at most only for a few weeks in an old inn rented for the purpose. Under this condition, teachers and pupils had arrived in Addison in the last days of August. The lack of manpower, which was also very noticeable here, caused the completion of the building to be delayed from week to week. Winter came and with it many complaints for the whole seminary household. The students slept in two different frequencies. For some it rained and snowed on their beds as soon as it rained or snowed. The wind whistled through the cracks in the walls and the broken windows, and even the beds often did not provide sufficient protection against the cold. Some people's feet froze in bed. If the wind was unfavorable, we were driven out of our classroom, which had previously been a dance hall, because it was filled with stone cobblestone smoke. Then even the students could not work for themselves, because the teaching room and the dining room were the only living rooms: the fire in the stove had to go out.

to save themselves from the suffocating smoke. The In order to make it possible for the inmates and teachers cooking stove would not work then either, and the to be present, which would not have been possible caretaker, who had to live and sleep in the kitchen, was during Christmas, the 28th of December was set aside almost ready to despair when 46 hungry hens stood for this celebration. But even before that, we, who are around the stove and looked longingly at the contents of inmates and now citizens of the seminary, had some the pots, which unfortunately did not want to become very happy hours there. On Christmas Eve! A stately edible in time. One could never know the evening before Christmas tree, with many bright lights, was resplendent whether there would be hours on the following day; it in the teaching hall, and after we had sung some of our depended entirely on the wind and the weather. Later, merry Christmas carols, quite a number of useful gifts emergency benches were set up in the new building so were raffled off. Thus the first meeting of all those living that we could at least sit warmly; but this only lasted a in the seminary was an exceedingly merry one. few days and we were driven away again by the carpenters. The indisposition of individuals caused us great concern. If serious cases of illness had occurred at that time, we would have been in the greatest embarrassment. Finally, however, it was no longer bearable. The household was completely broken up a fortnight before Christmas, and the students were sent to the families who had provided them with laundry, with the friendly request that they be taken in for the time being.

How we longed, under such circumstances, for the new building to be completed, the kind reader can well imagine. It was to be ready for occupancy by Christmas; this was promised to us by the master builder. Christmas finally came and with it the long awaited inauguration.

To help neighboring churches, pastors

On the day appointed for the inauguration, God provided us with dry and reasonably mild weather, so that the guests from the neighboring communities could also appear. And, although it was the middle of winter, many of them came. In the morning, at about eleven o'clock, one car after the other arrived, bringing dear guests who did not shy away from the long way, nor from the cold, in order to be able to attend the new celebration of a seminary inauguration. Most of the neighboring pastors and teachers also arrived, while some of the more distant ones, who had promised to come earlier, unfortunately had to stay behind.

The largest room at our disposal, the dormitory, containing about 2500 square feet, was prepared for the gathering place of the festive guests; and, behold, when the festivity began, it was almost entirely filled.

After the ringing of the bell had ceased, we first sang so also are of the most diverse talents. One of them is The ground floor (basement) contains kitchen and the hymn: O Jesu Christe, wahres Licht, etc., which was married and God has pleased him in these days with the cellar; on the first floor 2 living rooms and 2 small accompanied by instrumental music from the students. birth of a son. Consequently we also have a born closets; upstairs a study room, 2 chambers and two Pastor Franke, as pastor loci and president of the seminary. In addition to those mentioned, there were closets. The main building contains on the ground floor: institution, then spoke the consecration prayer, after six others who entered, one of whom is absent, hopefully a spacious cellar, a laundry room, a large dining room, which the seminarians, under Prof. Selle's direction, sang only for a short time, due to military matters; the others, kitchen, bakehouse and crockery room. On the advice the choral song: "To God, our Lord, bring praise and however, partly had to be dismissed, partly resigned of expert people, a so-called savings stove has been glory!

Since the first designated main speaker, Dr. Sihler, or our wishes. Those who are still present I want to first floor is the apartment of the house administrator, had not been able to confirm his arrival, I had to speak to recommend to the intercession of the children of God. the large teaching hall with room for 80 students and 4 the assembled. As best I could at the time, I spoke about They are in great need of them. There are also poor, living rooms, one of which is used as a library and the purpose of a school teachers' seminary; about the many poor, very poor among them. If there is anyone teaching room, one of which is used by me as a kitchen. hopes that are attached to ours; about what is required of among those who read these words who would like to The second floor then contains a smaller teaching room, a Christian school teacher if he really wants to benefit the help, let him confidently send his gift of money, bedding, 3 music rooms of various sizes, 2 small sickrooms and Lord and his church in his ministry, and what our pupils clothing, etc. to them. Even the smallest thing will be 3 living rooms for the students. At the very top, under would therefore have to learn here.

After a chorale (No. 171) and choral singing had I would certainly not satisfy the readers' wishes if I extends over the whole main building. resounded once again, Prof. Selle spoke about Ps. 90, said nothing more about the new seminary building itself. The roof is decorated with a nice turret, which 17.... With warm and heartfelt words he explained to Therefore, a short description of it may still find room carries a gilded knob and wind vane. Inside hangs a everyone how necessary unity of spirit is on all sides, here.

among the teachers and the president of the institution, The seminary is located 18 miles west of Chicago in neighbors. Behind the seminary, in these cold days, the among the supervisory authority, among the students and Addison Township, Du Page Co., Ill, near a small town urgently needed barn has been built, and the otherwise among the congregation, if anything beneficial is to be that actually goes by the poetic name of "Knipenburg". It necessary outbuildings are already there, or still have to accomplished; and how all this comes from God alone, is by no means, as some have supposed and probably be erected. without whose blessing no work can prosper.

Now was sung: Ein feste Burg ist unser Gott!" was Village of about 25 dwellings. As small as it is, its about 18000 dollars. As abundant as the contributions sung, after which Mr. Pastor Wunder offered the closings surroundings are of great value to us, for not only do dear generally are, which have been sent in to defray the prayer and Mr. Pastor Franke gave the benediction. The friends live there, but we can also have some of our daily expenses, there is still a shortfall of more than 3000 verse: Now praise, my soul, the Lord I concluded the needs met there, as several craftsmen and shopkeepers dollars to cover every expense. No doubt even this sum ceremony.

So also this joy was enjoyed by God's grace, and The whole location is lovely and pleasant, also or of individuals. Some will have thought that their gift especially by the last speech and the wonderful songs the healthy. The air is pure; almost constant winds cool the could not be used, because without it they would hearts were well fed. At the end of the meeting a heat of summer. The water is of the best quality. The next already be superfluous. All of these will now realize that collection was made for the benefit of our budget, which landscape does not offer the sight of an endlessly they were mistaken; that their gift is always welcome. It brought in \$56.27.

But as the soul, so also the body had to be given its forests partly border the view; a broad brook partly other ways; especially the soldiers' economy takes due, especially for those who had come a long way and, pierces the green meadows, partly meanders along the away many a dollar; but this is by no means the case for the sake of the short days, did not have time to stop in edge of the forest, and offers the students, at least at with all. If we consider the times and circumstances in the hospitable houses of the surrounding brothers. In the lines, the necessary opportunity for a walk. which and under which we live, we should praise God large teaching hall, arrangements had been made to! Booths.

provide delicious food and drink for all who were hungry If one comes from Chicago via Cottage Hill, the nearest should give with joy and gladness from that which may and thirsty. The dear school community here had also a railroad station, and sees the seminary from the top of a soon have no value at all. Dear brothers! Would it not provided this most willingly and added this proof of their gentle hill over which the road leads, it rises above the be easy to complete this seminary in such a way that love to the many that had been shown earlier. town, which looks out modestly from behind the forest the Synod would not have to take over even a cent of

On the following day, the scattered seminary concealing its smallness, like a princely castle above a debt? inventory was brought together, the beds were made, and small German country town. Although built in a very Now a brief word about life in the asylum. It is a lively the house was occupied by the students, who felt truly simple style, it has become a handsome building, whose and cheerful one. Now, in the winter season, the bell comfortable in the beautiful, bright, and warm rooms and light color (it consists of light yellow bricks) makes it shine rings for the first time at half past five in the morning. rejoiced with all their hearts that they had finally found a and be recognized from afar. The front is turned to the One, two, three, everyone is out of bed, gets into his permanent home. On January 2, regular classes could at least; the length goes from south to north. The central clothes and hurries to the well to drive the sleep out of begin, which have not suffered any further interruptions main building is 64 feet long, 44 deep, and about 40 high. his eyes with the freshest water, unless he first has to up to now. We are all eager to make up for what we have On each side is attached a wing, 37 feet long and 18 get the heating going. Then those who are on duty take missed.

There are now 44 inmates living in the institution, the teachers' apartments a morning service, the corridors and ranging in age from 14 to 32,

The rooms in the house are already swept. At 6 o'clock everyone gathers in the teaching hall for morning devotions, which consist of singing a hymn, reading a chapter from the Holy Scriptures, and praying morning prayers. Now it is time for breakfast; then the beds are made, the sweeping is completed, and finally the books are taken in order to prepare for the lessons. These begin at 8 o'clock and last, though not always for everyone, until 12 o'clock in the afternoon, at which time the caretaker gives a lesson in the dining room, which no one misses so easily, but everyone attends with hearty diligence: lunch. In the afternoon, the lessons last on some days from 1 to 6 o'clock. Then a frugal supper is provided, followed by free time and play. In the evening, work is done until 20 minutes before 10 o'clock, when the day is concluded with a common prayer similar to the morning service. A few more minutes and the whole house is as quiet as a mouse. Only those who approach the stairs leading to the dormitory hear the familiar sound of sleeping people from above.

It goes without saying that in all the work and preparation for the future profession, there is no lack of interruption and entertainment. Where 44 young, cheerful journeymen live together, it cannot and must not go on without song and sound, without fun and joking. The pigtail wearers must be teased, the disorderly punished according to imperial laws. On occasion there is declamation, music and storytelling, as one knows and can. In addition, gymnastics, ball games, ice skating and all kinds of games are played. The visit of the surrounding families, who mostly do the laundry, also provides a pleasant and useful amusement. On Sundays we go to the church, which is 2 miles away. In good weather it is a pleasant walk; in bad, absences are passed. In summer the neighboring churches, including those in Chicago, may be visited.

You parents, who would like to send your children to us; you boys and young men, who would like to become masters in our God's children's schools, that is, schoolmasters, do not fear an evil climate, not excessive studying, not evil discipline, not a scarce table; only come here confidently, you will already like it, and, with God's help, you will become capable of serving God and your neighbor. To this end, I hope that the annual maintenance money will prove to be quite low. We live in a blessedly rich region, and the brethren who live around us take pleasure in giving us some of their abundance.

May the faithful and gracious God always make many hearts willing to devote themselves to the school ministry, which is indeed a difficult ministry, but on which also rests a great blessing. May He, our faithful Saviour, be praised and glorified that He has now provided us, the Synod, with a house in which we can now live and work in peace. He will also further

His blessings are not lacking, if we remain simple in our faith and give Him the glory. To him alone belongs the glory!

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the principal recent sects.

(Continued.)

vi. The Swedenborgians.

While the two most important sects that arose in the course of the last century, namely, the Herrnhutische Brüdergemeinde in Germany and Methodism in England, with all their aberrations, have laid no other foundation for their doctrine except that which is laid, which is Christ, even though they built upon this foundation not only gold, silver, and precious stones, but also wood, hay, and stubble, i.e., not only delicious, divine truths, but also rotten, perishable human errors, there arose at the end of this period another sect whose doctrine is the whole foundation of salvation. That is to say, they built on this foundation not only precious divine truths, but also rotten, perishable human errors. At the end of this period, a sect arose whose doctrine overturns the whole foundation of salvation, by dissolving the whole Christian doctrine into a mere fantastic system of human rational wisdom, which has only the name and appearance of Christianity.

This sect, the only one that has arisen within the Lutheran Church (for the Brethren, as we have seen earlier, is not a sect in the proper sense of the word, because it has not established any particular doctrine of philosophical mind, who held the office of a councilor in the mining college at Stockholm in Sweden. After long research into the mysteries of nature, this man suddenly entered into states of rapturous ecstasy, in which he was transported sometimes to heaven, sometimes to hell, had contact with the spirits of the deceased, and finally came to the conviction that, through the divine revelations he had received, he was called to renew the degenerate church into a church of the New Jerusalem, as the right, perfect form of the church of Christ. He did not himself act as a sect founder by forming congregations, but he laid the foundation for this through his writings, in which he made his revelations known, and developed and sought to prove his teachings. After his death in 1772, these writings were collected and published by his followers, and acquired the reputation among the sect of being the chief source of divine revelation. What Swedenborg dreamed, meant, and wrote is regarded by his sect as certain divine truth, just as what is written in the Holy Scriptures is regarded by us Lutheran Christians. Scripture. Soon after, in 1788, Swedenborg's followers formed formal congregations in Sweden and England.

under the name of "The New Church." At first it did not make much progress, but in more recent times it has spread to a considerable extent, in connection with the unclear, half-believing nature of Christianity and the many superstitious, secretive ideas to which the present spirit of our time is so inclined, precisely because of its unbelief. In addition to Sweden, England and North America, the sect also has zealous followers in Germany, especially in Württemberg.

A General Conference of the same in Great Britain and Ireland, in 1828, drew up a Creed, and for the explanation of the same a Catechism, from which we gather the following main features of Swedenborgian doctrine.

Just as the Turks regard Mohammed, so the Swedenborgians regard the founder of their sect, Immanuel Swedenborg, as the divine prophet through whom God revealed his truth to man. Swedenborg's writings are therefore for the "New Church" the actual source and guide of knowledge and doctrine, and the Holy Scriptures are for them only in so far as they are the source and guide of knowledge and doctrine. The Holy Scriptures have meaning and validity for them only in so far as they seem to agree with Swedenborg's writings. To be sure, Swedenborg acknowledged the Scriptures as God's word. Swedenborg acknowledged the Holy Scriptures as the Word of God, and in their creed it says: "I believe in the Holy Scriptures as the Word of God or the Holy Bible. I believe in the Holy Scriptures as the Word of God or divine truth itself, and which is the source of wisdom for angels and men, and fit to make me wise unto salvation." This whole confession, however, is immediately overturned by the way in which Swedenborg (and therefore also his whole sect) treats and interprets the Holy Scriptures. Scripture and interprets it. For he rejects the literal sense of it, and bases all his doctrines on the so-called "spiritual," i.e. figurative, mysterious sense, which only Mr. Swedenborg, as he expressly asserts, has found and revealed. But because this arbitrary, figurative interpretation is not applied to such books of the Holy Scriptures as are not pictures and histories, it is not possible to find it. Since, however, this arbitrary, figurative interpretation is not possible with such books of the Holy Scriptures, which do not contain pictures and histories, but actual doctrine, he accepts only the four Gospels and the Revelation of St. John from the New Testament, but rejects the other writings. That in this way one can do everything with the Holy Scriptures and make all kinds of mistakes. It is easy to see that in this way one can do anything with the Holy Scriptures and put all kinds of errors into them. Swedenborgianism, by the way, had the rejection of the literal sense of the Scriptures in common with all the rationalists and the swarm spirits. See, on the other hand, Ps. 19:8, 9; 119:105 (according to which passages the sacred. (according to which the Scriptures are clear even to the simple, which they would not be if the actual meaning of the words were not valid, but one had to look for a secret understanding behind the words), Deut. 4:2 and 1 Cor. 2:18 (from which it is evident that the individual words of the Scriptures are also to be understood by the Holy Spirit). Scripture are inspired by the Holy Spirit. For this reason, the literal sense of the word is to be understood.

The words of the Holy Scriptures must remain seven, unless the Holy Scriptures themselves explain their words figuratively in other passages. Scripture itself explains its words figuratively through other passages).

The fundamental error of the Swedenborgians in the doctrine of God is quite peculiar. For they also long for the Trinity of God. While otherwise the Trinitarians acknowledge and want to know that only the first person, the Father, is the true God, with the exclusion of the second and third person, Swedenborg found in his dreams that only One is the divine person, namely Jesus Christ, who revealed himself in three ways, namely, through creation (and in this respect he is called "Father"), through redemption (as "Son"), and through sanctification (in this respect he is called "the Holy Spirit"). This false doctrine is expressed in the Creed of the "New Church" as follows: "I believe in one God, in special beings distinct from men, but only departed men whom is a divine Trinity, and who is a Being of infinite love, wisdom, and power, my Creator, Redeemer, and Restorer; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in transfigured human form."

In his writings, Swedenborg is quite fierce and angry against the doctrine of justification of the Lutheran church, which he, like all people who have not experienced it, has not understood at all, and therefore considers a godless doctrine and misinterprets and reviles at every opportunity. According to Swedenborg's doctrine, man makes himself righteous and blessed by his good, pious conduct, as it is also said in their creed: "I believe that in order to become blessed, I must flee all evil as sin against God and lead a life according to the ten commandments."

Wherefore the Swedenborgians, in this opinion, that the man can and must make himself blessed, actually still speak of a redemption, and wherefore they still want to have a Saviour, is not to be deduced. It is true that their catechism (question 9) says that redemption consists in "deliverance from the power of hell or the infernal spirits," and that the Lord effected this redemption by "fighting and overcoming the infernal powers in human nature." But it is evident to every one at once that, in their impudent self-righteousness, all these words are but empty phrases.

The same Catechism (Fr. 24) declares the sacred sacraments to be "signs and means, accompanied by divine influence, to assist in regeneration," (by which their meaning and usefulness are greatly diminished; for they are sacred acts ordained by God, in which the heavenly goods of grace, especially the forgiveness of sins, are themselves communicated and sealed to us by external visible signs).

The Holy Baptism. According to Fr. 25 of the cited Catechism, baptism is "the sign and means of initiation into the Church of the Lord, accompanied by divine influence.

The Lord's Supper is an equal means of "introducing their true children of the Lord into heaven according to their spirit" (Fr. 26).

Of the church they teach that it consists "of all those who worship the Lord Jesus Christ as the only God, and flee evil as sin against him" (Br. 40), i.e., in other words, the church of Christ consists only of the Swedenborgians, for only these worship the second person of the Holy Trinity. Trinity.

They also believe in a direct connection and mutual contact between the departed spirits and the people living on earth (against Job 7, 9. Weish. 2, 1. Luc. 16, 29 ff.), their ideas of the state of men in eternity, according to which the same is quite similar to this earthly life, so that they also continue the same business as in this life, of further, of angels and devils, whom they hold to be no special beings distinct from men, but only departed men situated in eternity, as their catechism says: "What is an angel?" Answer, "A good man in a state of transfiguration"; and further, "What is an infernal spirit?" Answer, "An evil man in a state of misery and despair, into which he has brought himself." (But where did the angel come from, of whom Gen. 3, 24. is told, since no man had yet died? And Christ calls Joh. 8, 4 t. the devil the murderer from the beginning, who also according to the teachings of the holy Scriptures in the form of a serpent is the murderer from the beginning. He also seduced the first men in the form of a serpent). Furthermore the Swedenborgians deny the resurrection of the body (against Job 19, 25 ff. Is. 26, 19. Joh. 5, 28. 1 Cor. 15. Phil. 3, 21. and other passages) and only assume a continuation of man "in his spiritual form". Nor do they want to know anything about a personal, visible return of the Lord for judgment; they see in the second coming of the Lord a coming, "not in person, but in spirit by means of the revelation of the spiritual sense of his word." This spiritual meaning, however, was revealed by Emmanuel Swedenborg, and in the fact that the old Christian Church is to perish and its "New Church" to take its place, they see the fulfillment of the prophecy that there shall be a new heaven and a new earth.

In the case of the Swedenborgian sect, with their coarse enthusiasm, which they express (as the reader will have seen from the words they have quoted) in whose judgment is sharpened by the sound doctrine of the divine Word, will not believe that the Lord, who did not promise the miraculous gift of tongues to his Church for all time, and who has never given it to her since the earliest days of Christianity, because it was no longer necessary, should have given it to her, because it was no longer necessary, has now all at once restored this spiritual gift to a sect which is so enthusiastic and so often perverts and defiles divine truth, and to it alone in the midst of the whole of Christendom, and will therefore dismiss the whole matter.

VII The Irvingians.

This sect, which came into existence only about thirty years ago, was endowed by Eduard Irving, a zealous and popular preacher

The Church should regard this as one of the manyIn the glorious nineteenth century, after a long time ofunheeded and was at best smiled at. Since the morbid phenomena which occur in many sects (e.g. alsodisgrace to the church, the time had come when theenactment of the same, however, the Irvingians began in the revivals of the Methodists), and even among theapostleship had been restored by the Irvingians, or asto pursue their missionary work more openly. However, heathen, and in which the devil has his game to deceive they call themselves "the general apostolic church". they only address the believers and do not participate in and ape Christianity.

Besides the apostles, according to Eph. 4:11, the mission to the Gentiles, since they claim to be called

As Jrving's enthusiasm rose higher and higher andevangelists and pastors were ordained as bishops ofneither to the Gentiles nor to the unbelievers, but only to spread further and further, the presbytery of his churchindividual congregations, and six elders and six deacons the gathering and salvation of the believers of God. In deposed him in 1832, and in the following year he waswere again subordinated to each of them, so that thetheir mother country, England, where they initially excommunicated by the Scottish General Synod. Butclergy of each congregation, as the image of Christ andgained a large following, their time seems to be over. In rich and respected friends from the Episcopal Churchhis twelve disciples, consisted of thirteen persons. InNorth America they have done little. Their apostles and (among them especially a rich banquier, namedLondon seven congregations were formed, as images ofmissionaries seemed to have more success in Germany Drummond, who afterwards became an apostle) took up the seven congregations in the Revelation St. John 1:20. and Switzerland, where they founded a number of the outcast and provided him with the means to found a We notice, then, in the Irvingians, the same perversitycongregations, especially in some of the larger cities, new church, but also, against Irving's (who died in 1835) which is found in all enthusiasts and sects, that they laysuch as Berlin, Stettin, Königsberg, Marburg, and Basel, will and inclination, brought through their influence a the chief stress on all sorts of ecclesiastical institutionsand also won over some respected theologians, catholic, priestly and ceremonial nature into the sect. and ordinances, which, though wholesome in the days ofespecially Professor Heinrich W. Thiersch, to their sect.

The main idea of the sect was the imminent future of Christ promised in their alleged prophetic revelations. With great confidence, the Irvingians initially claimed that none of their number would die, but that all would live to see the end of things. But since death has already taken away so many of them, it is only said that those are already born who will experience the last world events. We see, then, that the Irvingians also commit the mistake which many Christians make, that they want to determine the time of Christ's return more exactly. We are to be ready at all times for the great day of the Lord, which will come as a thief in the night. But we are not to be presumptuous in our desire to know the time and to try to determine it more exactly, because the Father has reserved this to His power, Matt. 24:36, Acts 1:7. The Irvingians' doctrine of the millennial kingdom between the first coming of Christ and His second coming in the general judgment is also connected with this error, and is contrary to the whole teaching of the Holy Scriptures concerning the last things. It is an error contrary to the whole teaching of the Holy Scriptures concerning the last things, and has often been thoroughly refuted in the Lutherans from God's Word.

But the right preparation of Christianity for the return of the Lord, so the Irvingians teach further, also includes the re-establishment of the apostleship. The Lord, who wanted to return during the lifetime of the first apostles, had postponed his return to the unknown because of the rampant destruction and even abolished the apostleship for the time being, because the church was no longer worthy of it, but had become more and more a Babel. To this Babel of prophecy, i.e. the kingdom of the Antichrist, the Irvingians not only count the antichristic Roman papacy (which the Holy Scriptures clearly declare to be the kingdom of the Antichrist), but also the Roman Church (which the Holy Scriptures clearly declare to be the kingdom of the Antichrist). Scripture clearly and distinctly declares to be the kingdom of the Antichrist, 2 Thess. 2. 1 Tim. 4. Rev. 17, 9.), but all of Christendom apart from the Irvingians; also the Reformation of Martin Luther and the entire Lutheran Church were born according to them to Babel. But now, in our

The order of worship of the Irvingians is an optional, and under other circumstances no longer amalgamation of parts of the services of the English profitable), and in stubborn obstinacy, just to have Episcopal and Roman Catholic churches. They see their something special, insist on them as firmly and stiffly as preachers and ministers as priests, who have to act as if all salvation depended on it, while they, on the other mediators between God and the congregation (while hand, do not want to go on with the divine truth and according to God's word Christ is our only mediator, wholesome doctrine, which God has so harshly through whom all his believers are priests of God, who commanded in his words, Ps. 119, 138. Deut. 4, 2, as if need no further mediation, but through Christ have free it were a trifling matter. The Irvingians also erroneously and open access to the throne of grace, 1 Tim. 2, 5. 6. 1 refer to the passage Eph. 4:11 for the establishment of Petr. 2, 9. Ebr. 10, 19 ff.). These priests appear in the apostleship and their other ecclesiastical offices; for splendid priestly garments for the greater glory of God. from this saying it only appears that the office of The Holy Communion. They regard the Holy preaching reconciliation, and of feeding the church of Communion (which easily leads to misunderstandings God, is instituted by God himself; but in no word is it said and thus to the Roman doctrine of the Sacrifice of the that the different kinds and branches of the holy office of Mass) preferably as a sacrifice, admittedly only as a the church, which existed in the time of the apostles, are a sacrifice of praise and thanksgiving, while **they** still to be continued for ever. The Lord has only given one reject the Roman doctrine of the unbloody repetition of ministry to the Church. Rather, the Lord has expressly Christ's sacrifice on the cross and the papist doctrine of ordained only one ministry in his church, namely, to transubstantiation. And, however, the Holy Communion preach the gospel to every creature, Marc. 16:15, to may be regarded as a sacrifice of praise and baptize all the Gentiles, and to teach them all that he has thanksgiving. And indeed the Holy Communion may be commanded, Matt. 28:19, 20, i.e., the sacred ministry of regarded as a sacrifice of praise and thanksgiving, preaching. But the different orders and gradations of it, inasmuch as by it we proclaim the death of the Lord; but and all its auxiliary offices, are only of human this is not its chief meaning, but rather the partaking of arrangement, and therefore may be changed according the body and blood of Christ for the remission of sins, - to the circumstances of the time. - After the Irvingians, With great severity the Irvingians insist on the payment after several unsuccessful attempts, had succeeded in of tithes, thinking that the same is commanded by God electing 12 apostles by means of the revelations of their also to Christians. By this, as by their whole divinely enlightened prophets, and had established their ecclesiastical institution, with priests, apostles, and the apostolic machine, they sent their apostles out into the like, they prove that they have a strong inclination to fall world in 1835, and in the following year issued an back into the Old Testament, that they have not yet apostolic "Letter to the Patriarchs, Bishops, and thoroughly come out of the law into the gospel, and that Presidents of the Church of Christ in all lands, as well as the evangelical liberty of Christians, by virtue of which to the Emperors, Kings, and Princes of all nations of the they have become free from all the statutes and baptized," which they sent to the most respected of ceremonies of the Old Testament, which were only these, also to the Pope." This letter, however, naturally models of Christ and the shadow of that which was to remained come, - that they have not yet understood this liberty,

Incidentally, the sect of the Irvingians, which not long ago caused a great stir in Christendom, seems even now to want to sink like a will-o'-the-wisp in the mire of the vanity of all human wisdom.

Related in spirit to the Irvingians are the Darbists and Plymouth Brethren, in that, like them, they expect the imminent return of Christ, and likewise consider themselves the saints of the last time, who alone will be saved, while, on the other hand, in their principles about church constitution, they form a sharp contrast to the Irvingian priestly chain, in that they reject all ecclesiastical order and constitution, all offices in the church, even the office of preaching, as great evils, which are a proof of the secularization of the church, which (not only the Roman, but also the Protestant) has become Babel. They teach that there is only one office in the church, namely, the spiritual priesthood of all believers, and that every Christian has the right to preach publicly and to administer the sacraments (whereas, according to God's Word, the sacred office of preaching is to be regarded as a priestly office distinct from the general priesthood). (While according to God's word the holy office of preaching as a different office from the general priesthood is especially established and appointed by God Himself, therefore it only allows the public administration of the means of grace to those who are especially called and sent for it, 1 Cor. 12, 28. 29. Rom. 10, 15. Jam. 3, 1.). The founder of this sect is John Darby, first an advocate, then a clergyman of the Anglican Church, who founded the first congregation of his followers at Plymouth in England, but then moved to Paris and finally to French Switzerland, where Lausanne became the headquarters of the sect. The other doctrine of the Darbists, apart from the heresies already mentioned, is strictly Calvinistic.

(Conclusion follows.)

(Sent in by Past. A. H. Burckhardt.) *

"The Missourians themselves say they preach...
no longer from God's word."

You are astonished, dear Missourian, at this news, so unknown to you as to be suspicious, and you are indignant that such language should be uttered publicly without support. Now you yourself are an Old Lutheran and have not yet discovered this? Well, here in Northern Illinois, our Chicago "housemate" has come a long way. But he can also read between the lines, an art you may not understand.

He had long thought that he had smelled something, but he could not penetrate beyond his heart without proof. But lo and behold, now he has succeeded, he has the proof in black and white, and immediately comes forward as follows in the 10th number. J:

"The sermon comes from the word of God."

* Note. Only now is there room to publish this submission, which has long been in hand. But for the sake of timeliness we felt we had to publish it after all.

D. R.

Lutheran!
In the "Lutheraner" of October 15, the organ of the Stephanists, there is an article signed with the following characteristic words: ""One who knows Luther's writings and preaches from them."
An open confession that this Stephanist clergyman makes! Otherwise they do not want to have word that they leave God's word on the side, and feed their followers from their symbols, catechisms, and "church fathers"; here, however, one is chattering out of school, and, in addition to that, is harping on his betrayal of God's word. Mark it, then, once for all, you readers of the "Hausfreund"! the Missourians themselves say that they no longer preach from God's Word, but from Luther's writings. If the dear man of God, Dr. Martin Luther, that zealot for preaching from God's infallible word, were to come now, what do you think, dear reader? Would he approve? Would he not regard this confession as a sacrilege?"

What kind of relationship our title has to truth, the reader can figure out for himself from the spirit that manifests itself in the article just mentioned. The "Hausfreund" has sufficiently demonstrated how far insolent defamation, mean scolding, and making a bad name have become another nature to him, so that his own followers feel disgust at his ludicrous and obviously contradictory unsuccessful outbursts and their eyes gradually open.

This time, too, he sends his stereotypical invective "Stephanists" ahead. This is his hobbyhorse, on which he accomplished many a supposed hero's ride and also occasionally some comical leaps. It almost seems that this man is the "patron saint" of the "friend of the house," his "giant Goliath," whom, like the Philistines of old, he tirelessly sends out of the camp to mock us.

If one wants to suspect our person by attaching such malicious words, then go ahead; the disciple shall fare no better than the master. But to continue against a better conscience or instruction, as before, and to fight with weapons of foolishness and malice, with hearts full of bitter gall, is dangerous for your salvation. Take heed, ye friends of the house, who preach not from Luther, but from God's word: God saith unto the wicked, Thou hast made thy mouth to speak evil, and thy tongue to speak falsity. Thou sittest and speakest against thy brother; thou forsakest thy mother's son. This doest thou, and I hold my peace: Thou thinkest that I shall be like thee. But I will punish thee, and will set it before thee: mark ye this, ye that forget God, that I go not away, neither am there any more a saviour.

But if, on the other hand, the aim is not the suspicion of the person, but of the truth, which is given to us by God through grace; if the intention is to fanatize the minds of misguided people by unscrupulous distortions against it, such an endeavor clearly marks the father's inglorious filiation,

which the Ev. John 8,44. describes. It is also not to be denied that the author of that insert either by special gifts or by persistent practice has brought it to a considerable skill in lying. He virtually asserts, in consequence of a signature, that we, and indeed all of us, confess ourselves to have left God's Word on the side; that we no longer (since when?) preach from God's Word. Is not this, Mr. Exträsident, a flat, naked lie? Mark it, then, once for all, you readers of the "Friend of the House," when it is said that Missourians themselves say they no longer preach from God's Word, that friend tells you a barefaced lie, and he knows he is lying.

Secondly, he also imitates the Jesuit schlich, namely, to add something true to the false.

It is true that we preach from Luther, and would to God we understood it better. By this expression, however, nothing else should and can be understood than that we use and distribute those precious treasures which the men gifted by God, and above all the worthy hero Luther, carried away as booty from the Reformation struggle through fervent prayer and difficult struggles and handed down to us. We would have to be ungrateful, faithless, treacherous heirs, if we wanted to bury this legacy, which in our meager time replaces the infertility that has occurred, instead of growing with it.

It is untrue that we place these writings above or beside the Scriptures directly given by God. It is therefore either a deliberate untruth or a more than ordinary lack of discernment, when he asserts: The Missourians preach from Luther, consequently not from God's Word. Such a conclusion is called by Luther (no offense, "Hr. Hf." we feed with Luther), in the example of the schoolman in red trousers: *ab ab angulo ad bamlum* that is no longer gold, which, after it has been made into an ornament, has lost the form of gold in the shaft? Is this not the word of God, because, having changed the position of the letters and syllables, it has assumed a different outward form?

Next, if we preach what Luther preached, and Luther was a "zealot for preaching from God's infallible word," Luther must not have preached God's word; why? because the "friend of the house" says, we do not preach from God's word, and yet we preach just what Luther preached; our preaching belongs to him, inasmuch as we make use of it from him. Behold, to whom is the invective directed, to us or to Luther? So Luther left the holy Scriptures on the side. Luther, then, left the Holy Scriptures on the side, Luther committed the sacrilege, Luther once again wanted to shamefully brand them, Luther fed his followers with his catechisms, with church fathers, Augustine, etc. You hypocrites, the one whom you call a "noble man of God," you mock and blaspheme him in one and the same process.

From this we see, thirdly, how the "Hf." so shamefully uses the ignorance of his readers. He knows that a large part of them will

The opposite is not known; one part welcomes this expected birth may die, if she committed the theft procedure, it accepts everything as cash, and even if charged. And both of these things have now come true, some notice the deception, what will they do? They lack After she had been set at liberty due to the lack of the courage and the spiritual strength to raise their evidence of her conviction, she was taken to the voices against such an unconscionable game, to maternity hospital these days. Her child died and she demand wholesome, hearty soul food instead of the was paralyzed by the stroke and deprived of speech. In mindless preaching in the form of sermons. So they are this hard-hit state she confessed to the theft in question taken in tow by the larger part, which likes this activity. and proved the stolen things."

For temporary entertainment they are given an illustrated supplement of the "Hausfreunde. But what the Lord will one day answer such soul-searchers is clearly told us in the Gospel on the 8th Sunday after Trinity.

To the ecclesiastical chronicle.

A real American way of prophesying. Pastor C. F. Weiden, "on behalf of the Seminary," prophesies the following about the future of the Seminary in Philadelphia, which has only just come into being: "Secondly, we see how, in view of the educational needs among us, which are becoming clearer and more palpable through time and experience, other branches of education must unite in and around this institution, whereby one of the greatest institutions for ecclesiastical and social interests of this country can grow up, which will not occupy an insignificant position next to the universities of Europe. Lutherans should, after all, be sober and, above all, not lose sight of the "God willing" in their undertakings. B.

The School Teachers' Seminary at Allentown. In No. 5 of the "Luth. Zeitschrift" the following is reported about this institution: "Already last fall the necessary preliminary work was done to begin, the curriculum was designed, the teachers were secured in order to realize the project that promised so many beneficial successes, but there was a lack of students. Of course, we received enough applications, but almost all of them came from young people who were not in a position to cover the costs of a two-year stay at the institution from their own resources. And because we unfortunately do not have a support fund at our disposal at the present time, we had to give such applicants a negative answer, to our great sorrow, and remain without pupils to this day." B.

Do not be mistaken, God is not mocked. The following was recently reported in the newspapers from Hamburg: "A case that should make some people think is currently the talk of the town. A woman was recently remanded in custody by the police on suspicion of theft. To the officer interrogating her, she claimed to be innocent, and reinforced her assurances with the challenging addition that she wanted to be hit by the blow, and that her child was at the

The Lord is your confidence, the Most High is your refuge. (Ps. 91, 9.)

Maria Menger, born in 1733, the daughter of a grain merchant in Astweiler in Lorraine, had to seek her bread with hard relatives at an early age. Overloaded with work that went far beyond her strength, severely beaten and trampled on by a cruel cousin, she fell into a serious illness as a result of this often recurring maltreatment, which, since she was left entirely without care, ended in complete paralysis of the limbs. Had it not been for the mercy of a little boy, whom the poor sufferer had supervised as a child caretaker, and had he not secretly shared his morsels with her, she would have died of hunger. It was a touching sight to see the dear child sitting before the sick woman in compassion and putting his meager food into her mouth. Mary had to spend four years in this misery. Her limbs were as if they had died. Her right arm rested bent on her hip and her head hung crookedly on her right armpit; her feet lay crosswise over each other. In summer she had her place in front of the house, in winter in a box behind the stove. They hoped she would die, and treated her with all severity. Her only consolation was prayer, which she sent up to God more and more urgently. Her little guardian angel read diligently to her from God's Word, especially from the Passion of the Lord, and thereby revived her faith in this time of tears. Once, in the year 1747, the longing of her heart for salvation from her misery was more lively than ever; she eagerly sought comfort and reassurance from God's Word. A few miracle stories of the Lord fell into the hands of her little reader, which at that moment especially strengthened her faith. When she had heard again the miraculous healing of the man with the withered hand (Matth. 12, 10-13.), she exclaimed, "O my JEsus, if Thou wilt help me, I will live only unto Thee!" She could not cease thus sighing; for she felt the Amen already in her heart. And while her joyful faith urged her to loud prayer, she felt life again in her stifled limbs. Involuntarily she began to use them. Trembling, she was able to stand up. Her soul exulted with wonder, joy, and shame. "Praise and thanks be to God:" exclaimed the little reader, "now you can walk again and eat for yourself!" This happened at her ge

She was fourteen years old when she celebrated her birthday. In the house they did not rejoice over this help, but pelted her again with blows; but she remained free from her suffering. Henceforth she walked in the ways of God, whose comfort and help she had so wonderfully experienced in her great misery. Subsequently she married twice. Joyfully believing in the Lord, she died in 1802 in Russia, where she had followed her second husband. (Waldecker Sunday Messenger.)

A wish for a clergyman.

A clergyman was looking at a poor man on the country road, who was knocking stones, and sat down on his knees to be able to hit them better. "Ah, John," he said after a while, "I wish I could break the stony hearts of my hearers as easily as you can break these stones!" The poor man replied, "Perhaps, sir, you do not do your work on your knees." (Münkel's N. Ztb.)

Nonna, the mother of the church father Gregory of Nazianz.

(Translated from M. L. Schröder's Dissertat. distort.-theol.)

In his funeral oration at the grave of his father, who had belonged to a pagan sect, but had been converted to Christianity by his wife and had later become a bishop, the son paid the following glorious and well-deserved tribute to this light among the women of Christian antiquity: "I believe that if anyone had endeavored to bring together from the uttermost bounds of the earth, and from the whole human race, the most excellent married couple, he could not have found anywhere a more excellent and suitable one than this (his father Gregory and his mother Nonna) was. For what is best and most excellent in men and women was here so united that this marriage was no less a union of virtues than of bodies. For while they did it before others, neither of them, because of the equality of virtue, could win the victory from the other. And she who, because it is not good that man should be alone, was given to Adam as a helpmate, proved to be an enemy instead of a comrade, and an adversary instead of a spouse, in that she seduced her husband by the bait of lust, and drew him away from the tree of life by the tree of knowledge. But to him - to my father - a wife was granted by divine beneficence, who was not only a helpmate - for that would still be a small praise and less to be admired - but a leader and champion, in that she guided him to all that was best by word and deed. And in other things, according to the rule of matrimony, she thought it best to be her husband's subject; but in the meantime she was not at all ashamed to be a teacher of faith and of

Godliness. While she deserves admiration for this, her truly holy dough. She nurtured and increased it so that her husband is to be admired even more, because he some believed that her husband's perfection could be willingly followed her. She was also one who, while other attributed to none other than her, and that they boasted, women were proud of a refinement of form, whether loudly that she had attained a greater and more perfect piety as a reward for her piety.

only the one beauty that lies in the soul and in the preservation or possible restoration of the divine image; but left applied and artificial adornment to the actresses. She also believed that true nobility lay in godliness and in recognizing where we are from and where we are going. Moreover, she considered that the only sure and everlasting treasure was to offer her possessions to God and to the poor, especially to relatives who had fallen from prosperity into poverty. To offer them only the necessities of life, she did not regard as averting their misery, but as a reminder of it; but to support them more generously and more abundantly, that only was a lasting honor and a quite complete consolation. And while some women are distinguished by the praise of blessed management of the household, and others by the glory of godliness, each of which is difficult to acquire in itself, she surpassed all women in both, both because she possessed both in the highest degree, and because she alone united both in herself. For according to the rules which Solomon gives to a good woman, she promoted her household by diligence and skill as if she knew nothing at all of the care of godliness; again, she consecrated herself to God and to divine things as much as if she had no thought at all of taking care of domestic affairs, and she did not let either of these hinder her at all from doing what she had to do, but rather she supported and strengthened each of the two by the help of the other. What time, what place of prayer ever escaped her, since there was nothing to which she felt rather impelled throughout the day? Yes, which ever had the equally firm confidence that as soon as she asked anything she would immediately receive what she asked for? Which so shunned, as she did, the hand and look of priests? or so cultivated any kind of sacred science? Which crucified more her flesh by fasting and vigil? or stood more immovable, like a pillar, in daily and nightly hymns of praise? Which more admired virginity, while she herself bore the bond of matrimony? Which more mightily protected widows and orphans? Which, like her, soothed the sorrows of mourners?" - And in another place the excellent son, whom the mother, like Hannah, had requested from the Lord, whom she consecrated to the Lord from her mother's womb and brought up to the Lord, says: "My mother, who had been consecrated to God from ancient lines and from her great-grandfathers, planted godliness, as it were as an indispensable inheritance, not only on herself, but also on her children, from a holy dawn a

The Fort Wayne Pastoral - Conference will be assembled, God willing, at Kendall- ville, Ind. from Easter Tuesday, April 18, noon, to Friday, April 21, noon.

M. Stephan.

Life and death of the steadfast martyr Johannes Huß, who was condemned to death by fire and burned alive in 1415 at the Concilio of Costnitz. The work contains 116 pages, and the price is: single 35 cents, the dozen postage free \$3.35 cents.

A. Schlitt, Baltimore, Md. No. 6 N. Gaystr.

This book contains a faithful description of the man of God about his origin, life and death. It is one of those rare stories that one can read again and again with pleasure and from which one receives new enjoyment each time. There is always something very attractive about learning how the good Lord guided this man so wonderfully.

Receipt and thanks.

For poor students

received through Mrs. Beck in Columbia, Ill. from the Näh. verein there 7 shirts with bosoms, 1 pair of woolen stockings and 1 pair of Uutcrbkinscidcr - from N. N. in Chariten, Mo. (sveriell towards the travel expenses of the Brunn'schcn) \$5.00. - through Rev. Beyer in Chicago collected from drn infant baptisms I ei Henn V. Lauge \$1.45., of Mr. C. Schumacher \$2.40. and dei Pa>t. Bcyer himself \$6.00. - by Mrs. Christine Klein in Boston, Mass. (for tie Brunn'schen) \$2.51'.

For Pastor Röbbelen

By Rev. Walther, from Mr. I. Ncvermann, in Wyandotte. Mich., \$1.00. -from N. N. in Chariten, Mo.

C. F. W. Walther.

For the military hospitals has been received:

By Past. Beruer \$2.00.-, by C. Kalbfleisch \$2.00.; by an unnamed person through Past. Schaller \$>2.15.; by the congreg. at Detroit \$7.75; by Past. KleinegecS \$1.00.; by the congregation of the Rev. MertcnS \$2.40.; from Rev. MertcnS 60 Cts.; from the congregation at Pittsbmg \$28.50.; from cincr wife by Rev. I. Friedrich \$2,00.; from members ter the congregation of the Rev. Hcinemann \$22 85th; by Rev. Wyneken \$1.00.; by the congregation of dcS Rev. Nütze. \$12,00. Brohm.

The following gifts have been received by me: for H. Liede- rich \$6.00 and A. Trantmann \$6.00 by the Woman's Club at Past. Lemke's Gemeinde, Noseville, Mich.; for H. Engel- brecht \$2.50 by Past. Engelbert; for W. Keyl \$5.00 by the Nähvcrein of the Northwestern SchnldistrietS in Baltimore; for H. Sieck \$21.00 by the Untcrstütiungs Association in Baltimore; for A. Brömer \$20.00 by Mr. I. Birkner in New York.

G. Alex. Saxer.

Concerning the Preacher's and Teacher's Wittwen and WaistllKaffe.

I. Annual R e c h n u n g S a b l a g e before; 1864.

Intake:

Void Kassendcstavd of 1863521275

Contributions from members35525

Gifts from congregations and "individual" members-9140

\$65940 L.

Issue :

To 8 widows and 11 wives\$565.....00

D. Current cash balance \$94 00

Remark. Since, according to the decision of the Society, the balance of the surplus from the last year is to be transferred to the widows, little remains in the treasury, and it is therefore requested that the contributions be made to the treasurers in good time. Also, this widow's fund would like to be more recommended to the wol llh activity of the dear congregations and individual persons.

II. Special Receipt.

In contributions from the gentlemen pastors and teachers T \$1.50:

For 1863: Bauer, Birkmann (50), Heinemann,

For 1861: M. Bürger, Hermann, Heinemann, Kmiz, Saupert.

For 1865: Brohm, Böse, Besel (1.00), F. Bürger, Claus, Dornsei'f, Horst. I Riedel, Wcycl.

G \$2 00: Dr. Gotsch, O. Gotsch, Nagel.

U. In gifts:

Collecte at the wedding of Mr. F. Tegtmecker in

Past. Wagner's congregation\$8.35

From the congregation of Mr. Past. Besel 7.00 Bon

whose SalcmSgcmeinde3.20

From Mr.Past. WevelS Gem., WeihnachtScollecte 14.50 From

Mrs. H. S. in the same parish 2.00 From

the parish in Cretc, Ill. 6.35

Correction. In the last receipt, instead of „Fcr- derkiung" read Frederking and put a dot after Zage! and a G before \$1.00.

I. F. Bürger.

EMs Crhalten

M'I! for the German Lutheran Hospital and Asylum

From Mrs. M. Hubb in Danville\$ 2.00

by Hern" Cousin in St. LvuiS100

from Mr. Stufage, New Bremen for the orphanage 5.00 from Pastor

E. F. Friedrich ,, ,, " 5,I'O

from an unnamed person by Passer Böse100

Of two women inPast. Beycr'S Gem., Cbicago, Ill. 2,10 from Mr.

Sachlichen in Past. Hüsemaun'S Gem. 1.11) Collecte onMr. E. H.

Moritz's wedding, St. LoniS 20.00 from Mrs. Lange, Carondelet, Mo.

thank offering for - happy delivery109

on Mrs. Hauaisen for the support of orphans 1.00 by Rev. Biltz,

Lafayette Co, Mo. 1.00

by Mr. Joh. Walteck, St. Charles, Mo. 2.00 by Mr. I. C. Bietb, Detroit100

Of Past. Köstering S Gem., Altenburg, Perry Co.,

Mon. 11,00

by Mr. F. W. Koch in Pastor Schliepsick'S Gem.

as a thank-offering for the recovery of his wife 5.00 bci the

GchliiwtagSfeicr of Mr. C. Noth ges. 2 05 from N. N. in New Mclle050

from Mr. Mich. March050

Thank Offering of a School Child for Bodily Gencsnng500

Collecte bci Mr. Christ, of Behien's wedding, St.

Louis, Mo. 6,10

from Mrs. Knees100

from the Jungfraucn-Verein of the Conccrdia-Distr. there 11,00

Further, it is acknowledged with heartfelt thanks for the following gifts:

From the Women's Association of the Immannels.District in St.

Louis 2l pieces lcinrne H 'idküchr, 12 pieces Kiscsn-Ueberziige.

From Messrs. Leonhardt and Schuricht, 1 barrel of the best flour.

From Messrs. Kalbfleisch and Lange 1 sack of best flour.

L. E. Cd. Bertram, Cassirer.

Corner of 11th and Carr St. No. 203.

Changed address:

Rsv. 2^A. Hoitmueller,

LloollimZänlo, Du Oo., Ill.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. April 1, 1865, No. 15.

Are those true Lutherans who deny that the Pope is the Antichrist foreshadowed in God's Word?

Most chiliasts, that is, those who wait and hope for a glorious millennial kingdom before the last day, do not believe that the pope is the Antichrist, but think that this is a man who is yet to come. To this kind of chiliasts also belong more or less the members of the Iowa Synod; at least the whole Synod allows each of its members to believe and teach what he pleases on this point. This shows a thoroughly unionistic, not only un-Lutheran, but downright anti-Lutheran spirit, that is, one that is downright hostile to Lutheranism. That we are not imputing anything to the Iowa Synod, but rather that this Synod is truly filled with this spirit, was once again made known to the whole world in its last Synodal Report, which was graciously sent to us.

The Synod was prompted to do this by the fact that one of its members, Pastor Döderlein, had explained to it that he could no longer remain in its association because it, the Iowa Synod, declared that it did not want to profess all the doctrines found in the Lutheran symbols, but made a selection from among them. To this the synod replies in its report: The principle that

The fact that all the doctrines contained in the symbols belong to the confession seems to have been "invented by us for the sake of the doctrine of Antichrist"; but in this we still go beyond the old Lutheran teachers, who expressly say that the doctrine of Antichrist does not belong to the fundamental doctrines, the ignorance or denial of which condemns, but to the non-fundamental doctrines, which, without overthrowing the foundation of faith, may not only be unknown, but also denied, or which may be disputed in the affirmative or in the negative. That the theologians Quenstedt and Baier, among others, have taught in this way, is also proved by the Synod in its report with the words of the same.

As for the accusation that this principle was "invented" by us only because of the doctrine of the Antichrist, our opponents themselves hardly believe this in all seriousness, since the doctrine that the Pope is the Antichrist is expressed in the Schmalkaldic Articles as professedly as only any other doctrine.

As for the fact that our old theologians count the doctrine of the Antichrist among the non-fundamental articles of faith, the Iowans, when they refer to it, only prove that they have not yet grasped the meaning of the division of the contents of Scripture into fundamental and non-fundamental articles. With this, our old theologians do not mean to say,

How those gentlemen could dream of saying this, that a Christian could choose among the things contained in God's Word, believe one thing, disbelieve another, take one for certain, doubt another, defend one, fight another! Nothing was further from our old faithful teachers' minds than such a thought. By this distinction they only wish to make clear which of the doctrines contained in Scripture are those without the knowledge and acceptance of which no saving faith can be produced in the heart of man, or at least cannot be maintained, and which, on the other hand, are those doctrines which may be unknown to a man, or even denied by him, without the production and existence of saving faith being impossible on that account. Now it goes without saying that the doctrine that the pope is the Antichrist is not a fundamental article of faith; for by this doctrine the saving faith is neither produced nor preserved; and if a man knows nothing of this doctrine, or even denies it, because he thinks it is not found in the Holy Scriptures, this in itself prevents him from believing it. If a man is ignorant of this doctrine, or denies it because he thinks it is not found in Scripture, this in itself does not hinder the generation or preservation of saving faith in his heart. But it does not follow that it is indifferent under all circumstances.

The Lord is the Lord of all things. The first thing is to In the same way, the Council of the Holy Spirit, whichbrought. Because they were too far from the fulfillment know and believe that which is revealed in Scripture, but listed the fundamental articles of faith and named, among of these prophecies, they indulged their opinions which does not belong to the fundamental articles of others, that of the Antichrist, added the following:somewhat freely, or seized and spread somewhat faith.

Consider, among the non-fundamental articles of one does not, by accepting and proclaiming an error.Accordingly, it is irrefutable that Quenstedt includes the faith, our ancient orthodox teachers reckon: the doctrine carelessly sin against divine revelation and against Goddoctrine of the Antichrist among the non-fundamental of the fall and eternal banishment of a number of angels, Himself, especially that one does not, against hisarticles of faith only in this respect: because this of the immortality of man before the fall, of the conscience and with the seduction of others, declareddoctrine does not belong to the beatific faith, and incorruptibility of sin in the Holy Spirit, of the burial of something to be true, by which the foundations and thetherefore is not necessary for all Christians to know for truth of one or more fundamental articles of faith arebeatitude, and therefore the ignorance of it is not in shaken. For in this way the holy spirit and faith can beitself condemnab. But a quite different question is, and are cast away as by mortal sin. Spirit and faith bewhether a preacher, and that at this time, under thecast away." *) present circumstances, ought to know, believe, and

With this we could already conclude, since it is already preach this doctrine. This all our orthodox teachers clear enough from this what our old faithful teachers want affirm as with one voice; yes, not only this, but that now, until the last day, **) of the fall of the world, †) (whether to say, if they also include the doctrine of the Antichristafter the gracious revelation of the Antichrist through it will fall according to its essence, or only according to among the non-fundamental articles of faith, which can the Reformation, the right doctrine and knowledge of its accidental nature), and the like. Of all these and such be affirmed or denied without violating the reason of faith.the same is also highly necessary to all Christians puncta Hunnius says: "If these be unknown to a man, or In addition, and to the due and hopefully salutarywithout exception. Nicolaus Hunnius, whom our denied by him, this in itself does no harm to faith, which embarrassment and amusement of our opponents, whoopponent also cites for himself out of obvious in its essence is none the less intact, because they are evidently inexperienced in this field, but who are allmisunderstanding of the doctrine of the Articles of (these puncta), if denied, do not annul any cause of faith the more brazen, we wish to communicate here a few Faith, writes expressly in his Doctrine of Faith at the or fundamental doctrine of faith, hence they do not at all things by which our fathers make their meaning clear withvery beginning of the exposition of this doctrine: touch the saving confidence both in generation and respect to this point. Thus, first, Quenstedt writes in the"Accordingly, every Christian should know that the extinction, and in no way or sense deserve to be called passage "partly cited" by our opponents themselves: "LetRoman Pontiff is the great Antichrist of whom the fundamental." ††) Quenstedt speaks similarly about a distinction be made between fundamental articles ofprophecies speak." **) Furthermore, the old Leipzig those puncte. He writes: "May these (puncta) now be faith, which are born to the saving faith, and the non-theologian F. Hülsemann (died 1661) reminds us: "Just unknown or denied, they in themselves do no harm to fundamental ones, the knowledge of which is alsoas those who attempt to overturn the truth of the matter faith, since, if they are denied, they do not nullify any handed down in God's word, which belong to theitself are wont to begin in the other articles of faith with cause of faith or fundamental doctrine of faith." ‡) Do dogmatic or historical faith. To this (latter) class wethe denial of the necessary knowledge of the matter, so these orthodox teachers mean by this that it is indifferent include the doctrine of the Antichrist, because of theit happens today with the doctrine of the Antichrist. under all circumstances whether one believes or prophecies of Scripture, which were revealed to us by the***For although we have already stated in our main teaches about the above-mentioned and similar points Holy Spirit in the prophet Daniel, in St. Paul, and in theproposition that the necessity is a conditional one, †) in this or that way? Whoever thinks over all the above- Revelation of John. We do not say, however, that thisnot an unconditional one; but if the condition is fulfilled, mentioned points only a little, it will not occur to him even question We do not say, however, that this question ofnamely, if the Antichrist is present, and thus the danger to suppose, much less to assert, anything of the kind. It the Antichrist is one whose decision is necessary for allof seduction is there, the doctrine of the distinction of Christiansto know for salvation, or that ignorance of it is the Antichrist from the right teachers is no less believed or taught in this way or that, do not "in in itself condemnab; since there have been many necessary nowadays than the doctrine of wickedness themselves" touch the ground of the saving faith, and Christians in former centuries, and there are many today,and the devils' persecutions. Refer to the serious therefore do not "in themselves" overturn it; But since who are by no means devoted to the papist errors, andadmonitions of Christ and the apostles (Matth. 7, 24. these contain no insoluble riddles, but are clearly who without knowledge of this truth will undoubtedly beLuk. 12, 42. ff. 17, 35. ff. 21,8. 2 Thess. 2, 2. 1 Tim. 3 decided in God's Word, he who knowingly teaches saved. For many of the Fathers of the Church haveand 4. 2 Pet. 2, 1. 1 Joh. 2, 4. Rev. 11. 12 ff.) that we otherwise than the Scriptures is certainly not a true presented dissenting opinions of the Antichrist. should avoid the temptations of the Antichrist. Christian, and is certainly excluded from blessedness for all eternity, if he does not repent; for in so doing hewould, if he were not fighting against a fundamental article of faith, yet be fighting against God's Word itself.The very Baier to whom the gentlemen of Iowa especially refer, after having given some not

*) Hunnius, xxxxxxxx theologica Witeb. 1626. p. 48.
**) Dannhauer, Hodosoph Phaen. 11. S. 667.
†) Hollaz, Exam Proleg. II, q. 2).
††) op. cit.
‡) Theol. did. pol. I, f. 350.

*Comp. th. Prol. c. 1 § 34. p. 48. From this we see that the gentlemen of Iowa erroneously believe that all non-fundamental theological matters are mere theological problems, i.e. theological questions that cannot be resolved with certainty, because the answer to them is not clearly contained in God's Word. Our ancient teachers, however, rightly classify such problems as non-fundamental, but they are far from classifying the non-fundamental articles of faith contained Syncretists or Unionists, George Calixt, and his party comrades. in Scripture as such problems, which, however, can be answered one way or the other under all circumstances without danger.
*) A. a. O. IV, c. 16,1. 1688.
**) *Epitome credendorum*. Edited by H. Brandt. Altdorf. 1814. § 85l. To this passage the new editor makes the remark: "What now follows is the view (?) of all the older dogmatists of the Lutheran Church of antichrist."
***This, then, as now, was done by the lowans, by the Helmstadt The very first, by the way, who denied in the Lutheran Church that the Pope was the Antichrist, were those who once accepted the shameful Interim.
†) We see from this that Hülsemann also counts the doctrine of the Antichrist among the non-fundamental articles of faith.

which admonitions cannot be obeyed without clear knowledge of the Antichrist. But as the threat and the charge that the principle that all the doctrines contained signs of the already imminent and actually descending in the symbolical books are parts of the ecclesiastical flood were nevertheless laughed at by Noah's relatives, confession, seems to be "invented" by us only for the Gen. 6, 4. 13. Luk. 17, 27. The sneers and mockeries of purpose of making the symbolical doctrine of Antichrist a the Papists and Calvinists, who accuse each other of the conscience of the Iowans; and also to answer the Antichrist's intrigues in petty and false things, are not question contained in the Iowa Synodal Report: "Why do unjustly taken for a mockery of the thing itself, as when those who weigh down the consciences of their weaker one calls another Polyphemus, Medusa, Charon, or by brethren with the yoke of their outrageous claims, not at any other name of this kind, which he himself does not least honestly declare that they thereby go beyond the believe to exist. Calixt declares that he considers the ""fathers,"" but still blind them with the appearance of Roman pope to be the most important of the antichrists, most complete and faithful agreement with the same? not the antichrist per se, but with the restriction that he To the Iowans, then, the requirement that they, as assumes the dignity of a governor of Christ according to Lutheran preachers, sworn to the symbols, must believe divine right alone. This, however, contradicts our and teach that the pope is the antichrist, is a "yoke of symbolical books, on which he (Calixt) and Horneius (his outrageous demands!" That it is a "yoke" to them we are party comrade) have sworn." **) Here Hülsemann willing to believe, but who compels them to bear it? They declares the right symbolical doctrine of the Antichrist to may only declare that they do not want to be Lutherans, and then no one will force them to take this yoke upon themselves. But that this demand is not "outrageous" we be necessary now that it has been revealed by the Reformation, and the departure from this doctrine on the part of a Lutheran preacher to be a breach of oath! It is have seen from the passages cited.

It is indeed frightening when Lutheran preachers, who on paper profess the whole Book of Concord, publicly undertake to deny that the pope is the Antichrist! The work of Luther's Reformation and the separate existence, as well as the struggle of our church against Pabstism, were based primarily on this recognition. Whoever, therefore, denies and fights this doctrine, denies and fights the Lutheran Reformation and Church itself. It is and remains true that this doctrine belongs to the non-fundamental articles of faith, which are not necessary for all Christians and at all times, nor are they in themselves necessary for salvation, any more than the doctrine of the curse of sin. But as those who lived immediately before the Sindflut!), if they did not believe the proclamation of the same, were in the greatest peril of their souls, so all those who live immediately after the revelation of the Antichrist, and close their eyes to it, are likewise in great peril of their souls. If there is any doctrine connected with chiliasm that should warn every Lutheran against it, it is certainly the doctrine that the Antichrist is yet to come. May God be merciful and enlighten the Iowans about this; we are terrified of the responsibility they are taking upon themselves by doing what they can to lull souls to sleep about the dangers threatening them after the gracious revelation of the Antichrist, compare Rev. 14:6-12, 1 Tim. 4:1-6, 2 Thess. 2:1-17.

We will find the opportunity to explain and prove the above in more detail, God willing, in another place.

W.

[Walther]

*) These are fabulous persons occurring in the Greek doctrine of the gods.
**) Praelect. publ ad Breviar. c.. 22. p. 1229. 1231.

(Sent in by Past. Baumstark.)
Brief outline of the history and doctrine of the principal recent sects.
(Conclusion.)

VIII. The Mormons.

This sect, which is also an outgrowth of our present century of progress, is so atrocious in its character that none can be more atrocious. Base deceit was its origin. Joseph Smith, namely, a down-and-out tenant farmer from the State of Vermont, who indulged in fraudulent treasure-digging, claimed in 1825 to have discovered, by the guidance of divine revelations and visions, in a stone box, golden tablets, inscribed with sacred charters. A prophet's spectacle, which lay beside it, and which he declared to be his Urim and Thummim, enabled him, he said, to read, understand, and translate these charters. He published this translation in the *Book of Mormon in* 1830. According to this book, the Israelites, after the destruction of the ten tribes by the Assyrians, are said to have migrated to America under their commander Lehr. The people, however, perished after various fates because of their sins. The last prophet of the people, Mormon, recorded his revelations on those tablets and hid the latter in the earth for future testimony to the Latter-day Saints. Smith now thought himself called to found, on the basis of these documents and his own revelations, the Church of the *Latter Day Saints, which* was to exist in an independent commonwealth under apostles and prophets, which would be church and state at the same time. It is true that the widow of a preacher in New York claimed that the *Book of Mormon* was copied almost verbatim from a novel written by her late husband, Solomon Spaulding, which was lost before it was printed; it must also be very suspicious of the credibility of Smith's claims and revelations that no one but he and his nearest comrades could testify to the existence of the tablets. But in spite of this, as men, through the devil's delusion, prefer to accept the greatest nonsense rather than divine truth, crowds of followers soon gathered around the new prophet.

In 1830 Smith and his Saints settled in the state of Missouri. Since the hatred of the population threatened to become dangerous, they moved to Illinois and founded the city of Nauvoo with a magnificent temple. Through diligence and industry, their community grew rapidly in wealth and power; in the same measure, however, the envy and hatred of the people increased. To prevent bloodshed, the governor called upon the two leaders, Joseph Smith and his brother Hiram, to surrender themselves for voluntary imprisonment for judicial examination. This they did. But the people lynched them, stormed the jail and

shot them both. Then the mob gathered in great masses, destroyed the city of Nauvoo, burned the temple, and drove out the inhabitants. The latter, 15,000 strong, marched westward over the rocky mountains in several successive marches, suffering great hardships, in order to build a Zion on the other side of the mountains. After a wandering of two years, they arrived at Salt Lake, where they founded the city of New Jerusalem, commonly called Salt Lake City. Smith's successor as prophet and president became Brigham Young. Gold mining did not attract them, for their prophets taught them that building houses and sowing fields was better than seeking gold. They soon became a flourishing community, and through immigration from Europe their numbers increased to such an extent that by 1852 they numbered more than 40,000 souls, and the territory they inhabited was incorporated as a territory of the United States under the name of Utah. For a number of years the Mormons have also been very active in spreading their sect in the countries of Europe, and with good success. For it is well known how their settlements at Salt Lake are increasing every year through the continual and abundant influx of new converts from Europe. They are striving to gather all the saints of the last days into their new Zion, in order to await the appearance of the Lord as a whole people of God, to overcome the unbelieving world with Him, and to lead the reign in the millennial kingdom.

He said that the Mormon God had taken on a body and become a man through his marriage with the Virgin Mary. But what distinguishes the Mormons from all other Christian sects is their polygamy (against Gen. 1, 27.; 1 Cor. 7, 2., whereas the examples of several wives in the Old Testament are to be regarded only as divine permission in the time of immaturity, as also divorce, Match. 19, 3 ff, and many other things), which they seek to promote by the doctrine that only those women who are "sealed" to a Latter-day Saint can be blessed. From remission of sins, in the case of children in their eighth year. Confirmation, i. e. the laying on of hands for the impartation of the Spirit, immediately follows. At the Lord's Supper, which they believe in, like the Reformed, "saints" has its own significance. And the same is confirmed by many travelers who complain of the Mormons, who tithe, have a very carefully arranged frequent swearing and cursing of the Mormons, even constitution. At the head of the whole is the "seer" from the mouth of the "seer" in the pulpit, and tell of their Brigham Young, with two other presidents as advisers. merry evening entertainments with wild dances, in After these comes the apostolic college, to which is which even the highest dignitaries take part. entrusted the care of the spread of the sect, the Incidentally, there are already disagreements and supervision and enlargement of the foreign discord among them. In any case, this disgraceful sect congregations. Then come the chief priests, priests (of will also share the fate of all the ravings and lying whom there are two orders, the order of Aaron and the grimaces of the Church of Christ, that after the time of Melchizedek), elders, bishops, teacher-allotted to it by God, it will go the way of all flesh and deacons, and missionaries. But although each of these disintegrate into nothing.

orders forms a court of justice in itself, from which an appeal can be made to a higher one, and the supreme decision is given to the whole church, the "seer" still controls the whole, and knows how to use his apostles and priests as spies to discover and nip in the bud every stirring dangerous to his absolute rule.

As for the doctrine of the Mormons, it consists of adventurous pagan fables and fanciful dreams. As await for the millennial kingdom; indeed, the ultimate source of knowledge they cite not only their own purpose of all their activity is the preparation for it, which suspicious religious document, the Book of Mormon, but is why it is also considered a sacred duty of all Latter-day important recent sects according to their history and also the holy Scriptures. But not only is God's word of no Saints to migrate to Utah. When the gathering of God's doctrine. Of course, there are a great many other value to them, as their doctrine plainly shows, but the people shall be completed there, then, according to the Christian sects besides these, but they do not fall within Book of Mormon has lost almost all meaning with them. expectation of the Mormons, the lost ten tribes of Israel, the scope of the task we have set ourselves. Some of For they assume a continual divine revelation through who have hitherto dwelt in a mysterious unknown land, they are not of any importance to us, because they are their apostles and prophets, and this is therefore to be will return with the dispersed of Judah to Jerusalem, and too distant from us, so that we do not come into contact regarded as the actual standard of their doctrine, on the there rebuild the temple. The unbelieving world (i.e. all with them at all, as for example The various sects of the formation of which Orson Pratt has exercised the most people who are not Jews or Mormons) will besiege Greek Catholic Church in Russia, the Armenians, the influence. Jerusalem with a mighty army, but the Jews will Maronites, the Chaldeans, the Copts, and other sects in

The god of the Mormons is not an eternal one, but he overcome it under the leadership of Christ in a great the Orient; others, which belong to the most important came into being in a mysterious way and dwells in the battle, whereupon the Lord will reign over all the church communities in this country, such as the English center of the world on an immense star. According to one kingdoms of the world under his people Israel in Episcopal Church (which was mentioned on occasion in of his main laws, according to which there should be a Jerusalem, so that especially the courts of London, Paris, the history of the Methodists), the Presbyterians, the diversity of the sexes, other gods, some sons, some Petersburg, Rome and Vienna will submit to him as the Independents or Cogregationaüsten (which were daughters, came forth from him in order to reproduce in overlord. And likewise, as on the eastern hemisphere the mentioned in passing in the history of the Baptists), are the same way. To each of these gods a star is assigned, Jews in Jerusalem, so also on the western hemisphere not to be regarded as special sects, but as different which he is to populate and rule, and when it is full, the natives of America with the Mormons will overcome parts of the so-called Reformed Church, which are new one is created. - Such sons of the gods, who have the unbelieving world and rule for a thousand years in the Calvinistic in doctrine and differ only in constitution. Still taken on an earthly body on earth, are then, according to Mormon capital, as the western residence of Christ, other sects are not at all peculiar in their doctrine and the Mormons, also men. Adam sinned so that the human where he sometimes comes to visit. At the end of this their whole being, but are to be regarded only as race might reproduce. Christ, who previously led only a time the enemies of Christ, Satan at their head, will be branches, as it were, which have sprung from the stem spiritual life, is said to have been created as a result of a god rid of again for a short time, but at last

of one of the main sects hitherto described. Thus the congregations of the "German Catholics" and "Light Friends," which arose not so long ago in Germany, are but the spiritual children of the Socinians first described and of the rationalism of more recent times, and their blasphemous errors are essentially the same as those there indicated. All the numerous Anabaptist sects are sufficiently described in the history of the Mennonites and Baptists,

and if one wanted to regard the unirate churches, which ...should be divided." Would the clerk of the church ...you may answer for it. Thou hast then done thy part, are really nothing at all, as a Babylonian confusion, also bulletin have acted in this way if he had been in my and art excused.

as a special sect: then the perverse principles of this place? In any case, for it is often true that one blames false union of the true and false church and of all other others for what one oneself is guilty of, as the proverb faith mongering, which at present is spreading says.-This neglect is too mean for me to want to concern everywhere and is most clearly revealed in the myself with it any further. I merely say to the clerk of the "evangelical alliance," already show themselves quite church paper, Pay me, lowans, what you owe me, and clearly in the history of the Herrnhuters. to-morrow you shall have this support back, as I have

The more and the more evil the sects become, the more it reminds us of the near future of the Lord according to Matth. 24, 23. 24. And urges us to watch and pray, lest we also be led astray, but to hold steadfastly to the bright, unmistakable light of God's Word, which abides forever, as He who gave it, as Luther also says: "God's Word alone abides forever; error always rises and falls beside it.

often enough offered you. A more detailed explanation of this point, as well as of the other publications of the Church Gazette, will be given later in his time, for the guidance of Lutheran readers.

In general, I must inform the lowans that I did not expect any other fate from them than that which all those who had to leave Iowa still had to face, namely, neglect and blasphemy. From a Synod which, in general pastoral conference, lays its unwashed hands on the jewel of the Church, and drags the Confessions by the hackle of its progressive common sense, extracts from the Confessions the "very false, the half-true," 2c. 2c. and yet is too cowardly to bring the results of her researches to the public, because she is afraid of "what the Missourians" would say about it; from such a synod, I say, one can hope and expect everything.

(Sent in by Past. I. Himmler.)

In No. 3 of the Iowa Church Gazette, the writer of the Gazette seeks to make the advertisement in the "Lutheran" that "I was forced out of their Synod, by the Synod's declaration: 'not to be permitted to testify publicly against Chiliasm,' and was expressly directed to go over to Missouri," into fiction, and to make me out to be a public liar. If perhaps the memory of the writer of the church bulletin has somewhat failed him, I will recall that declaration of the synod to his memory. The writer of the church bulletin will not want to deny that, when the synodal assembly had recognized and accepted Fritschel's chiliasm as its own, and had also secured its justification, the synod declared as follows: "Because this chiliasm has its full justification in the synod, the synod must forbid any 'antichiliasmists' to testify and preach publicly against chiliasm, for the synod cannot tolerate that in its midst

...that mischief be made." "Let him that is Missourian go over to Missouri, and let him that is Buffalo go over to Buffalo."

If this is not a clear declaration of the Synod, then there is none at all. And now the writer of the church bulletin comes and tells his readers that the synod has not made any statement at all; that the advertisement in the "Lutheran" is poetry. Poor church paper writer! Your great progressive wisdom still robs you of memory and reason.

Furthermore, the writer of the church bulletin seeks to cast such suspicion upon me as can only come from a sugar-sweet, peace-loving lowan. For he writes: "I would have been treated specially as a member of the synod, as a support out-

Finally, a testimony for me from the Iowa Synod itself. My friend Rohrlack writes to me with the express permission to publish his letter for the sake of truth: "Dear brother! I am very sorry to see you attacked in a very mean way in the "KirchenBlatt" of the Iowa Synod, especially since I was close to you like no other pastor of our Synod, and therefore for your behavior, which is denounced as immoral and cowardly in the said paper, the motives guiding you were sufficiently known to me, so that even then, when your resignation became known, I was not able to judge you in such an uncharitable way, as it has been done by some of our pastors. For this reason I cannot now remain silent in the face of the attack of the "Kirchen - Blatt". As far as your position of heart during and after the Synod is concerned (i.e. also at the time when you resigned from the Iowa Synod), the Lord God alone is the heart's discerner, and who among the children of men will want to know your position of heart better than you yourself do? ""For what man knoweth what is in man, without the spirit of man which is in him?"" Therefore, as far as this point is concerned, it is sufficient to defend you, without the testimony of others, on the basis of your honorable testimony of dismissal received from the Iowa Synod, against the attacks made on your morals, and to present your reasons, which led you to act according to your convictions, in accordance with the truth. If thereupon one wants to

But it is different with the attack on your truthfulness, on the basis of which Pastor Multauowsky denounced your introduction into your "new office" in the "Lutheran". Here, however, you are in need of a testimony, and since I cannot hope that any other pastor of our Synod will provide you with such a testimony for the truth of your statements concerning your resignation from the Iowa Synod, I do so herewith.

When the "Kirchen-Blatt" says: "The Synod did not give Pastor Himmler any declaration at all, thus also not the one mentioned above" (namely, that: "not to be allowed to testify publicly against Chiliasm"), this is true only in so far as this declaration was not made in all the form of right, i. e. not only after the Synod had voted on it, nor in such a way that it was made in special application to the Rev. Himmler, but nevertheless this declaration was made, and in such a way that every antichiliasm who believed himself bound in conscience to testify publicly against chiliasm, could appropriate it, and Pastor Himmler in particular had to appropriate it, since after Pastor Döderlein's resignation he was still the only one

in our Synod who believed himself bound to testify publicly against chiliasm. Or was that not "explanation" enough, when the President of the Synod, Inspector Großmann, when a motion was made by Pastor Kleinleiu, that the Synod, in reference to chiliasm, should delete the expression "equal rights of chiliasm with antichiliasm" and replace it with "toleration of chiliasm",- when the President demanded of the Synod, in an agitated manner, that it should give the Pastor Kleinlein for his "high courage"; and then declared, in the name of the Synod, that while no one need preach of Chiliasm, he who could not refrain from testifying publicly against it, would rather go where it was permitted, than bring confusion into the churches? I think this statement was sufficient to be "urged out, and expressly directed" to "go over to Missouri." Especially to the Rev. Himmler, who was known to be favorably disposed toward the Missouri Synod, it must have had this unequivocal meaning. Whether we can speak of poetry here, and whether it is so "strange in contrast to the truth," that is left to the judgment of others.

Hiemit Gott befohlen.

Your

Aug. Rohrlack, pastor of the Iowa - Synod.

Logansville, Sauk Co., Wis,

Feb. 4, 1865.

To the ecclesiastical chronicle.

Decline of Methodism. To prove this fact, the "Lutheran Standard" of March 15 cites several passages from Methodist papers, from which we believe we must share with our readers. First, it brings the following excerpt from an article by an eminent Doctor of the Methodist Church: "The decay of church discipline is already beginning to affect our work greatly, and the decay of our congregations is the inevitable result of it. Complaints of it run in from all quarters, and serious discussions take place: nay, more are probably spoken of the matter than written. We cannot close our eyes to the striking and disturbing facts. To do so would be a great sacrilege. Dr. Curry in the Advocate admits: "We have grown accustomed to the complaint that Methodism is not growing in our great cities; that it is losing its hold upon the masses; that our churches are not filled as they were 30 or 40 years ago. We have also turned our attention to the various causes and proposed remedies; but the fact is more important than the cause, and the theory of cure is of little value if it is not successfully put into practice. It is enough for us that the things complained of really exist, and that some remedy should be applied, but we demand that something should be done to the things rather than spoken of them." But I deplore the Doctor, that the matter is really worse in the country than in the towns. Our smaller country communities, which formerly constituted our moral and numerical strength, are, for certain reasons which I cannot mention here, suffering as much as the larger and richer city communities. It is only about 20 or 25 years ago that the unfortunate neglect of church discipline became particularly conspicuous. Here, then, is a statistical record of the Providence Conference, of which I am a member, and which I therefore know intimately. At the time of our separation from the New England Conference in 1840, we had 10,397 members and 85 preachers, an average of 134 members to one preacher. But we began our own household in good cheer, and proceeded with hearty good will. The success was that in three years we counted 15,224 members, that is 4824 more, and 94 preachers, an average of 161 members to each preacher. And now, in the year 1864, after a period of 21 years, we have 15,816 members, or only 595 more, with 145 preachers, or an average of only 109 members to one preacher. Thus, while the number of pastors and preachers has steadily increased, the proportionate number of members has steadily decreased. These figures, as found in the reports, show a small gain for the last twenty-one years; but in the careless and even sacrilegious manner in which many church records are kept, we know that the number of parishioners and preachers has increased.

We know that after a faithful and honest revision the reports would not show a profit, but rather a loss. For when any new members are added to the congregation, every name is promptly entered in the book; but if a real loss takes place, whether by apostasy, separation, expulsion, or even death, it is not distinguished with equal rapidity. I know of one church book which, when faithfully and accurately revised, lost not less than 50 names." To this the "Standard" makes the correct remark, "This is an honest confession, which Methodists, some of whom are inclined to boast of their numbers as if they were a proof of the correctness of their system of doctrine, are not generally in a great hurry to make. And it gives food for thought. Is the fault of this the decay of religious life among us in general, or rather the errors of Methodism in particular? That the moral and religious condition of our country is an unhappy one, all sincere observers must admit. An increasing worldliness and lack of principles, a lack of confidence in God and honesty in our dealings with the people, are everywhere apparent. To a greater or lesser extent all churches suffer from this. But this does not explain everything. The spiritual life of the church in general may have become weaker than before; nevertheless, there are denominations which are growing in number, and as far as we can see, on the whole there is no decline, but rather the opposite. No matter how pious the motives of the founders, who strove to awaken a new life in their environment under spiritual death, the whole system has too little reverence for the divine foundations, and places too high a value on human methods and means of help, to be able to count on a lasting existence under God's providence. It has been much changed since its origin by the endeavor to adapt itself to the changing circumstances and tastes of the people, and may be undermined by the causes of this change. The political crisis of our country, too, has certainly had its influence upon it, although the Church, which is founded on immutable truths, and so occupies a position above the storms that rage below, ought to be above them also. To substitute political speeches in the pulpit for the preaching of the gospel has become a curse to the sects that swim with the times. - In reference to the revivals, once so popular, the "Standard" quotes the following curious passage from another Methodist paper:-"Some tell us that the great remedy for all this harm is ""more revivals."" I do not believe a word of it. I lack the space to act on this punct as I would like. But suffice it to say, that in the present state of our ecclesiastical things, revivals often resemble self-righteousness.

which, the more any one has, the worse he is for it. The very churches and places that are in the worst possible condition are those in which the system of revivals has been carried to the highest extremes and has had the most miserable success. In proof of this I could adduce some indomitable facts, which are quite inconsistent with that theory. No, what we lack is the discipline and instruction of the Lord, Eph. 4(6?), 4. What can it help God to awaken souls among us, if they are given up to destruction for lack of this discipline and instruction, as is now the case with thousands? What can it help the Holy Spirit to take hold of congregations? What good can it do the Holy Spirit to pour out on communities that resemble farms without enclosures, in whose fields every animal can freely go in and out and have its free course?" -C.

Church News.

The Rev. E. A. Schürmann having received and accepted a regular call from the Lutheran congregation not far from Homestead and South Amana, he was installed in his new office by the undersigned, by order of the President of the Western District, in the midst of his congregation, on the 1st of March, with a commitment to all the symbols of our church. The congregation, which at present consists of about 22 families, was gathered some years ago by Rev. Döscher and served as a branch from Iowa City until the arrival of their present pastor. As there is still quite a lot of fertile land for sale in the vicinity, and the railroad leading to Chicago and the eastern cities is very near, it is to be hoped that many more of our dear fellow believers, who are anxious to establish a new home in our state, and to whom it is especially important to live near a Lutheran church and parochial school, will settle here. May the Lord also bless this congregation and its pastor, that they may become ever richer in all Christian knowledge and good works.

H. W. Wehrs.
Address: Uev. /L. Lohum-mann, Homo8t6nä, Iowa 6o., loiva.

Rev. I. Strieter, who had responded to a call from the congregations at Aurora and Yorkville, Ill, was introduced by the undersigned at Aurora on Sunday, Oculi, on behalf of the Presidency of the Synod of Missouri, Ohio, &c. St., Western Districts.
God grant that he may bring forth much fruit.
I. P. Beyer, Pastor.

On Sunday Oculi, 1865, Rev. Heitmueller, lately pastor at Elyria and Liverpool, O., who, with the sanction of his former congregations, had responded to a call from the congregation at Rodenberg, Cook Co. Ill, was installed in his new office by me, after having served the same for some months as its regular Vacancy Preacher, by order of the Presidency of the Western District. Rev. Richmann preached the sermon in question on 1 Cor. 4, 1. 2. A large number of guests from the neighboring

hard congregations took part in the joy of the celebration. The pupils of the school seminary at Addisou had received a special invitation to the celebration, but unfortunately, due to the bad roads, not all of them could be fetched; however, those of them who were present contributed to the elevation of the celebration by singing two larger choruses to the best of their ability.

May the faithful God now bless the dear congregation, which used to be a branch of Schaumburg, but then grew considerably inwardly and outwardly under its dear pastor, Pastor Niethammer, together with its new shepherd, with His best blessing!

A. Selle.

Address: Rev. Hoitmuellsr, LloomInZäule, Du DuZs Oo., Ill.

Warning.

Some years ago there was a certain Stöffler from Würtemberg at the seminary. Although his manner was unobjectionable, it soon became apparent that his gifts were inadequate. He succeeded in retaining what he heard and learned, as far as it was a matter of memory through iron diligence. But he lacked theological understanding, so that he was not able to grasp the connection between the elements of a single doctrine and to express its meaning clearly. After a long period of labor and work with him, which did not yield any satisfactory results, we tried to see if he could perhaps make it in the school teachers' seminary; but here, too, the lack of original talent showed itself in the impotence of his catechetical mind. In addition, he received the just evaluations of his achievements in catechizing with ill-concealed sensitivity and offended arrogance. It was therefore no other advice than for him to leave the seminary and return to his former business, the bakery. On this occasion, however, he was sternly warned not to go into preaching, and the great responsibility of such preaching was held against him. He, however, threw this to the winds, and first began to preach among his countrymen in New Jersey. Later he went to Wisconsin, and there joined Mr. Past. Habe! in Kirchhayn, according to rumor, into a so-called "fraternal league" consisting for the present of three members. Now, of course, it is to be expected that this union of ecclesiastical brotherhood, freedom and equality will sooner or later be transformed into a synod, and that Mr. Past. Habe! will rise to the position of *senior ministerii*, in order to make the State of Wisconsin happy with the right alliance Lutheranism, as it did not exist until then. And who knows what level of honors and dignities His Honor, Rev. Stöffler, may climb in it. But joking aside. Since the writer of this article knows from his own experience that Mr. Stöffler is incapable of leading the holy office of preaching, from his own experience.

He wants to have warned sincere but inexperienced Lutherans not to take him on as a preacher. Moreover, since the above warning and admonition to him from the mouth of his former teacher in the school teachers' seminary had no effect on him, it is a new living proof of the old truth that arrogance, as a deception of the devil, attaches itself not only to great but also to the most meager gifts.

Fort Wayne, in March, 1865.

Dr. W. Sihler, Pastor.

Annual Report on the German Lutheran Hospital and Asylum in St. Louis, Mo.

The past year has been quite a year of God's blessing in regard to our hospital. We have moved into the beautiful new house. In spite of the high prices of all objects, we were able to furnish the house for its purpose, to accommodate the sick. The new house was occupied by 2 sick people, but soon more were found. The highest number of sick people in one week was 15. Since the house should not only be a hospital for curable sick people, but also an asylum for incurable sick people and for Christian people who are weak in old age, the good Lord already brought us three people in the past year who were admitted to the asylum. They were: a man from the Lutheran congregation in Danville, Illinois, who had cancerous bone decay in his face, and two poor widows from St. Louis, who suffered from emaciation and were incapable of any work; three godly persons, who were very happy to have found such a reception in their misery, and who refreshed themselves spiritually through the visits of the preachers and Christian persons, and sometimes also physically in our garden and on the porches in fine weather. The Lord called all three of them away, after they had lived in our house for several months, and transferred them to their heavenly home, of which we must not doubt, for they have blessedly fallen asleep in faith in their Saviour. One woman, who formerly belonged to the Roman Church, could not rejoice enough over the Lutheran doctrine of the justification of a poor sinner before God through faith in Jesus Christ alone, since she, of course, had never been able to find true peace and become certain of her salvation in all the penances which the Roman Church falsely interprets. This year our hospital was especially visited by foreign patients from Lutheran congregations, who sought healing here and almost all of them received it. Of course, it is not the lightly ill who come from afar, but mostly the seriously and chronically ill who have already tried many things. The students at our Concordia Seminary could now also be taken in and cared for during any illness that befell them. By the fact that they were completely

The students, who have been treated and fed free of charge, have been of great service to the seminary. The expenses have been high, of course, in view of all the needs. Sometimes the Board of Directors wanted to be anxious about how the necessary money would be raised, but repeatedly the kind God has let us see his care quite clearly. If there were great expenses, there were also great revenues, and from many a side from which we had not expected it. A couple of times we received gifts of fifty dollars. We have not only been able to pay for everything, but have also paid off a considerable sum of the debt on the house. A glance at the bill will convince of this. Especially through the work of love, through right lending without interest, a great benefit has been shown to us. A very striking proof of the divine providence and the divine pleasure in caring for the poor and the abandoned must be cited in praise of God. We were compelled to make a start on the orphanage. A sick soldier, who was lying in a local military hospital, asked for the care of his ten-year-old son, who had no home after the death of his mother and would like to be well cared for until he could care for him himself. The request was granted and the boy was immediately accepted as he walked and stood. The boy could not be admitted to the hospital because he needed special care. He was turned over to a Lutheran teacher in a suburb of St. Louis with the promise that we would pay ten dollars a month for his board and lodging. Clothes were also to be purchased. No one at a distance knew of this. There were only a couple people in town who knew about it. And behold, as soon as the boy was taken in, the ten dollars came in from afar with the express provision "for a poor orphan boy," and for the orphanage. The first five dollars was sent by someone over 200 miles away with the specific instruction "to give a soldier's orphan a Christmas treat." And just before Christmas, that boy had been taken in. The other five dollars someone gave to his pastor with instructions "for the orphanage in St. Louis." When the pastor explained that they didn't have an orphanage yet, he would like to give it to the hospital, he stuck to his guns. Why then did these people have to think of the orphanage at that particular time? They did not know that the beginning of the orphanage had been made quietly, but the Lord knew it and wanted to give us courage to confidently go ahead with the establishment of the orphanage. Although orphans can still be accommodated well in Christian families, as we have done up to now in caring for the orphans, we have nevertheless convinced ourselves that a Lutheran orphanage is also necessary here, in order to

to be able to immediately take in orphaned children of any age and not to drive the orphans of Lutheran parents into orphanages of false-believing communities. It has been reported that a dear Lutheran Christian, who recently died in "the Lord", has bequeathed the sum of K500 to a Lutheran orphanage. May this be confirmed and the sum be paid out soon. We express our heartfelt thanks to all benefactors who have remembered our hospital and asylum with love and wish them God's rich blessing. In particular, we have to express our sincere gratitude to Dr. Schade, who treated our sick with great care and free of charge this year, and to pharmacist Schuricht, who provided the medicine well and cheaply.

We thank the dear Lutheran women's and virgins' associations most sincerely for their gifts of linen and clothing and monetary taxes. The Lord reward all abundantly according to His promise. We also pray that the Lord will preserve and increase our friends. May he raise up many Tabeas and Cornelii. Of Tabea it is said in the Acts of the Apostles, Cap. 9:36: "Now in Joppa there was a young woman, whose name was Tabea, which is interpreted as a deer, which was full of good works and alms which she did." And of Cornelius it is said in Acts io, i., "Now there was a man in Caesaria, named Cornelius, godly and fearing God, with all his household, and giving much alms, and praying always before God." Both were also gloriously blessed and distinguished by God. Tabea was raised from the dead by the apostle Peter. And to Cornelius an angel was sent, saying, "Thy prayer and thine alms are come up in remembrance before God, and now send to Joppa, and call for Simon, whose surname is Peter, and he shall tell thee what thou shalt do." And later on it is said that the Holy Spirit was upon Cor. And later it is said that the Holy Spirit fell on Cor. nelium and on all who listened to the word in his temple with his miraculous gifts, and that therefore these Gentiles were immediately received into the church of Christ through Holy Baptism. Therefore these Gentiles were immediately received into the church of Christ through holy baptism. Enough, the Lord does not leave the alms of the faithful unrewarded. He gives temporal, spiritual, and eternal rewards, always to the great joy and happiness of the recipients.

On behalf of the Board of Directors, I. F. Bün­ger.

Sixth annual account

drS ev.-luth. HoSpital und Asyls üb er Ein- nehmen und Ausgabe vom 12. Februar 1864 bis 3. Februar >865.	
Stock from the previous year 1861\$1635	.80
Intake.	
Don congregations and members within the Synod, and already acknowledged with heartfelt thanks in the "Lutheran "1101	,05
In the ImmanuelS District, St. Louis, ge collects in monthly contributions258	.45
In the same. Ertracollecte to purchase the Hospital building433	.50 691.95

i In the Dreieim'gkeitS-Tist, St. Louis, collected in monthly contributions211	.15
Bon demselben, Ertracollecte for sale of the HoSpital building533	.00 744.15
Collected at Concordia-Tist., St. Louis. in monthly contributions55	.65
From the same, Ertracollecte to purchase of the HoSpitalgcBuilding429	.35 485.00
Collected at Zion Dist., St. Louis, on monthly bcirägcn33	.35
From the same, Ertracollecte to purchase of the HoSvitalgc building161	.10 194.45
Collected in New Bremen parish, St. Louis, in monthly contributions28	.20
Of the same, Ertracollecte to purchase the Hospital building23	.50 51.70
From the virgin-verrin of the InnnaucLS-Dist., total monthly contributions88	.30
From thesclbcn, Ertracollecte to purchase of the HoSpital ribbon22	.70
From the same, on anniversary. FoundationSf. ges. 45,10	156,10
From the Virgins' Association of the Concordia-Dist. collected10	.00
Bequests received61	.75
Gift from Wittwe D. Rudloff, vcreh. Strecker 120,00	
At premium on cash and silver13	.70
Bon received at HoSpital Healed193	.90
New non-interest bearing loans4098	.00
Total revenue\$9557	.55
" ,, edition9507	.60
Stock 1865^\$49l>5	
Borrowed to date from Capital without interest \$4448," O Paid	
off according to invoice1508	.00
	\$2940.00
In Cassa49	.95
Remaining debt 1865\$2890	.05
Issue.	
Purchase of HoSpital and asylum buildings\$6500	.00
For facility in new HoSpital,Fcnerung, Repair. Funeral expenses 2c.	\$732.20
For food371	.65
For three months' rent of the old hospital 21,00	Bcrpslegnng expenses
to the HoSpital keeper 353,75	Board of an orphan boy, iz Mou. 15,00
Loss of false money6	.00
Paid off in capital1508	.00 3007.60
Summa of the issue\$9507	.6"
St. LouiS the 3rd of February 1865.	
L. E. Ed. Bertram, Cassirer.	

Medical report

about the patients treated in the Lutheran hospital from January 1, 1864 to the end of December of the same year.

There were 44 persons admitted to the hospital, namely 35 males and 9 females. Of these, admitted as cured 30, improved 1, died 1 I, § 1. by Vcn M. Schäfer 3. G. § 1.25. by L. Eminent 3. G. § 1.95. by I. remained under treatment 2. The diseases were as follows: Augment-A. Pümcrc 3. G. § 10. for P. Brunn'S Seminar. From S. Arendt § 3. inflammation I, blood deficiency I, pleurisy 1, intestinal ulcers ...From the Gem. in Balt. by Mr. Nuppel §38,18. From the N. Westl. Intestinal cancer 1, ulceration of the abdomen 1, catarrhal fever 1,Nähvrcrcin in Balt. §5. for the support of sick preachers: by I. Mieth in intermittent fever 3, ulceration of the lower leg 1, ulceration of theBalt. §3. from the Gem. in Balt. by Hcrrn Nuppel §50,32. from K. cornea 1, dilatation of the heart 1, enlargement of the heart 2, chronicSchulz §8. from P. Sander 50 CkS. Bon Holalink p 1,25. by Trcidc § dropsy of the knee 1, gangrene of the bone 1, blackening of the bones2. by N. Western Nähvercin in Balt. § 18. from Wcndct §3. don Dr. 1, ulceration of the liver 1, pneumonia 2, ulceration of the lung 1,Schäfer, sm. § 1. For acquisition of mission horses. Bon K. Schulz §2 catarrh of the lung I, paralysis of the lung 1, consumption of the lungsBon F. Leutner 50 CIS. From N. Western" sewing vercin in Balt. §2. 4. Measles 1, enlargement of spleen 1, neuritis 1, ncr- vmf fever3, nerve pain (dfeuralxia) 1, contusion 1, dysentery 2, gunshot wounds 2, wounds with significant burn of soft tissues 2, burn I, dropsy 1.

Of those who died, four had consumption of the lungs, two had ncrvensicber, one had pulmonary palsy... 1 of intestinal cancer, 1 of cardiac dilation, 1 of bone atrophy and 1 of dropsy.

By age were from 1-10 years 1, 10-20 7, 20-30 16, 30-40 12, 40-50 5, 50-60 1, 60-70 1, 70-80 1.

The average time a sick person spent in hospital was 17 days.

St. Louis, January 15, 1865.

F. S ch a d e, L1. v.

The Western District of the Synod of Missouri, Ohio, &c. States will, God willing, hold its meetings this year at Collinsville, Ill. and will commence the same on the 10th day of May this year. The gentlemen pastors entitled to vote are requested to bring their parochial reports with them, or send them in time.

I. P. Bey er, Secretary.

The Wisconsin Pastoral Conference will hold its next meetings at the home of the Rev. Engelbert in Racine from Tuesday through Friday the full week after Easter.

Theses on the freedom of Christians from the moral law will be presented as the main subject of discussion at the conference.

G. Link.

(Receipt and thanks.

For poor students received from Mr. Gust. A. Dobler in Baltimore, \$10. from the Women's Association of the Immanuel Community in Rock Island, Ill, \$10. from the Sewing Society of the Zion District of the Lutheran Community in St. Louis through Mrs. Louise v. Nenner 12 pieces of bust shirts and 4 pairs of woolen shirts, as well as through the same from an unnamed person 2 pieces of bust shirts. By Past. Dorn, Frankli" Co., Mo., from Mr. Chr. Hemminghaus §8.

C. F. W. Walther.

Received in the Raffc Eastern District for S ynod a l - K a s s c: Bon of St. Peter's Gcmcinde of the Rev. Grätzel § 3. For H e i d e n m i s i o n: By Lonise Kraut in Baltimore §3. Bon of the Gem. in Baliim. by Hcrrn Ruvvcl coll. §33.78. For inner mission: from the Gcm. ilt Boston §18.50. From the Women's Vcrcin in Boston n. Norburg §12. From the Virgins' Association that. §4. ForCollgcg-UntcrhaltS-Kassc: From the Gcm. in Ncw Aerk §8.40. For Seminary Building in Addison: Bon the Gem. in WvlicottSville §7. From the Western Sewing Vercin in Baltim. §10. of Washington, namely: of A. Hliimüller 3rd gift §33. of I. Pflüger 2nd and 3rd G. §6.70. of H. Prmzhorn 3rd G. §3. of H. Heitmüller 3rd G. §3. of G. Em- mcrt 3rd G. §25. vcn G. Witlnrr 2nd G. §17. vcn M. Witthcf2. nnd3. G. §13. by I. Fischer 1.2. and 3. A. § 5. by C. Preinkert 1. 2. and 3. G. § 10. by H. Nosengam 3. G. § 1. Bon C. Scnkind 3. G. § 1. by I. Roch 3. G. § 1. by I. Kaufmann 3. G. § 1. by Vcn M. Schäfer 3. G. § 1.25. by L. Eminent 3. G. § 1.95. by I. From the Gem. in Balt. by Mr. Nuppel §38,18. From the N. Westl. Nähvrcrcin in Balt. §5. for the support of sick preachers: by I. Mieth in theBalt. §3. from the Gem. in Balt. by Hcrrn Nuppel §50,32. from K. Schulz §8. from P. Sander 50 CkS. Bon Holalink p 1,25. by Trcidc § dropsy of the knee 1, gangrene of the bone 1, blackening of the bones2. by N. Western Nähvercin in Balt. § 18. from Wcndct §3. don Dr. 1, ulceration of the liver 1, pneumonia 2, ulceration of the lung 1,Schäfer, sm. § 1. For acquisition of mission horses. Bon K. Schulz §2 catarrh of the lung I, paralysis of the lung 1, consumption of the lungsBon F. Leutner 50 CIS. From N. Western" sewing vercin in Balt. §2.

New York, dcn March 1, 1865.

I. Birkner.
No. 92. William Sil.

Change of address:
Hsv. II. Münster, Nc>. 98 Iluron 8tr., OtüienZo, III.

St. Louis, Mo,
Synodal-Druckercj by Aug.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mon., April 15, 1865... No. 16.

(Urgent, by Past. Hügli.)

A free spirit refutes.

(After the English of Bishop Sherlock: *The Trial of the Witnesses.*)

That Jesus Christ is the Son of God, that through his most holy life, suffering, and death he has redeemed men and reconciled them to God, that he has risen from the dead and lives, and that he is exalted above all things in heaven and on earth, about this the Christian no longer has any doubt. He knows that his Redeemer lives. The word that so powerfully seized his heart and transformed him into a completely new man, that changed him from a spiritually dead man into a spiritually living man, that created in him from a spiritually blind, raw, desolate, wild heart a heart that is now enlightened by God's grace, humble, meek, chaste, chaste, and God-loving, the word that so powerfully comforted him in his distress, at the devout hearing of which the Holy Spirit was so powerfully stirred up in his heart. The word cannot be the word of a dead deceiver, but must be the word of the living God Himself. The Christian, therefore, needs no more proof that Jesus has risen and is alive, and that all that the evangelists report of him is truth; of this he is so sure that he could die a hundred thousand times for it; and the gossip of the freethinkers, on the contrary, cannot convince him.

in this faith of his in the least.

But many of our present-day Christians, especially those in the cities, very often come into contact, in their daily activities in the streets, in the workshops, in the shops, in the inns, and in other ways, with people from whose unholy, ungodly mouths they have to hear incessantly hostile speeches against Christ and the Christian religion, mockeries of the New Testament history of Jesus; In addition, they read newspapers in which all that is holy is trampled under foot, which mock at the truths of the Christian religion and seek to undermine the faith of Christians; and there, unfortunately, many a one, if not entirely turned from his faith, is made lukewarm and indifferent. We now think that the readers of the "Lutheran" who are in such situations would not dislike to hear something against the free spirits in the "Lutheran"; therefore, some essays of this kind shall now appear here.

All that we Christians believe about Jesus Christ has been clearly described by the holy evangelists and apostles in their writings. We Christians believe no more and no less about Jesus than what these men say about Him. Now their accounts are also the only authentic (genuine), complete accounts we have of JESum and what he did and taught. These men were eye- and ear-witnesses of it.

and their writings bear the stamp of truth on their foreheads. Their reports cannot be overturned. But according to these reports JESum Christ is the Son of God, he is the Saviour of the world, he has risen from the dead 2c. So why don't the free spirits also believe in JESum with us? How then can they overthrow these scriptures? What can they raise against them? - Let us let an old freethinker speak here for all (the Englishman Woolston), we shall then find that all freethinkers' speeches are pretty much alike in this respect. Let us hear, then:

The Jewish people were a weak and superstitious people. This people had various holy books, which they claimed were written by God's inspiration by holy prophets. In these books there was also a prophecy that a Saviour and Messiah would one day come who would free the Jewish people from all their enemies and make them great and respected among all the peoples of the earth. The Jewish people held on to this prophecy with tenacious superstition. JESum of Nazareth therefore decided to make use of this superstition. He appeared publicly before the people and claimed to be the Messiah. Knowing, however, that the Roman emperor, under whose yoke the Jews were groaning at that time, would not be so easily overcome, he pretended, for the time being, that the kingdom of the Messiah

was not an earthly, worldly kingdom, but a spiritual kingdom. In order to carry out his plans, he chose twelve disciples, but they were lowly, uneducated men of the people who had little learning, so that they could not easily see through and discover his plans; they also believed that Jesus would really found a great worldly kingdom, and therefore often fought over the highest positions of honor in it. As the Jews, in their superstition, were fond of hearing of miracles, Jesus also pretended to be a miracle-worker, and his disciples thought they had seen all kinds of miracles of him, and were able to make them known. This therefore had the desired effect among the Jews. The whole nation was thus stirred up; for now they had once a prophet who was mighty in words and works, therefore they also wished once to hash him out and make him king, and at another time they introduced him in triumph as king at Jerusalem. If the matter had gone on so happily, the spiritual kingdom of the Messiah would certainly have become a temporal kingdom. But the plan was spoiled by the excessive haste and haste of the people; Christ was taken captive and could no longer escape the death penalty. What did he therefore do? He now declared that the Messiah must die on the cross and rise again on the third day. And thus he laid the foundation for the continuation of his plan after his death through his disciples.

But before we hear the free spirit any further, let us first examine what he has said so far.

According to this, Jesus was a deceiver, and a great deceiver at that (the Lord give me credit for this expression), but how is this consistent with all his deeds, and all his speeches and teachings? What deceiver has ever been so zealous against all liars and deceivers, and against all sins in general, as Jesus? How can a liar and a deceiver preach such lofty doctrines as Jesus did in his sermons? as: of God and immortality, of heaven, as the eternal home of the pious and faithful. What deceiver and liar is able thus to teach of man's duties: Thou shalt love God thy Lord above all things, and thy neighbour as thyself; and: That which ye would that men should do to you, do ye even so to them? So lovely, so sublime, so chaste, so chaste, so zealous against all sin and evil, and so earnestly threatening eternal damnation, no liar and deceiver is able to teach. Such teachings, teachings such as the Well had never heard before, could not have come from the heart of a deceiver. It is a thing of impossibility.

And how does the free spirit know that the matter of Jesus is so? The apostles and evangelists, who were eye- and ear-witnesses of all that Jesus did and spoke, report quite differently. How is it, then, that

...he's putting a different spin on it? Where did he get it from? - If we investigate a little further, we shall find that the poor man has invented all this himself in his own head; he wants to induce us to depart from the simple, clear report of the eye- and ear-witnesses, and to believe instead what a freethinker has dreamed; and this he then calls acting rationally. O what unfortunate people, therefore, are these who follow a freethinker! In this way every story could be overturned, and there would be nothing certain left in the world. In this way one could say, for example. say: Luther started the Reformation because he wanted to become Roman emperor; Huss stood up against the pope because he wanted to seize the Turkish empire, and such absurdities still more; all this is not found in any of the authentic reports about these men, nor can I conclude it from any of their words, nor from any of their deeds, but I have invented it so myself; so also the freethinker cannot prove what he claims from any of the reports about Jesus, nor from any of his words, nor from any of his deeds, but he has invented it so himself in his head.

According to this Jesus used the superstition of the Jewish people and based himself on it. But the Jews expected a worldly Messiah and an earthly kingdom under him, but Jesus taught that he was a spiritual king and his kingdom was a spiritual kingdom, and he had nothing to do with a worldly kingdom as the Jews dreamed. They hoped to be freed from the Roman yoke by the Messiah, but he told them: Pray to Caesar what is Caesar's, and to God what is God's. The Jews expected earthly happiness, riches and good days from the Messiah, but Jesus told them: Whoever wants to be my disciple, let him take up his cross daily and follow me. Yes, he even told his followers: Ye shall be hated of every man for my name's sake. The Jews held the essays of the elders in high esteem, but he told them that by these essays God's law would be abrogated. The Jews would be especially proud that they alone were God's people, but he told them that now many would come from the morning and evening and sit with Abraham, Isaac, and Jacob in the kingdom of heaven, and that all the nations of the earth should now become God's people. In short, their washing of hands and bowls, their washing of pitchers and tables and drinking vessels, their long prayers which they used, their secret and public sins, all these were most severely reproved by him. It is nonsense, therefore, to say that Christ sought to ingratiate himself with the people, and used their prejudices and superstitions to gain a kingdom. In all his speeches and actions, he did not give way to the prejudices, superstitions, and carnal expectations of the people.

of the Jewish people, and resolutely contradicted them. Would a deceiver who was out to gain the favor of the people and then a kingdom do so?

For this purpose Jesus is said to have chosen twelve simple-minded people as helpers, people of little education and little understanding, so that they would not see through his plans. But this is against all reason and against all experience. Deceivers who want to deceive whole peoples and countries do not choose unskilful, unintelligent people as assistants, for with such assistants they would be able to do little; but they choose clever, witty, intelligent, crafty, and skillful people who can also help them a little.

And for what purpose should Jesus have undertaken all this, if he is not the Son of God, as we Christians believe? In order to found a kingdom, says our free spirit, a spiritual kingdom, not a kingdom of this world, in which he would be king himself, but would thereby suffer much shame and disgrace, and even death on the cross. But every man who still has sense asks, "How will it occur to a sensible man, who wants to deceive, to go to such lengths and make such plans, by which, as he himself knows and foresees, he will incur nothing but scorn, shame, ridicule, and persecution, and finally the shameful death on the cross? -And yet Jesus is said to have done all this; he is said to have appeared publicly and to have pretended to be the Messiah, but not the Messiah such as the Jewish people desired and expected and would gladly have accepted, the Messiah who would deliver the people from their oppressors and in return would then himself sit on the throne. He was to sit on the throne of David and rule the people as an earthly king, but for a Messiah who would establish a spiritual kingdom and who would suffer and die. What man in his right mind would think of doing the least thing for the sake of such glory and such pleasure? - But he was forced to teach in this way because he foresaw that he would not be able to escape the death penalty. - But why did he not accept the crown which the people offered him when he made his entry into Jerusalem? Men who are so cornered that they see nothing but their death before their eyes, take all possible measures to escape it. Why, then, did Jesus, seeing that he must die, not accept the kingship? The elders of the Jews were quite calm at his entry, for they were afraid of the people. All the people proclaimed him king. Why, then, did not Jesus seize this opportunity to become great and glorious, which he is said to have sought? And even if he could not thereby become great and glorious, yet he would still have been able to distinguish himself from a reproachful

He could have saved himself from a terrible, could not do anything to a dead man. The Jews set up a Otherwise they would have done it: for surely they ignominious death. For whose benefit did he want to guard of Roman soldiers at the tomb and sealed the feared no more the people to do it, when they had Jesus suffer and die? It brought him no benefit at all; he had tomb so that no one could play any tricks here. But why in their hands. Why then did they not reproach him for no children who could have gained something good from did they do this? Why were they so careful about it? Why his deceit? For this would have been of the greatest it. Why, then, did he not accept the crown, for which he were the rulers of the Jewish people at all concerned importance to them in the accusation against Jesus. is said to have striven all his life, and with it freedom from about the prophecy of Christ that he would rise again Such an accusation would have been more weighty an ignominious death, wealth, honor, and glory? from the dead on the third day, since they had already than all the other accusations they made. But instead of

Now let us continue to hear our free spirit; he caught him once in a deception with the pretended doing this, they say that he wanted to destroy their continues: raising of Lazarus? They must not have thought in their temple and rebuild it in three days, that he wanted to

The resurrection of Jesus was a deception. Christ hearts that he was an impostor. For why else would they abolish their law, and that he blasphemed God, all of had prophesied that He would rise again from the dead have been so careful? When a man has once been which they could not prove. Yes, it is expressly said that on the third day. Although such a prophecy did not caught as a deceiver in a lie, he does not afterwards they sought false testimony against him and found deserve any attention, since it was against all reason, care much for what he says, least of all when he none. Would not the accusation that he wanted to the rulers of the Jewish people were cautious about the promises such things as the resurrection of his body deceive the people by raising Lazarus have been a matter, since Jesus had played a great deception with from the dead. Apparent deceivers at last become welcome thing, if they had even a semblance of proof the alleged resurrection of Lazarus shortly before. contemptible, and no one thinks much of them any more. for it? But granted that the raising of Lazarus had really Therefore, after JEsus had been killed on the cross and Why, then, are the Jews still so anxious on account of been a fraud, and that the Jews had really discovered laid in a tomb, they asked Pilate for a guard to watch the word of Jesus that he will rise again from the dead this fraud, what consequence would that have had? over the tomb, for in three days JEsus was going to rise on the third day, when he has already been revealed as Jesus would have become contemptible and despicable again. They received the guard, and set it by the an impostor? No, there must be something else that before the Jewish people, he would have lost all sepulchre. But they did still more, in order to prevent all impelled them to be so careful with the dead body of confidence among the people as a public deceiver; then fraud, they sealed the grave. Now a seal contains, as it JEsu. Evidently it was the real and certain miraculous nothing would have been put on his word or on his were, a solemn agreement between two parties that the works which JEsus had wrought in His life. They knew promise, for he who once lies is not believed, even if he and were firmly convinced, the words of this man are not speaks the truth. But here the matter is said to have thing which is sealed shall remain unbroken. For example, it is a solemn contract, which all nations hold to be regarded so indifferently. The great care, then, of been quite different; the Jews are said to have become sacred, that if I post a sealed letter, the seal shall remain the Jews over the dead, helpless corpse of JEsu is a only more anxious through the first deception, that unbroken, and the letter shall be delivered unharmed to a lasting proof of the great miraculous works which JEsus JEsus would not be a deceiver after all. That is strange, its address; if it were broken, a crying injustice would be asked to be done during his lifetime. For if the Jews had as soon as the Jews found out that Jesus was a thereby committed. Now such a contract also the elders been convinced that Jesus had not performed any deceiver, they began to be uneasy and to fear him as one who does not lie or deceive, and they began to of the Jewish people had entered into with the disciples miracles during his lifetime, they would certainly not worry that he would rise from the dead, as he himself of JEsu, when they sealed the sepulchre. They desired have feared that he would perform miracles after his death. had predicted.

when, no doubt, accompanied by a great multitude, they The seal on the door of the tomb is said to have been would have gone with the followers of JEsu to the placed according to an agreement of the Jews and the sepulchre and examined it. But, what happened? The disciples of Jesus and his followers, and on the third day the seal was broken beforehand, the body of JEsu stolen, the seal was to be broken together and the tomb opened. But this is dreaming again, is not based on any historical foundation and contradicts the clear history, and no rulers of the Jewish people required to be present. The soldiers were forced to admit that they had relate the raising of Lazarus as a real miracle, as the the disciples were so far away from agreeing with the slept, that while they slept the disciples of Jesus had raising of a really dead man who had already lain in the the Jews about this matter, that rather Peter denied his Lord stolen the body. To all this is added this: JEsus had grave for several days. But this dreaming also and the other disciples fled at the capture of Christ and foretold that he would rise on the third day, but the contradicts the account of the holy evangelists. Lazarus, were afraid that they would also be captured and apostles were compelled to steal him sooner; for if once as the evangelists report, lived after his resurrection in executed like their Master. So they did not even want to the elders of the Jews had been there on the third day the country in a village among the Jews. But although identify themselves as disciples of Jesus, let alone enter with a great multitude, deception would have been the Jews pursued him and tried to kill him secretly, and into a treaty with the Jews on account of the resurrection of Jesus. No, the matter was rather this: The Jews impossible; therefore they had to hasten, whence it had the courage to accuse him publicly of being an feared that the guard himself might in the end be bribed came to pass that the resurrection happened a day too impostor. It might be objected that the rulers of the Jews by the followers of JEsu, and then join with them against early. For Jesus was buried on Friday, and on Sunday were afraid of the people, to put Lazarus in a state of them, and deceive them; therefore they sealed the morning he was already gone. accusation, as it were as a conspirator in a public sepulchre, and now required the guard to deliver it to them again sealed. Thus and not otherwise

Answer: Here, then, it is admitted that the rulers of the Jews exercised great caution about the sepulchre of JEsu, lest fraud should be perpetrated with a pretended resurrection. And it is true, more cautious men could have been with

...that's the way it is. Let us put another case to make this clear. If a king posts a guard around his treasury, and the officer who commands the soldiers seals the door to the treasury and tells them as they leave that they are responsible to him for the seal, would it not be clear to every man that the seal is there for the sake of the soldiers, who might otherwise keep others from the treasury but enrich themselves in the process?	that they had his dead body in their hands?	What if they had stolen his body while the soldiers were asleep? This would have been much more important than their beating the apostles and threatening them, so that they could have opened the eyes of the people to the deceitfulness of these people. But of this they say not a word. They hate the apostles to the death, therefore they bring it also with Herod that he kills Jacobum and puts Peter into prison, but also not with a word do they accuse the apostles of the deceitfulness with the resurrection of Jesus. The speaker of the Jews, Tertullus, who is mentioned in Acts 24, certainly could not have forgotten such an important reason against Paul before Felix, the governor, if there had been even a semblance of evidence for it; but he is completely silent about it, and speaks only of heresy, sedition, desecration of the temple, and the like, all of which would have been nothing in comparison with a deception with the resurrection of Jesus, if only there had been a reason for it. In addition to this, it was just this question of the resurrection of Jesus before Felix that was at issue. Therefore also Felix said to king Agrippa, that the Jews had certain questions among themselves of a certain JEsu, who had died, but of whom Paul said he lived. Afterwards king Agrippa heard Paul himself, and if he had even suspected, much less known, that the resurrection of JESUS was based on deceit, he, a king, could never have so forgotten himself as to say, "Not much is lacking, thou persuadest me to become a Christian. Such a high person would never approve and confirm a manifest fraud in this way. But let us look more closely at what even the high council of the Jews at Jerusalem thought about this matter in a solemn assembly. It is told in Acts 5, how the apostles were imprisoned for the second time soon after the resurrection of Jesus. The high priest considered the matter so important that he called the high council together. Now the apostles defended themselves because of their preaching, and said, among other things, these words: "The God of our fathers raised up Jesus, whom ye slew and hanged on the wood. This was, of course, a serious accusation against the high council itself, and in the first heat they really wanted to have the apostles killed, but Gamaliel, one of the councilors, stood up and argued that such an important matter should first be better considered. He told the story of several deceivers, all of whom had perished, and said to the apostles: "If this thing is of men, it will perish; but if it is of God, you cannot put a stop to it, lest you be found to be fighting against God. The high council agreed, and the apostles were dismissed. But what man in his right mind would believe that the matter had gone on in this way, or that Gamaliel could have thought that God had a hand in this affair, if he had
But, in spite of the caution of the Jews, the seal was broken and the body of Christ was removed. The soldiers are said to have confessed that the disciples had stolen away the body of Jesus, as they themselves were asleep. But how could the soldiers know what was happening while they were asleep? They could not have known, for when one is asleep, one does not know what is going on. How, then, could they say that the body had been stolen, and how could they know that it was the disciples who stole it, since they themselves confessed that they were asleep, and therefore could see no one and hear no one? But this supposition is also quite at variance with the character and nature of the apostles, as before described. First, they are said to have been simple-minded, unlearned men, and these men are said to have undertaken such a bold work against the united power of the Jews and Romans, and to have stolen the body of Jesus from the sepulchre, notwithstanding that a Roman guard was posted there. But what could have induced them to do this? What use could the dead body of JEsu be to them? Or even if the dead body could have been of use to them, what chance had they of success in doing so? A dead body cannot be taken away so easily; it requires several hands to remove it. To do this, a large stone had to be rolled away from the door of the tomb, which could not be done without making noise, and thus could not be accomplished at all by those who had to walk on their toes so as not to wake anyone from their sleep. Therefore, even if the guards had really been asleep, the situation was such that the disciples could not draw courage from it to undertake the work. For it was evident that the rolling away of the stone, the carrying away of the body, the haste and confusion of the whole affair, must have awakened the watch from their sleep. But suppose the thing had been practicable, the actual doing of it would have been quite at variance with the disciples themselves. They had hoped that Jesus should found a worldly kingdom and become an earthly king; but now that he was dead, why should they have stolen his dead body? To make an earthly king out of the corpse? And if they had believed the prophecy of their Master that he would rise again from the dead on the third day, could they have thought that the fulfilment of this prophecy of his would have been possible?	But the resurrection of Jesus was also hurried, says our freethinker, for the disciples had to steal him away the day before, early on Sunday, because the rulers of the Jews wanted to come to the tomb on the third day "with a great crowd of people" to see whether Jesus had really risen from the dead; and there a deception would have been impossible for all time to come. But why should the disciples have hurried here? There was a guard there. And even if they had been able to overcome this guard by force, and to snatch the body of Jesus from it, their deceit would still have become evident, for the guard would have known the matter. Therefore, even if we could not give an account of the calculation of the three days, we could still say that the resurrection took place during the time that the guard was standing at the tomb, so that an early resurrection would have been of no use to the disciples of Jesus. If Jesus had risen later, after the guard had already been removed, one could have argued with good reason: why did he not rise at the appointed time? Why did it please him to come later, after all the witnesses, who were patiently waiting for the appointed hour, had been removed? But what is the objection now? That he came too soon? But was not the guard there? Did they not see what was going on? - But the Lord did not come too soon, but he rose again, as he had said before, only on the third day; he was really three days and three nights in the earth, according to the Hebrew manner of speaking, which reckons the day on which that happens, on which it begins to reckon, as belonging together with its preceding night, and the day up to which it reckons, as belonging together with its preceding night. Christ therefore died and was buried on Friday, and rose early on Sunday, the third day after. Hence also say the two disciples with whom Christ goes unrecognized to Emmaus, who thought not at all of the objection of a free spirit: And about all this this day is the third day. In ordinary life we also say, for example: My friend was taken ill on Friday, and on Saturday he was bled, but on the third day he died.	
	But, just to mention one more thing about this passage. The Jews themselves believed that Jesus had truly risen from the dead. After the resurrection of Jesus, when the disciples, armed with power from on high, preached publicly in Jerusalem about the resurrection of Jesus, they were soon brought before the high council, the highest court of the Jews. The high council persecuted them and forbade them to preach in the name of Jesus any longer, Acts 4. Why then did the high council not accuse the disciples of the deception of the resurrection?	

would have known that they had played a fraud with and do not see the dangerous errors mixed with it, just the resurrection of Jesus? Would the whole council as a little bee takes the good juice out of the flower but have followed his advice? Would there not have been leaves the poison in it.

a man who had so much sense that he could have said: How can you believe that God has anything to do with the matter, since it is based on deceit?

(stutting continues.)

Afterthought.

In No. 14 of this volume, in the "Brief Outline of the History and Doctrine of the Most Important Newer Sects," I said, at the very beginning of the history of the Swedenborgians, of the Herrnhuters and Methodists, that they "with all their aberrations have laid no other foundation for their doctrine except that which is laid, which is Christ, although on this foundation they have built not only gold, silver, and precious stones, but also wood, hen, and stubble, i. e. not only delicious, divine truths, but also rotten, perishable, human errors. that is, not only precious, divine truths, but also corrupt, perishable, human errors."

These words could now be understood as if we were paying tribute to the two sects mentioned, that they stand with their doctrine entirely on the same basis of faith as we Lutherans. But this was not at all the opinion of the writer. If it were, I could not in good conscience call myself a Lutheran, i.e., a member of that church which shuns and rejects all fellowship with those sects, precisely because they harbor heresies that endanger the reason for salvation. My opinion was rather that with the Herrnhutians and Methodists God's Word is still essentially present, so that souls can still be saved among them; For with them, God's Word as such is still read publicly and especially, the law, which works knowledge of sin, and the gospel of the forgiveness of sins for the sake of Christ, who as God and man in one person redeemed us through his suffering and death, is preached, so that whoever adheres to these pieces of the divine wisdom thereby comes to repentance and to beatific faith. - But besides this, these sects teach and defend such dangerous heresies as are not only wood, hay, and stubble on the right ground, but actually endanger and overthrow this ground, so that whoever yields to them and is led by them must suffer shipwreck in the faith, as also in Numbers 13, in the account of the history of Methodism. 13, in the account of the history of Methodism, "the Methodist spirit does not live and weave in God's grace, but in its own working, and leads him who follows its errors in exact, strict consistency away from Christ and to self-righteousness, the end of which is damnation." And it is only by this that the children of God are begotten and raised up, that God's special grace so preserves and governs them, that in singleness of heart they are devoted to the message proclaimed to them.

It is therefore fair to say that in such sects as confess the triune God and Christ, the God-man, our Saviour, God's Word is still essential (while such sects as confess the triune God and our redemption through the substitutionary sacrificial death of the Son of God, as the Socinians, Swedenborgians, and Mormons, have nothing at all of the saving truth); but it cannot be admitted to them that they stand on the right ground of salvation by their own doctrine; nay, by this they rather, as much as there is in them, overthrow the ground of salvation. - Finally, as to the passage 1 Cor. 3:11 ff. Finally, as to 1 Cor. 3:11 ff., by the one ground laid, which is Christ, are to be understood all those doctrines which are so intimately related to our salvation in Christ, that they cannot be unknown, or at least not denied, without violating it; but by wood, hay, and stubble, are to be understood such erroneous opinions and notions as are not thereby dangerous to salvation.

This for the tax of truth, to remove any misunderstanding in such important matters, and to cut off the occasion of suspicion to vituperative enemies.

H. Baumstark.

Dr. Stohlmanu and his faithful at work.

While General Sherman is operating in the South, and Grant at Richmond, his Honor Dr. Stohlmann is running a storm on the Yorkville congregation. This is not to be wondered at; for this congregation and its Missouriian preacher have sinned too much against His Honor the Doctor. They have sinned by adopting the genuine Lutheran hymnal in use in the Missouri Synod, instead of the un-Lutheran hymnal of the New-York Synod. Further: They have sinned by not wanting to receive the Stohlmanscheu parishioners, who were eager to intrude in order to make the congregation gradually New-Yorkish, in any other way than that they should renounce their former fellowship. Furthermore: They have sinned, in that through their fault a long cherished plan of the venerable Doctor has gone out of the world. For almost three years, His Honor waited patiently and meekly, like a little lamb, to see if the prospects in Yorkville would not gradually turn out in his favor. Then at last, tired of waiting in vain, he wants to show the Yorkville congregation and its Missouriian preacher who he is, namely, the one who conquers them by assault. With a half-dozen members of the Yorkville congregation who have gradually left and escaped the discipline of divine word, his faithful, in high attendance, must now

Sr. Ebrwurden, of Prof. Dr. Seyffarth's quickly hold a meeting and consultation. Now they must draw up a document, which those faithful to Stohlmann, in association with their consortia, will sign, in which they will - all ebre of their impudence! - urgently request the Yorkville congregation to renounce the Missouriian preacher and to become New Yorkish, or rather Stohlmannian. In addition, a certain Mr. "So and So," a very pious man from Stohlmann's congregation, who is exaggerated by love, must go about among the Yorkville congregation members in a good Methodist way, in order to make them renegades from their rightful congregation and their rightful pastor. Nor must the red lure berries on the Vogelheerd be absent. For otherwise the thing would have no appearance and would not appear lascivious and attractive. The future under Stohlmann's sovereignty must be painted beautifully for the Yorkville parishioners, a new church, rich members and a lot of money must be held out to them. All this has been arranged together, and now it is to begin, - Dr. Stohlmann with his followers is in the offing, he is running up a storm on the Yorkville congregation. But where? yes, where? has his honor remained with all his followers? And where are the faithful with all their writings? And how did the Lord "So and So" fare with his prowling? Alas, sad fate! All has gone astray like a crab, all has failed, the assault is beaten back, all plans have failed, the Yorkville congregation is not yet conquered, and stands as firm as ever to the Missouri preacher. But what, in all the world, will now become of poor Yorkville parish, since it has not allowed itself to be stormed and conquered? Alas! that will cost it dearly; for it shall now suffer loss in dollars and cents. Stohlmann's faithful, with the obliging cooperation of Dr. Seyffarth, are determined, out of saving love, to found an opposition congregation, a congregation where everyone is to be made right, where everyone is to go gladly.

From the work in the storm it passes over to the work in love. O the gentle, saving, active, philosophizing, romantic doctor. Must not everyone love him!?!?!? -

R.

To the ecclesiastical chronicle.

Mecklenburg. Baptismal denunciation. In the parish of Serrahn in Mecklenburg-Schwerin, a man who otherwise prided himself on never having changed his views in his life, converted to the Reformed. This was easy for him, because he believes neither in the resurrection of the body nor the continuance of the soul, and professedly claims Schenkel, Renan and Marr as his authorities. There are such empty heads and cold souls in every country. It is only significant that the questions of renunciation of the devil, his works and his nature, should be the outward occasion of the

The reformed pastor in Bützow did not make it difficult for him to be accepted because he was not allowed to take a free-minded confessor instead of his prescribed confessor, Pastor Plaß, according to Mecklenburg church law, and a dispensation from the use of the renunciation questions could not be obtained beyond four weeks, like a dispensation from the baptismal period. The Reformed pastor in Bützow, however, apparently did not make the admission difficult, for, as one hears, there was no question of prior instruction and examination. The Lutherans (!) come, are seen, perhaps their yes on heard "speech" (!) desired and they ----- are reformed. The reformed congregation in Bützow may yet become the place of refuge for many who have suffered shipwreck in their Christian (I do not say Lutheran on purpose) faith. In order to make this conversion palatable to light-friendly circles, it was said that Rev. Plaß had demanded of that tenant that he should believe in a devil who had a tail, a horse's foot and cow's eyes. Yes, the rumor was spread that the baptism ceremony had been broken off because the godparents had not wanted to confess this belief. The factual thing is that the doctrine of the devil was neither spoken of with the tenant nor with the foster parents and that not even a request for baptism reached Pastor Plaß. ----- (Münkels eübl.)

Leipzig. In No. 37 of last year (of the Sächsisches Kirchen- und Schulblatt) we commemorated an article in the Mitteldeutsche Zeitung in which an open call to overthrow the church was expressed. The author of this article, Dr. ph. Eras, was sentenced to eight weeks' imprisonment and the responsible editor, Rößler, to a fine of thirty Thalers, because of the invective it contained in relation to religion and cult, and this decision of the court of first instance was confirmed in all respects on appeal.

(Sächs. Kirchen- und Schulbl.)

Aspirations of the "Gymnasts." If the purpose of the "American gymnastics clubs" were to do what their name implies, namely, to do gymnastics, i.e., to perform arm, leg and back exercises so that the young man learns to use his limbs properly and does not remain stiff and clumsy like a stick, the thing would not be so bad. But since the gentlemen of Gymnastics are radical fools of progress, who babble like nose-wise yellow-bills about "the realization and preservation of the inherent rights of man," every sensible young man should be warned against such radical fools. The "Turner - Tagsatzung" (Turner Meeting) assembled in Washington in April adopted a "Platform" in which the following bombastic nonsense appears: "It is a special task of the North American Gymnastics Federation to promote, by all means at its disposal (as arm and back waves, climbing jumping, swinging, etc.?), the radical reform efforts in the social, political and religious fields.

The aim is to bring about a correct understanding of its members and to work for their realization and for the preservation of the innate human rights. This League is "Informatorium" were Christian in this respect, the to be a nursery for all those revolutionary ideas which arise from a natural and therefore reasonable world outlook." B.

The preachers' power. Only in the last few days we have received - thanks to the present postal administration - the "Informatorium" of January 1. In it, Mr. Deac. Hochstetter seeks to prove that a preacher may not obey the authorities when he is being preached to. He writes: "Where the authorities cannot command in God's name, but do sin, as is admitted in the "Lutheran," they cannot be the daring to which I owe obedience, for I owe no obedience to sin." A more revolutionary and confusive principle we have scarcely ever found enunciated. We must most decidedly condemn it as a godless, Calvinistic, and Anabaptist error. There is certainly no question that the authorities, by every oppression, by every unjust judgment on the basis of perversion of the law, by every partiality, by every breach of the constitution of the country which they swear by, by every arbitrary deprivation of a citizen's right, etc., can scarcely abide by this principle. But he who in these cases refuses to obey her, and pleads that he must obey God more than men, is a swarming spirit and a common revolutionary. This is just the main point of the biblical and therefore also Lutheran doctrine of the authorities, that one may not sit down against them even when they are ungodly and make the most unjust demands on their subjects, and that one may only disobey them when they demand that the subject himself should commit sin. This is such a well-known doctrine that every catechism writer knows it, and one is ashamed to hold it up to a preacher who wants to be Lutheran. The "Informatorium" says, to be sure, that if a preacher who has been subdued obeys the authorities, even if it is only by providing a substitute for himself, he sins by doing so. But this is a rather gross *petitio prilncipii*, that is, the "informatorium" makes that which is first to be proved the ground of proof. To be sure, the preacher sins if he leaves his congregation lightly or for any ungodly motive; but if he does it because the authorities command it, the authorities sin grievously, if they want to be Christian and command it without urgent necessity, but not the preacher, and no more so than the husband who, by command of the authorities, leaves his wife, or the father who, by command of the authorities, leaves his uneducated children and goes to war. The "Informatorium" has on this occasion again thoroughly proved that it has not yet learned the pure doctrine, much less that it "informs" its readers in it.

The difference between church and state is a thing totally unknown to him. If the religion of the "Informatorium" were Christian in this respect, the existence of the church and of Christianity in a pagan world state would be an impossibility. If the "Informatorium" wishes to have proved still more clearly that its doctrine of authority contains a rebellious leaven and is in the highest degree just as dangerous to the church as to the state, we are at its service. W. [Walther]

Certain Faith Confidence.

In the year 1621 there lived at Prague a Protestant baron, Wenzeslaus von Budowa, a gentleman of 74 years. When he was about to die, two Jesuits visited him, saying that out of heartfelt compassion they could not refrain from visiting him at the last; they knew that he was a learned gentleman, and therefore desired to win his soul and perform a work of mercy on him. But he answered, "Good sirs, what will you say to me of my blessedness? I thank my God, and would that ye were as sure of your blessedness as I am of mine." "Hurry," said they, "the Lord speaketh more modestly; *homo readest, au uwore, au vöio (liZuus sst, " i. e.:* man knoweth not whether he be worthy of hate or love. "What, said he, is this seeking my soul's salvation? You seek to plunge me into despair. You silly ignoramuses! that is how the saying is to be understood, from outward happiness or unhappiness one cannot judge whether a man is in favor or disfavor with God." Further, he said, "I know in whom I believe, and I am sure that he can keep me my support until that day. Item: I have fought a good fight, I have run the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness. "2c. "Yea, said the Jesuits, my dear sir! that speaketh Paul; ye have not the revelation that Paul had." "What?" said the baron, "do ye also know what it says? Not to me, however, alone, but also to all who love his appearing. I also love his appearance. And, what will ye much say, gentlemen, know ye also where the saying is written, Man knoweth not whether he be worthy of hate or of love?" Then he gives them the Bible and tells them to open the verse. Then one looks at the other and asks, "Where is it written? Is it not in the other epistle to Timothy? At this the baron was angry, and said, "You asses, do you not even know where the saying is, and do you want to help me to my salvation?" Then they had to go away in disgrace. See the best voice of repentance, Th. 1. p. 373.

Georg Dunkel tells me that I knew a peasant servant whom a Catholic Mass priest wanted to persuade to become a Catholic, and if he did, he wanted to be a guarantor that he would be blessed. The servant, however, answered the sneak without thinking long about it.

...to think: How, if then the devil took the guarantor, where would I be? Then the sneak went away in disgrace. Blessed are they that follow in the footsteps of such faithful confessors of the truth: they have joy in the day of judgment.

The women of India.

The young Indian woman is usually betrothed between the ages of 5 and 10, and from the age of 10 she is married, often to a man twice, four or six times her age, and from the time of her marriage there is no other law for her than the will of her husband. From a short passage of the Padmo - Purana, an Indian moral code, one can conclude what fate an Indian woman has to expect when she is given under the unrestrained power of a man, who in most cases is apt to abuse his rights. The book states about the duties of the woman in the following way:

"Let the wife know that for her there is no other God on earth but her husband; he alone is the object of her worship. It is her duty to obey him in all things, without ever allowing herself the least remark. *

"In the presence of the man, the woman's attention is directed to no other object, her eyes are fixed on him, so that she can guess his smallest wishes from his looks.

"She must not eat until her husband has finished his meal. If he fasts, she too must abstain from all food.

"If he insults, threatens, or strikes her, even without cause, she must not contradict him, much less escape. All she is allowed to do is to take his hand, kiss it, and ask for his forgiveness in a low voice and in the most humble manner.

"When the husband receives the visit of his friends, the wife must bow and depart and go about her domestic business.

"When her husband has gone out, she must await the moment of his return with careful attention, then go out to meet him at the threshold of the house, welcome him kindly, spread a rug for him to sit down, and then set before him dishes which must be prepared beforehand, according to his taste.

"Her husband must be more to her than anything else in the world, more than her children, her jewels, even than her life, and a perfect woman, if her husband dies before her, must let herself be burned with him at the same stake."

The burning of the widow with her husband's body, though now strictly forbidden by the English government, and occurring only in the remote provinces from time to time, is nevertheless a dismal enough fate, and only those can form an idea of the misery of widowhood who have

have seen it with their eyes. After the husband's death, the widow's funeral is held by the assembled family with all the ceremonies of a real death celebration. They tear off her tali or necklace, which she wore as a sign of her marriage and which was her badge of honor. Her toys and jewels, if she possessed any, are taken from her, her hair is shorn, and she henceforth bears the name Munda (bald head), which no one pronounces without disgust, and in which is expressed the whole disgrace and humiliation of her station. No choice in dress or food is allowed her; she remains excluded from the festivals of her family, and from all public and religious ceremonies. By her children she is treated with contempt; if she has none, it is the worse for her, for it is a reproach to her not to have given her husband an heir. She is considered a burden by her parents, and no opportunity is missed to make them feel this. She is never allowed to marry again. - To escape such a life, many resort to suicide or indulge in a disorderly walk. In no country, perhaps, is the number of widows proportionately so great as in India. This circumstance is explained by the early marriage of Indian women to men, some of whom are already old, and who, moreover, are permitted to marry as often as they wish. It has also been remarked that cholera, which is so often devastating in India, carries off many more men than women. A missionary in Madura reported that among 70 families in one village he had found 83 widows, most of whom were still very young, some true children.

(Freimund.)

Church consecration.

On the 25th Sunday after Trinity, the congregation of Staunton, Ill. had the joy of consecrating their new church, 50 feet long and 35 wide, with an ornamental steeple and brightly sounding bell, to the service of the Triune God. The celebration was enhanced by the visit of many guests from the dear sister congregation in Carlinville. In the morning the undersigned preached, in the afternoon Student Krull in English, in the evening Pastor Schliepsiek, the former pastor of the congregation. -

May God, the gracious and merciful One who gave this beautiful little church to the congregation, now also help that His Word be taught therein by faithful pastors in a pure and unadulterated manner, and that all the dear members of the congregation also live according to it as holy children to the glory of His name! -
E. A. Brauer.

(Submitted.) *)

Since the "Hausfreund", published by an association of Unirt preachers, in Nro. 17 of the

*) We are sorry that the "Lutheran" has to deal with a buffoon like Mr. Hartmann. But as the two dear congregations desire the publication of these lines, we thought we should not deny them our columns.
D. R.

current year's edition, he has circulated the following eight sentences about us Evangelical Lutheran Christians, whom he prefers to call "Old Lutherans."

- 1. We elevate the sayings of the symbols above God's Word.
- 2. we proved beliefs not from the scriptures but from the symbols. Scripture, but from the symbols.
- 3. we are lost sheep, weaned from the divine word and accustomed to the word of men.
- 4. we condemned everything that did not smell of our supposedly right doctrine.
- 5. the mere name "Old Lutheran" is sufficient for us.
- 6. that which is not of a Missourian-Stephanistic hue is considered to us to be error.
- 007 We persecuted the unrighteous most fiercely, and the spirit of persecution was upon us.
- 8. that our evangelical-Lutheran doctrine is not the right doctrine.

we, the undersigned communities, hereby kindly but urgently request him to prove these claims. If he cannot do so, we further request him to honestly retract these allegations. If, however, he will neither the one nor the other and leaves these allegations, like earlier false accusations to which his attention has been drawn, unproven, we are compelled to declare the "Hansfreund" to be a common diatribe and its editors to be public sinners against God's commandment: "Thou shalt not bear false witness against thy neighbor.

The First German Lutheran St. Paul Parish in Chicago, Ill

On their behalf, the Board:
L. Nitschkowsky. H. Niemann. I. H. Sprangeler.
H. Aeger. John Conr. Dohl. L. Brauns. A. Ullrich. H. Brockmann.

The Ev.-Luth. Emanuels-Gemeinde zu Chicago, Ill.

On their behalf, the Board:
W. Hallemann. Joh. Stemme. Mich. Hemmrich.
Aug. Thiele.

Penitentiary - Mirror
of a Christian man to daily confession before God.
Allentown, Pa.
Printed and published by Trexler, Harlacher u. Weiser.
1865.
(Price: single 10 Cts., p. dozen 80 Cts., p. hundred \$6 postage free to all parts of the country).

This is the title of a booklet of 32 pages in Duodez, sent to us for review. We can only warmly recommend it. It contains first of all a beautiful proof by the well-known old theologian Valentin Ernst Löscher, how divinely - wisely the holy, ten commandments are arranged. Then follows, from Luther's catechisms and from other writings of his, information about each commandment, how it is transgressed, how it is fulfilled, and how it is applied. Finally follows Luther's brief instruction on the dignified partaking of the Lord's Supper, and the well-known, incomparable daily confession and penitential prayer of the same. We are very happy about this valuable treatise.

Only one remark we allow ourselves in all love. Among the transgressors of the fourth commandment is mentioned: "He who does not keep the commandments of the Christian church. We think that this would have been the place to prevent misunderstanding by using another word of Luther. Those words are taken from one of Luther's writings, which was first published in Latin in 1518, and later in German in 1520. (S. Walch's edition, Tom. III, 1009. Compare Walch's Preface to this, Erlanger A., Vol. XXII, 9.) At that time, Luther still believed in the conscience-binding nature of the "church commandments," even if they concerned mediocre matters, such as fasting and the like. Soon thereafter, however, he understood nothing by the obeisance to be rendered to the church but obedience to the Word of God which it preaches. Thus, for example, Luther wrote as early as 1521 in the Church Postil: "The church has no other doctrine than Christ's, nor any other obedience than Christ's. Therefore, everything that the papists do, they do not do. Therefore all that the papists say about the commandments and obedience of the churches is of the kind of which Paul speaks: "They are false doctrines in the way of a track". (Sermon on the Epistle on the 3rd Sunday of Advent.) We do not remark this out of censoriousness, but commend the dear little book none the less as a pearl among what appears here.

Switchblades.

For three months already neither the Catholic paper of Cincinnati, nor that of New York, nor the church paper of the Iowa, nor the "Herald," the "Informatorium," the "Lutheran," the ^Observer," the "American Duüwrau," 2c. have been coming to the editorial office of the "Lutheran" or "Lehre und Wehre" au. Where is the schuko, in the respectioeu redactions, or b-i the post? If the "Reformirte Kirchenzeitung" complains that it does not receive the "Lutheraner," we can assure it that it is regularly sent from here.

Receipt and tank.*)

Received for the seminary budget: Bon Past. Stiecksuß Gem., 7650 pf. mostly; from Past. Wagner's Gem., 351) Pf. flour, 24^ Bush. Potato, " 14 Galt. Pork fat. 4 hams, 6 sestén pieces, 3 school- tees, 5 Bush. Grain, 5 Bush, white reuben, 3 Bush. Wheat. 1 peck beans li Dtzd. Eggs, 813.75 haar; from Faßelv li Bros. Nockspring, H barrel Kiichengemiise; from G. M. Eckcrr L Co , Darmstadt, St. Clair Co, Ill., 10 sack mol i; from W. Mastmann there, 2 sack do.; from C. Eckert, sack ro.; from G. Ph. Eckert, 1 sack do.; ' on C. I. Ochs, 2 sack do.; from Hrn. Köhler, l sack do.; from Gächur Penig, Nockspring. 4 barrels of kitchen vegetables; by Past. Claus, by Casp. Ellersiek, 85; from the comm. of Past. Schaller, Jr, by Messrs. A. Burgdorf, 81; C. Bnrg- dori, >2 dnd. Eggs and 1 shoulder, C. Nagel 6 pf. Butter, 1 ham, 1 shoulder; Chr. Gübert 1 ham; N. N. 1 ham. A u g. Er ä m e r.

Received for poor pupils of the school being..: Bon luugir. - Brr. in Past. Wunder'S Gem. §6. bon women in the same Gem. (surplus of Coll. for procurement of Srmlnar beds) 84,75. bon Lehrcr Ph. Müller (for E. Selle) 82. from H. Geistseld, Nodenbcrg, (for Picritz) 8!. From the Wcst Distr. of the Comm. at Addison.

If some of the dear donors here should miss the receipt of their gifts, they will kindly excuse me that a receipt already ready for printing was destroyed by fire. L.

Ueberschuß einer Coll. für Beschaffung einer Seminar-Glocke 813,10. Coll. der Gent, zu Nodenbcrg bei Einführung dcö Pastors Hcikmüller 824,6t). By Rev. Hcitmüller of girdles of the Gem. of Echria, O., 86,45, of D. Haag 84, of I. G. Böhm 83; of members of the Gem. at Liverpool, O-, 82,50, of I. Keller 81, of H. C. Haserodt 50 Cts, of L. L. Schnell (for Rührig) 8l. F o r t h e S e m. household: from Past. Hcinemann's Gem. in Trete by O. Bohrens, E. Rinne, H. Wüstcnfldt, H. Gräwr, F. Wonke, O. Dohmcyrcr, Ph. Willharm 81st each; E. Hvmcicr nno N. N. 82nd each, W. Ahrmnbcrg 83rd, W. Sicfger 85th, H. Ulrich 50 Cts. A. Selle. Addison, March 22, 1855.

Lingckjangan in the Raffc Western Districts for S yn o d a l - l K as e: Bon Past. Oestcrmeiers Gem. of Pomroy, O., 85th Bon Past. Mertens, Champaign, Ill, 8l. Bon Hrn. Bohnhardt, in Past. Niedcls FlialgkM., Cape Girardcau, Mo., 85th Bon Past. Frankes Gem. of, Addison, Ill, 825. bon Past. John's gent. lists, Mo., 87.75. Bon Past. John, Listen, Mo., 81st Bon Past. Buenger, St. Louis, Mo., 82. by Past. Mennicke's comm. of Rock Island, Ill, 86.05. By Past. Mennicke, Rock Island, Ill.,82. by the same, from Mr. F. Moeller, 81. Bon Past. Wunders Gem. of, Chicago, Ill-, 85. Bon Past. BanmgartS Gcm. of, Bcmdy, Ill-, 835.40. by the Trinity List. of, St. Louis, Mo. of, 8930. by the Imma- nucls Dist. there, K14.20. by Past. BeyerS Gcm. of, Chicago, Ill., 85. Bon Past. Popp, Warsaw, Ill, 81. bom Dreicinity Dist. there, St. Louis. 86.65. bon Teacher Große there, 82. bon Teacher Erk there, 82. bon Lebrer Ulrich there, 81. bon ImmanuelS District there, 815.65. to College--maintenanceS K asse: by Past. Mrcncs, Cbampaign, Ill, 81. ne- sormatioistfst lollcctc in Past. Miller's Gcm. of, Pittsburg, Pa., 823.26. Christmasollc. of the same Gem. of, 8l9.56. Bon Past. Köstcrings Gcm. of, Altenburg, Perry Co. mo., 8 '0. By Past. Wagner, of Bro. D., Pieasant Nidge, Ill., 85. Of Trinityist, St. Louis, mo., 811. Bom ImmanuelS Dist. there, Hlll. Bon Past. Koste- nngs Gem. of, Frohna, Perry Co. of, Mo., 812. from the Ccntkaffe of the same Gcm. of, 84.50. Collecte of the parish dcö Past. Biltz, Lafaycttc Co, Mo., 811.25. from Trci- eiuity District, St. Lonis, 811. for ver w. Mrs. Prof. Biewcnd: of Past. KuenstringS Gcm, Frohna, Pcrrv Co, Mo. 84.5 >. To spnodal mission cassc: Bon Past. Schicdtö Gcm., Allcghany City, Pa, 8100. from the missionary box of Past. Wunders Gcm., Chicago, Ill, 82,30. bon Teacher Lückcs school children, Chicago, Ill, 81. from Past. BanmgartS Gem. of, Venedy, Ill., 88.15. Don Past. Geyer's Gem., Carliuvillc, Ill., 81.8 >. Bom Trinityö-Dift, St. Louis, Mo., 82.45. Don Teacher Great Schoolchildren, St. Louis, Mo., 82.05. Gcm.-Coll des Past. Metz, Ncw Orleans, for the months of Nov. 1864 to Fcbr. 1865, 813, 10. DrricingkeitS-Dist. of, St. Louis, 81.60. ImmanuelS-Listriect there, 82.25. For inner mission: Bon Hrn. Bensemann, stn. of, Thornton Station, Ill, 82. Of Hrn. H. Brandes, by Rev. Büngcr, St. Louis, 82nd Bon Teacher Irma's school children, Collinsville, IN., 83rd Lurch Prof. Walther, by N. N., Cbariton, Mo., 83rd Bon Past. Eirichs Gern. of, Ehest r, Ill., 89. on the extension of the institution of P ast. Brunn in Stccden: Ncujahrsroll. dcr Gem. of the Past. Bartling, Springsicld, Ill., 818,85. thanksgiving offering of Hru. Oellrich, that God had happily led him back to Acron, O., 85. Christmasoll. in Past. Mrcncs comm. of, Champaign, Ill, 86. by Past. Mrcncs, Champaign, Ill, 8l. Bon Hrn. G. F. Roller, Effingham, Ill., 81. by Past. BcrgtS Gem , Paitzdorf, Perry Co, Mo, 811th Collecte in Past. Mueller's Gem., Pittsburg, Pa, 830 05. by Past. BanmgartS Gem. Venedy, Ill, 814.15. By Prof. Walther, of N. N., Cbariton, Mo., 85. Gcm. coll. dcö Past. Bcyer, Chicago, 830.25. By Hrn. Hcinr. Maschger, of H. M. and Ch. E. M., LouiSville, Ill. each, 8>. Gem. coll. of the Past. Metz, New O'lcans, 823.35. Bon Mad. Lambert, in the parish of the Past. Metz, New Orleans, 85. by Past. Guenther, ges. at Mr. Conr. Winter's wedding, Saginaw, Mich., 87. For the building of the Schnlehrer-Se- minarS at Addison: by some members of Past. Keylö Gcm. of Baltimore, Md, 86.75. subsequently by Past. HollS Gcm. of Columbia, Ill, 25c. By Past. Ha- manus Gem., Carondclet, Mo. fourth mission, 813.25. For purchase of college land at Fort Wayne: from Mr. H. Richter, Thornton Station, Ill., 810. For poor sick preachers: Bon Past. Dorns Gem. of Port Hudson, Franklin Co, Mo, 86. from.

Mr. F. Buchholz, Ccnircviüe, Ill, §3,40. bon Mr. L. Deucke, Nich, Cork Co, Ill, 85. bon some Gliirdern dcr Gcm. des Past. Geyer, Carliuvillc, Ill., 82. bon cincm members of the same 61cm., 82. bon Past. Wagner, Pieasant Nidgc, Ill, 85. by Mrs. Knicke, Carondclet, Mo., Cl. for Past. Röbbelen: Bon Past. Wagner, Pieasant Nidgc, Ill, 85. for poor students: Bon Hrn. C. Vogel, Springfield, Ill, 81. by Mr. l. Dceg, Saline, Mich, 75c. From Past. Mertcus, Champaign, Ill, 81. from Mrs. Eckcrt, by Past. Mennicke, Rock Island, Ill, 8l. Bon Past. Biedermanns Gcm. of, New Wells, Mo., 84, 50th Bon Hrn. P. HänSlcr, Chicago, Ill., 85th, by Past. Beycr. Fraucn purge of Past. Metz Gem, Ncw Orleans, 811.6 >. Mad. Half-brikter, in the Gem. tes Past. Metz, Ncw Orleans, 812th Mad. Lambert th., 85th Past. Popps gcm, Warsaw, Ill, 84.40. P. pair, by Past. Popp, thanksgiving offering for happy delivery of his wife, 85. Znm C o l l c g c - N n b a n in F t. Wayne: Past. Noschö Gem, Prairie Towu, Madison Co, Ill, 88th l. Nodekohr, by Past. Biltz, Lafaycttc Co, Mo, 81.70. Past. Biedermann's Gem. in, Ncw Wclls, Mo., 83.75. by Gem. in Stanntou, Ill., 822.25. for college- students in gt. Wayne, Gem. coll. of the Past. Metz, Ncw Orleans, from: Oct. 1864 to March 1865, 818.55. Past. PoppS Gem. of, Warsaw, Ill, 84.35. for Concordia Seminary, St. Louis: by Past. Hildncr, bequest of the late. Joh. Messcrschmidt, Brid rwater, Mich., 820. E o. Noschke.

For-cu Lutherans have paid:

The 17th year: H. Nickets.
The 18th year: H. RickerlS 50c., C. Runner.
The 19th year: The gentlemen: W. Finke, Zie- genbcin, C. Lanfcr, H. Nunge, P. Klcemann.
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Den 22. Jahraang: Die Herren: Fr. Meier, l. Kalb 50c., A. Walking 50c.

M. C. Barthel.

Changed addresses:

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Hev. X. Xlinor, box 16, Lnsb 8nAlnnxv, Wck.
1^ 8tein5nc^li, Lebrer, Venoc^, lVusliinAton f^o,!!!!



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. May 1, 1865, No. 17.

(Submitted by Past. Hügli.)

A free spirit refutes.

(Adapted from the English of Bishop Sherlock: *The Trial of the Witnesses.*)
(Continued.)

The unbeliever also says: "The apostles testify that Jesus rose from the dead. But a resurrection from the dead is a thing altogether contrary to the ordinary course of nature. Now it is indeed reasonable to believe honest witnesses, but only if what they say is possible, does not go against the ordinary course of nature, does not overturn the laws of nature. If a man tells me something that is possible, e. g. that he comes from Germany or France, I can believe him; but if a man tells me that he comes from the grave, he tells and testifies to me something that goes against the course of nature. How can this be true? On what grounds can he prove it? Man's understanding has its limits; if man's statements remain within these limits, I can believe him, but if his statements exceed these limits, I must first abandon my own reason if I am to believe him.

Accordingly, it is only reasonable to believe a witness's testimony if it is probable, possible, and not contrary to the ordinary course of nature. But who knows how far the natural possibility extends, and who really knows how far the testimony of a witness can be believed?

How far may things go in order to be according to or contrary to the ordinary course of nature? This is not at all generally known. It follows, then, that we should accept the testimony and statement of a man only in so far as what he says is, according to our own views, probable and possible. Thus the Southerner who has never seen ice, if someone tells him that water in cold countries freezes and becomes hard, should not believe this at all, for according to his conception this is improbable, impossible, and contrary to the usual course of nature. And yet we all know that this is a clear, palpable truth, and that a man can perceive frozen water with his senses and bear true witness to it. And so hundreds of other examples could be given. Nothing, therefore, is more foolish and unreasonable than the ability of a witness to perceive a thing, and to make the truthfulness of a witness's testimony depend on the knowledge or ignorance of him before whom the witness makes his statement and gives his testimony. What, then, is the testimony of the freethinker against the resurrection of Jesus different from that which the Southerner, who has never seen ice, might give against hundreds of perfectly honest witnesses, who testify that they have seen hard water? It is true, we do not easily believe what seems to us improbable and impossible on the testimony of others, but not

It is not because such things could not in themselves be perceived and witnessed, but because our prejudices against them are too strong, so that we do not believe the statement and doubt the truthfulness of him who makes it. For example, it is natural for a stone to roll downhill, but not natural for it to go uphill. But the stone that goes uphill is an object of my perception as well as the stone that rolls downhill, and man is just as capable of perceiving and witnessing this as that. Now if someone were to say that he saw a stone going uphill, the truthfulness of his statement would be doubted; but one would not be able to say that the thing was such that it could not be perceived nor witnessed, for it was altogether contrary to the ordinary course of nature. For the fact that someone testifies is not at all dependent on the law of nature, as you imagine it to be according to your own knowledge and according to your own experience, for your knowledge does not extend far and may be quite wrong. When you see something that, according to your conception of nature, is contrary to the laws of nature, you believe it because you believe yourself in your own senses. But if you do not believe things told you by another, it is not because such things could not in themselves be perceived and afterwards witnessed. If, for instance, a man were to tell us that he had come from the dead, we would not be able to believe the things he had told us.

Doubt the veracity of his testimony. But what should we die and not rise again. From this we conclude that the resurrection of a dead man is contrary to the course of nature. And indeed it is contrary to the general course of things. But if we were to conclude that a resurrection of that man was really dead. But would it be possible to say the dead is contrary to the real laws of nature and quite impossible, we would be doing so without any reason at all, and we could not rely either on our senses or on reason, for none of our senses, neither the eye, nor the ear, nor the feeling, nor any other sense, teaches us that it is impossible for a dead body to come to life again; if anything can teach us about this, reason must do it. But what principle of reason is contradicted by the supposition that a man should rise from the dead? When I consider how I live, how all the animal movements in my body are quite independent of my will, how my heart beats without my first having to give my consent to it, how the digestion and thereby the nourishment of my body proceeds in such a way that this whole business is unconscious to me; when I consider how my blood in my body moves incessantly in a cycle and flows through my whole body of its own accord, contrary to all ordinary laws of motion, then I cannot help but think that I am a man of the body: I cannot but come to the conclusion that the preservation of my life at every moment of it requires as great a power as is necessary to raise a dead man. Whoever, therefore, thinks about himself and considers how he owes his whole existence and his life to a higher power, will necessarily also have to admit that the same power that once gave life to a senseless mass and gave the first impulse to every tension and every movement in it, will also be able to bring a dead body to life again. For to bring a dead body to life again, in which there has already been life, certainly requires no more power than to bring a body to life in which there has never been life. But our free spirit wants to speak even further. He says: "Why is it that the testimony for such an important matter, on which the blessedness of all mankind is to be based, is so inadequate? Why then have a few witnesses been chosen? For Peter himself says, Acts. 10: Christ did not appear to all the people, "but to us, the chosen witnesses from God." Does not this suggest that the light was shunned? Why did Christ not appear publicly before the people after His resurrection? Especially should this have been done before the chief priests and the rulers of the Jewish people, for to them he was especially sent, and to them the matter was of special concern. How can a messenger refuse to show his credentials? But instead of Christ doing this, he first showed himself to some simple-minded women, who were very much afraid, and therefore did not show themselves at all.

were able to bear witness to it. Then he appeared to two disciples on the way, who did not recognize him at first, but later said they recognized him during the breaking of bread. Then he also appeared to the other disciples. So why did Jesus not appear publicly to all the people and especially to the elders of the Jewish people? Then the matter would have been beyond all doubt.

This objection, too, was of no weight at all, for where there are once witnesses enough to testify to a thing, no one will ask for more witnesses. Therefore, if there is a sufficient number of witnesses to the resurrection of Jesus, who can testify to it, it cannot be objected that there are not more or different witnesses whom one would like to have. If two or three trustworthy men testified to a will (which number the law requires), would anyone ask why all the inhabitants of the place were not summoned here to sign the will as witnesses? Why were witnesses chosen? Because they wanted to have good witnesses; for what sensible man will not choose such witnesses for his will or also for a bill of sale, who are also suitable for it? Does not, therefore, the good choice of witnesses give a cache the greater reputation? How is it, then, that that which in all other cases cuts off all suspicion should in this very case give rise to suspicion and distrust? How, then, can it be demanded that Christ should have shown Himself still more particularly to the Jews? Christ had died before their eyes, but they were so sure that he would rise again, as he himself had foretold, that they kept a watch by his sepulchre; and from their own watch they learned that Jesus had risen. Every one of the soldiers was to them a witness, whom they had chosen and chosen for themselves. Afterwards they had all the apostles and other witnesses in their power; the apostles also testified to them of the resurrection, and not only to the common people, but to the elders of Israel, assembled as the high council, and in order to be able to substantiate their testimony, they had the power to work miracles, and really performed the most glorious miracles publicly in the name of Jesus. This people, therefore, can least of all complain of not having had enough testimonies, for there was a more glorious testimony before the eyes of this people than before all the other nations of the earth, for they themselves had the sepulchre in their hands; so that if we were in need of a testimony in a similar case, we could not wish for any better than this.

It is true that a resurrection from the dead is contrary to the ordinary course of nature. But what is this ordinary course of nature? Every man, from the simplest countryman up to the greatest philosopher, gradually forms an opinion of the course of nature according to his own experience and observation. Is everything impossible and improbable, then, that contradicts these opinions of men about the course of nature? Then with the southerners the fact that water freezes in winter contradicts the ordinary course of nature, for their senses testify to them that water is always only liquid with them. But do their senses also tell them that water can never become hard? Reason cannot teach them this, for sound reason can never contradict hardness. Our senses, then, teach us what the ordinary course of things is, but if we were to conclude that things could not be otherwise, we would transgress the limits of our senses and base ourselves on our prejudices. If, then, we believe something that does not correspond to this preconceived notion of the course of nature, we do not always abandon our reason and our senses, but we do abandon our own errors and prejudices.

So it is also with the resurrection of Jesus; and the great difficulties which it has in our eyes arise only from prejudices. We know from experience that men

But Jesus is said to have been sent especially to the Jews, and since his resurrection from the dead must be the chief proof that he was the Messiah, he was bound to show himself especially to the rulers of the Jewish people, and the refusal,

to do so would have been as much as if a messenger had refused to show his credentials. - Now it is true in all things that the redemptive work of Jesus concerns all men without exception, but the Jews should have the preference over all other men, that Jesus himself should preach and perform signs and wonders only among them. The Jews were to have this preference because of the fathers and because of the covenant God had made with them. Hence Christ is also called a "minister of the circumcision," Rom. 15:8; and he himself says, Matt. 15:24: "I am not sent but unto the lost sheep of the house of Israel." When therefore he sent forth his young men to preach the gospel during his lifetime, he expressly commanded them, Matt. 10:5, 6: "Go not into the Gentile streets, nor go into the Camaritan cities, but go unto the lost sheep of the house of Israel." Accordingly Christ kept himself as long as he lived on earth, until at last he was rejected of the Jews. He preached the sweet gospel among them for a long time, and did signs and wonders, but since all his preaching and signs and wonders among them were in vain, he finally took leave of them, proclaiming to them the woe that would befall them because of it. This happens in the 23rd chapter of Matthew, at the end of the chapter, where Christ calls out to Jerusalem, as it were, as a farewell: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often have I desired to gather thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold, your Hans shall be left unto you desolate. For I say unto you, Ye shall see me no more from henceforth, till ye say, Blessed be he that cometh in the name of the LORD." *) The words thus: Ye shall see me no more henceforth, are dated from his death, whence therefore the special privilege of the Jewish people is abolished. How, then, after the Jews had rejected Jesus, and after their special privilege had ceased, can it still be demanded that Christ should have shown Himself to them as risen and living, and should have revealed Himself to other men? Since they had rejected their Messiah, their ruin was certain, and there was no longer any need for a special appearance of Jesus. But he would also have told them now, after he had once said to them: Ye shall see me no more, he could not have made a special appearance, for the Jews were not yet in a condition to say, Blessed is he that cometh in the name of the Lord, and are not yet. (Conclusion follows.)

*) I will give you my presence of grace and also my visible presence, until you have to confess on the day of my future at the last judgment, in which you will be convinced, that I am the true Messiah and that when I entered the city of Jerusalem the people shouted to me: "Blessed is he who comes in the name of the Lord. Cap. 21, v. 9. - Weimar Bible.

(Submitted by Past. Rohrlack.) *)

My resignation from the Iowa Synod.

Letter of Loss

to the Lutheran Synod of Iowa, resp. to the honorable Mr. President.

For the second and last time I hereby declare my resignation from the union of the Lutheran Synod of Iowa and kindly ask for my dismissal on the part of an honorable synod. The first time, as you will remember, my resignation was verbal; I alone, moved by the urging and entreaties of friends dear to my heart, took it back in writing a few weeks later, at least until the Synodal Assembly, which was in the vicinity. Somewhat satisfied by various concessions made to me indirectly at the synod, I did not renew my declaration of resignation at that time, but I find myself prompted to do the same herewith subsequently, and at the same time I combine with this declaration the request that, as soon as possible after receipt of the same, on the basis of and in accordance with the synodal regulations (Synodal Report III, § 11, pag. 39. and VI, § 18 d., pag. 40.) to kindly send a testimony for my dismissal from the Iowa Synod.

What moves me to this declaration of my resignation is, first, my confessional and, second, my ethical standpoint which I am compelled to take towards the Iowa Synod. With respect to the former, I stand in irreconcilable opposition to the Honorable Synod of Iowa, a) with respect to the historical view of the symbols, b) with respect to the area of open questions, and c) with respect to unionist tendencies, and all my self-sacrificing efforts to modify this opposition have been in vain. For no matter how often I tried to establish a firm connection between my convictions and the views prevailing in the Synod of Iowa, this effort of mine was only like a weak hand winding up a bowstring, which finally has to let go of the string, so that the latter snaps back to its original resting point; in other words: I have been but half an Iowan during all the time of my connection with Iowa, and my strenuous efforts to become a whole one have been and remain fruitless. This half-being has caused me many a hard struggle, which at last had to lead to a complete break with the Synod.

The first point of my opposition from a confessional point of view is the historical conception of the symbols. It appears quite innocent to the observer who is averse to it, but superficial, namely in the form in which it is used by the

*At the same time with this letter we also received the complete acts of a trade of the congregation of Father Rohrlack with the Synod, which ended with the appearance of the congregation. However, since these are rather voluminous and many of our readers are not interested, we are content to give this important document for the time being.

D. R.

This is the case in the report of the Iowa Synod, which was presented in its last synodal report; but in its deepest essence it is the overthrow of our dear confession. Evidence of this is the notorious paper by Father Deindörfer, which was received with great displeasure by many members of the Iowa Synod at the time, in which, among a great mass of expositions, he also describes the Discovery of a number of "incorrect or false doctrines" made and demanded out of daylight.

The other point is the area of open questions, on which, as a broad basis, the building of chiliasm is listed according to its outlines and can be further expanded and embellished at the discretion of the individual. I, too, unfortunately, allowed myself to be captivated for a time by this figment of the imagination, but I have made up for this folly of mine in so far as I pronounced a caution against chiliasm on my own behalf at the last Synodal Assembly. To give a thorough refutation of chiliasm here would lead to nothing, and I consider myself relieved of the duty of proving it in contradiction to Scripture and the symbols by the excellent declaration of resignation of Father Burk, read after the last Synodal Assembly and printed in the "Informatorium" (No. 2, Year 13), to which I hereby heartily confess its essential content.

The third point concerns the unionistic tendencies of the Iowa Synod. Evidence for this is, on the one hand, the flirting with the united synods of this country, namely those of Pennsylvania and Wisconsin, and, on the other hand, the written expression of the Iowa Conference, which has not been contradicted on the part of the synod. If one wanted to object to the former: "Did we not, at the last Synod, bear witness against the said Synod, in that Prof. Fritschel, Jr. presented a paper on the various Synods of this country, which, while acknowledging the good in and of them, also made expositions where they ought to be made (?)" it is to be replied that such testimony was only given pro forma, i.e., as an illusion. because 1) the editors of the "Kirchenblatt" rejected a testimony by the writer of this against the Wisconsin Synod; because 2) the Wisconsin Synod was and still is kept under the delusion that it has a confederate and ally in Iowa, and was strengthened in this delusion by the fact that they gratefully allowed themselves to be supported with unearned money for the conduct of the Indian mission; because 3) neither the church bulletin nor the synodal report mention anything about a testimony given at the synod against the Wisconsin Synod. Testimony indicated. - The relationship of the Iowa Synod to that of Pennsylvania is even more confidential. It was even advocated at the last Synod to establish a closer connection with the Pennsylvania Synod, so that it was quite in the spirit of the Iowa Synod when Father Brobst reported that an approved

Approach to the Pennsylvania - Synod on the part of that As far as Prof. Schmidt and Father Döderlein are Because of the close relationship I had with him, as my of Iowa would be made. concerned, the same consists in the unattractive closest neighbor in office, I am sufficiently aware of and

The written expression of such a unionist attitude is manner, by means of a clever turn of phrase, of giving appreciate the reasons he had for not testifying publicly found in the theses put forward by the President of the testimony against the chiliasm of the Synod of Iowa, as at the Synod. Illness and a related lack of clarity on the Synod and adopted by the Iowa Conference: "On the such, to all those who have ever given testimony against one hand, and the consciousness that his testimony Position and Conduct of Lutheran Christians Toward it. would not make the slightest difference, on the other,

Members of Other Confessions," where, among other The Synod, as a Synod, has never spoken out in favor kept him silent. In addition, during or at the end of the things, the following can be read: of chiliasm. My experience proves most conclusively synod, his resignation from the synod was by no means

"The name Particular Churches may be claimed by how rightly Prof. Schmidt and Fr. Döderlein judged when definitely decided upon by him. Hence it came about that all those communities which adhere to the three they remarked: "In the 'Declaration on Chiliasm'" he accepted the monetary support of which he was in principal symbols of the Church"... "Wherever I find the (Synodalb. pag. 35) a regression of the Synod to the the greatest need, namely for the payment of debts saving faith (in any Particular Church), I have brethren better was to be perceived, and that because, according which he, as pastor of the Iowa Synod, had seen himself in Christ before me." "however many errors, greater to the Synodal Report of 1858, Chiliasm had been compelled to incur. His statement that he was expressly or lesser, may be found among them. - The Lutheran Synodal doctrine. (Synodalb. 32.) To reject this truth so directed to "Missouri" by the declaration of the Iowa Church as a whole, or at least that section of it (the readily was painful even to many Synod members. Synod that he was not allowed to testify publicly against Synod) which agrees with us on the preceding Expressions such as these: "Instead of denying such a Chiliasm, is by no means based on "fiction," but on propositions, declare by publication of these fact, which was revealed to the whole world (cf., in complete truth, as the writer of that attack and the propositions and by confession of the same the position addition to the Synodal Report of 1858, also editors of the church journal will also admit if they wish on which it sees itself. If this has been done, then, in the "Kirchenblatt der ev.-luth. Synode von Iowa," Jahrg. 1, to recall that on the occasion when the Synod was called case of a meeting of individual members of the Synod Nr. 10 und 11), a humble confession of the error that had upon by its president to acknowledge the high courage with members of other particular churches, and occurred would have been in order", were voiced from of Fr. Kleinlein's high courage, which consisted in the therefore in the case of conduct toward them, it will first time to time. - My experience, however, is this: It was fact that he wished to see the word "toleration" put in depend on whether one meets with acquaintances or shortly after the Synod of 1858 that I arrived in Madison, place of the word "authorization" with regard to chiliasm, strangers." Wis. as a candidate with Father Deindörfer, who had - that on this striking occasion the President ordered

"If one meets with strangers, it is assumed a) that recently returned from the Synod. Rev. Deindörfer, then those who wished to testify publicly against chiliasm to they are familiar with the published position, b) that they prepositor of the Wisconsin Conference, performed the go where such testimony would be tolerated, so that really share the faith of their church, and accordingly ordinations necessary for that Conference. Called to be disputes would not arise in the congregations because they are treated as brothers. They are therefore to be an assistant preacher to Father Beckel, I was also to be of chiliasm. This was an explicit explanation for Father Himmmler, whose position on "Missouri" was well known. refused neither the name of brother, nor the brother's ordained. But only after I had been converted by Father If one wanted to reply to this: "But how can only what hand, nor the brother's kiss. Nor is it proper to pray with Deindörfer's efforts from the antichiliac, which I was at one individual has said be laid to the charge of the whole them." that time, to the chiliar, the ordination took place. "All of one Synod?" then it must be remembered that the Synod

"If it turns out that he is a believing Christian who us," he said at that time, "are attached to chiliasm and tacitly made the confession of its president its own. desires to be saved by Christ alone, but who is not will therefore be careful not to admit persons among us An honorable Synod will see from the above reasons acquainted with the doctrine of his church, nor with the who, by their contrary opinions, might bring controversy that my resignation is sufficiently justified; but it will also distinguishing doctrines of other churches, beware of into the camp and disturb unanimity, although we would recognize from this how great my attachment to it was, making him suspicious of his own church as long as you not expel from the Synod anyone who should later that in spite of my convictions, with which I found myself yourself or through others." become an antichiliasts among us for that reason. in opposition to the views of the Synod, I have

When the Wisconsin Conference, of which I was a synod, but it was left unnoticed because Father persevered in its midst and fellowship to this day, and member, could not accept the above sentences without Deindörfer, this "weighty witness," denied it, I see myself how difficult, therefore, in this respect the important step protest, not so readily, but opposed them, such compelled, on the basis of his short memory, as is which I have taken herewith has become for me. faithfulness to their confession was described by the evident from the declaration of resignation of my Finally, I would like to express my heartfelt thanks to the honorable Synod for all the love and kindness it has words: "believing themselves called to take up the pen of criticism and then to put into circulation again what congregation, to repeat it here as a testimony for the shown me, especially from some of its members, during the six years of my association with it. The Lord richly has been put on paper. (Synodalb. 5.) For no other sake of truth. repay it by bestowing upon it the knowledge of His holy conference has ever believed itself called to contradict what was "given in hand" from above. The other point concerns the unjust treatment of my congregation in its testimony against a group that had fallen away from it and had been provided with Word and Sacrament by its own synod. It will suffice here to declare that I unreservedly declare my support for the withdrawal of my congregation, especially since it was the proceedings of the Synod concerning this congregation of mine that brought about the final decision of my struggle with the views of the Iowa Synod. will and the joy of carrying out His recognized will.

But I am also moved to this declaration of my resignation secondly by my ethical standpoint with regard to a) the dishonest conduct of the Synod in its negotiations with Prof. Schmidt and Fr. Döderlein; b) the unjust treatment of my congregation on the part of the Synod, and c) the mean attacks against Fr. Westfield, March 24, 1865.

August Rohrlack, Lutheran pastor.

As for the dishonest behavior of the synod.

Finally, thirdly, I call the attacks against Father Himmmler mean. In the

Department

for the next meeting of the Synod of Western Districts.

Of the truth of the Christian religion-

Thesis I.

It is indisputable that neither the natural religion, nor a heathen religion, nor the Mohammedan religion, nor the present Jewish religion can be the true religion.

Thesis II.

In deciding the question whether the Christian religion is the true one, everything depends on whether the holy Scriptures of the A. and N. Testaments are God's revealed Word or not.

Thesis III.

The certainty whether the holy. The certainty whether the holy scriptures of the A. and N. testaments are God's revealed word depends on whether the books that still exist as holy scriptures are the same. Scripture still existing now

- 1) genuine and unmutilated,
- 2) are credible, and
- 3) have the irrefutable characteristics of divine inspiration.

Thesis IV.

If the books of the N. T. are inspired of God, so are those of the A. Testament.

Thesis V.

The New Testament Scriptures which we still have as such are genuine; for

- 1) all those who had to and could testify to the authenticity of the same confirm their authenticity.
- 2) The New Testament books themselves prove by their form and content that they are of the origin ascribed to them.

Thesis VI.

The New Testament Scriptures which we still have as such are unadulterated and unmutilated, for

- 1) all existing bibles agree with each other. But this agreement would be impossible if they had been falsified or mutilated. It is true that there are a considerable number of different readings, but even if this were not the case, one could not without reason fear a deliberate plan of falsification. The preservation of all the different readings that have ever existed proves that the original one of Christianity has been preserved. As many as there are, by the way, a comparison shows that, whichever one may be accepted, there is no difference in the teaching of the Scriptures in any part.

- 2) All translations agree with the existing New Testament Scriptures.

- 3) All citations in the writings of enemies and friends, as well as the interpretations of entire biblical books of the latter still in our hands, from the beginning to this day, also agree with the same.

Thesis VII.

The writings of N. T. possess the highest degree of credibility and historical

truth; for as to 1) the writers of the same, the same have

- a) can write the truth,
- b) want to write, c) have to write.

Thesis VIII.

The writings of the N. T. possess the highest degree of credibility and historical truth; for as far as 2) the contents are concerned, these are in agreement

- a) with all other historical testimonies about the geographical conditions and the nature of the Jewish people and the whole world of that time, as far as the New Testament Scriptures speak of it.
- b) The very contradictions which are thought to be found in the Scriptures themselves prove how absurd it is to suppose that the composition of the New Testament Scriptures is based on a deliberate agreement on the part of their authors to bring untruth to the world as truth and as the only true religion. By the way, all the contradictions that one thought to find in the Holy Scriptures have so far proved to be false. It is therefore unreasonable to believe that the truth is the only true religion. It is therefore unreasonable to deny the highest human credibility to the biblical documents for the sake of some still unsolved difficulties.

- c) Even such persons in apostolic times, who before were the most determined enemies of Christianity, and had every opportunity and ability to convince themselves of the truth or falsity of the apostolic reports, were converted, and some, like Paul, became the most zealous proclaimers of Christianity.

Thesis IX.

The books of the N. T. are inspired by God himself, because they declare themselves to be so and God has confirmed and sealed this himself

- 1) by irrefutable divine prophecies;
- 2) by irrefutably divine miracles;
- 3) by the miraculous preservation, spread, and acceptance of them throughout the world, in spite of their content, which is utterly contrary to arrogant human reason and human inclinations, and in spite of all the combats which they have experienced at the hands of the wise and powerful of this world;

- 4) by their soothing and sanctifying effects in the hearts of men, and
- 5) Finally, by the testimony of the Holy Spirit, which all those receive of their divinity who do not wilfully resist the effects of it, but allow themselves to be brought to a living faith by it, as is especially evident in the steadfastness of the holy martyrs, and in this wonderful power demands recognition even from the unbelieving world.

Thesis X.

All these irrefutable proofs that the books of the N. T. does have its "G'schmäckle," and therefore also the books of the Old confirmed by the same are the revealed written word of God, can

The argument that the contents of those books contradict in part the so-called irrefutable laws of human reason, as well as the allegedly certain results of recent scientific research in the most diverse fields, cannot overturn them.

To the ecclesiastical chronicle.

"Hours of Devotion." This, as is well known, is the title of a book which contains in pious and sometimes even Christian-sounding phrases a wretched rationalistic morality. It came out in Germany nearly fifty years ago, and, as everything was then sunk and drowned in rationalism, was at first devoured by thousands and thousands like a new Bible. But since faith has awakened again in Germany and people have regained a better understanding, almost no one there asks about the wretched Scharteke. While the unbelievers are now mostly tired of pretending to be pious and wrapping up their unbelief in sweet-smelling gossip like those "hours of devotion," the believers are

now no longer so ignorant that they should still be deceived by the sheep's clothing that the "hours of devotion" have on and not recognize the wolf's voice that resounds in it. Nevertheless, a bookseller in Philadelphia, a Mr. Koehler, probably for the sake of unjust mammon, has begun to reissue that disgraceful book. It is a rather sad thing. Of course, not many of the

newly immigrated Germans will buy the work; but the native Germans are so ignorant of Christian doctrine through the neglect of their preachers that many of them will certainly think that these "Hours of Devotion" are a wonderful and pious book; for that is also one of the bitter fruits of it, if pure doctrine is not practiced, that people never learn to distinguish the spirits and are therefore easily deceived by every spiritual harlequin. Unfortunately, even the so-called religious newspaper writers are so poorly aware of their duty that they usually do not warn faithfully against such bad, soul-poison-filled reading as that book contains, and even recommend it in their own ignorance and dullness. To our sorrow, for example, the "Reformirte Kirchenzeitung" announces the new edition with the following words: "This extensive work is rapidly approaching its completion. The decoration testifies to the hands of a master. About the content, which is by no means new, but has been in the public eye since 1816, many judgments have already been made that the modest church newspaper feels deprived (!) of such. It does have its "G'schmäckle," and perhaps knows as well as many others how to sense and assess the spice of a matter. But instead of talking about Zschokke

(the author) to speak, we would rather let him speak is a path to God. When in the synagogues of David the we would be free from the bonds and fetters that held himself." The "Reformirte Kirchenzeitung" now follows Jew chants psalms, remember, O Christian, that in theus. We now occupy an independent ecclesiastical this with a passage from the "Stunden der Andacht" synagogues even Jesus Christ, your Saviour, position in Germany, admittedly small in number at first, (Hours of Devotion), in which the reader is told that it is worshipped the God of the universe. (!) Venerable to me but we will grow if we only, God help us and it is our firm better to believe that Christ has risen from the dead than is even the devotion of the heathen, when he prostrates resolution, faithfully and purely preserve our jewel, the to brood and ponder over it and doubt it. From this himself worshiping before the outgoing sun or before the honest confession of our faithfulness. We will not get selection it seems that the church newspaper wants to heavenly bodies as before deities. It is a vain endeavor involved in false connections again, which is not easily recommend the book; but be that as it may, it is nothing to persuade those who have once been convinced by possible now that all opposites have come forward fully less than "modesty," but a great appalling disloyalty to education, habit, and experience of the goodness of their and openly, but we think first of all to remain for the Savior and denial of Him, if a newspaper writer who doctrines of faith to believe otherwise. Yes, Father, who ourselves in our narrow and now firmly closed little wants to be Christian can advertise such an ungodly part in heaven, thy name is hallowed by all nations, in all church circle and to wait calmly for what can, will, and book as the "Hours of Devotion" is, without warning religions." - This may be enough. The reader can see will join us with inner truth. We hope to be able to against it with all seriousness. - The small fanatical sects from this what Mr. Zschokke understands by God, welcome Pastors Frommel in Baden and Frischmuth in do worse. Thus, for example, the editor of the "Fröhlicher religion, and piety. Even the most damned idolatry and Saarbrücken, who are also in the process of separating Botschafter," which is the journal of the so-called the most abominable idolatry founded by the devil is from Breslau with their congregations, as our fellow "Vereinigte Brüder in Christo," writes in the number of venerable to him, but the heathen mission, by which one members for the time being. Our institution here is March 8: "Deliveries 5 and 6 of Zschokke's Stunden der wants to persuade the worshippers of the sun, moon and moving forward happily in the old way. We are already Andacht are before us and are recommended because stars to Christianity, he regards as an unnecessary and busy building and I hope that by St. John's Day the of their valuable content. Every reader can strengthen his foolish enterprise. And such a book is recommended by whole building will be completed to such an extent that faith in God through them, and draw comfort from them our conversion-zealous sects. O blindness upon the new, increased number of pupils can be as from a rich source." The "Christian Messenger" of the blindness! accommodated in it. I am also busy at present preparing so-called "Evangelicals" or Albrechtians also displays the W. [Walther] my new flock of Sendlings for the coming summer. I book without warning against it with a single word. Mr. Past. Brunn writes to us on March 20, among hope to be able to send 8-9 pupils to St. Louis and 4-5 sees from this what ignorance in regard to Christian other things, as follows: "On February 12 of this year, we to Addison. It is becoming more and more apparent doctrine prevails among these enthusiastic sects. There in Nassau publicly decided on and carried out our what a merciful providence of God it is that our is no doubt that they would also recommend a Turkish separation from the Breslau Synod. This separation has institution in Steeden had to come into being for your book if it contained similar pious verbiage. Finally, even been deeply painful to me. I held back for a long time; it Synod in these very years, when the influx of young the "Evangelist" of March 15, who wants to be a strict was my sacred duty to try my utmost to avoid separation. People from America itself is increasingly coming to a reformer, indicates the "hours of devotion" without This was the driving force behind my and Hein's motion standstill. According to human reason, it is of course warning against them! Yes, he even shares, without any to the Breslau Synod, which you had printed in "Lehre quite reasonable to establish and expand institutions in remarks, the praise which the "Happy Messenger" has und Wehre". We wanted to show how we were willing to these times, when the influx of external funds is given to this book full of poison for the soul! It almost do our utmost to avoid division, if only they did not want becoming more and more difficult. But it is God's doing, seems as if he and others did not reprove the book only to attack our position of faith and knowledge in the most and He only gives us firm and joyful faith." - At the same for this reason, and even gave themselves the direct and immediate way and make it impossible for us. time as the letter from which the above is taken, we also appearance of praising it, in order not to step on the toes In doing so, you must always bear in mind that many received the first number of this year's printed of the Lord Entrepreneur. - So that our readers may see opponents of Breslau have undoubtedly been accused, "Mittheilungen" by Brunn. These contain, among other things, the "Annual Report," from which we report the for themselves what spirit blows in the "Hours of with justification, of a certain haste and joy in separating, following: "The fact that the income of my missionary Devotion," we will share with them some of its contents. which had already become a public annoyance to many. treasury was almost twice as great last year as in the Thus, for example, it says in the 40th devotion of the first In the face of this, it was doubly obligatory to show that year before has, first of all, an external, natural reason, section. Thus, for instance, in the 40th devotion of the no separatist spirit was driving us. But as deeply as the namely my collection trip last summer, which did not first section it is said: "The Jew who, according to the pain and lamentation over the disruption of our poor remain without rich consideration, and that in two ways, statutes of Moses, cries out devoutly in his synagogue to Lutheran Church in this day and age goes to my heart, it partly through the direct income that I brought back from the God of his fathers; the Turk who, according to his is just as firm in my heart and conscience, on the one partly through the renewed stimulation that my trip brought to our North American supposed prophet's teaching, bows his face in the dust hand, that we must not deny faith and conscience, and if the trip, and partly in general through the renewed cause. American cause. - In total, I received 5386 before the Omnipresent One in the mosques of the the whole world, together with the visible Church in it, Gulden 45 Kreuzer (3078 Thlr. 4 Sgr.) in the past year, while I spent 4809 Guld. 15 Kr. (2748 Thlr. 4 Sgr.). From this expenditure come 2522 Guld. 16 Kr. (1440 Thlr. 9 Orient; the ignorant heathen who, for lack of better were to perish, and on the other hand, that we must not Sgr.) to our travellers. I have already told you that this understanding, stretches up his hands in prayer to an judge ourselves according to the prospects of human reason, if we want to build Christ's Church. His ways and time I was able to equip my departing pupils a little idol, - they have with me One God, to whom they call His order and manner always go through death to life, cheerful and undaunted. I see God's finger very clearly better than before; I have spent over 400 Thlr. on books and clothes for them, so that they will be able to live in a better condition. Allah, Abba, Father. They also look forward with silent through defeat to victory. The truth is winning more and and powerfully in the fact that He has allowed the people of Breslau to come to such a decisive stand, so that hope to an eternity. One alone is terrible in human, more friends in Germany, and that is why I am quite and powerfully in the fact that He has allowed the people of Breslau to come to such a decisive stand, so that religionless." society-unhappy is he and terrible-it is the religionless." cheerful and undaunted. I see God's finger very clearly and powerfully in the fact that He has allowed the people of Breslau to come to such a decisive stand, so that Every religion is and powerfully in the fact that He has allowed the people of Breslau to come to such a decisive stand, so that venerable, because all religion

they can at least complete their studies at the seminary The first collects will be organized in order to help make in St. Louis, without having to make new purchases in the enlargement of the institution here possible. This is these pieces, which are three times as expensive in not only proof of the importance our brethren in America America as here. The remaining costs are to be counted attach to our work here for their church over there, but partly on the farewell visit of the pupils in their home also of how urgently they desire its continuation and country, partly on the sea voyage. The travel expenses increase. In view of this heartfelt zeal for love, with which from New York were borne by our brothers in America. our brethren over there are so unceasingly active for the However, we have to lament some losses on the part of expansion and building of our church in America, I those who made the journey to America at their own therefore do not hesitate to also address to my dear expense and from whom we therefore could not take readers in Germany the renewed urgent request that away the freedom to dispose of themselves. One of they do not want to deny their growing love and these barons stayed in New York with relatives who participation to our missionary work for North America, seem to have persuaded him to give up the profession which is blossoming so happily!" W. [Walther]

of schoolteacher to which he was destined. Another, **Papist Findings among Members of the New York Synod.** Rev. E. Hoffman" of Albany rightly complains in expense, has likewise turned to a secular profession, the "Lutheran Herald" about the shameful lack of having undertaken in writing to reimburse the cost of discipline in some synods, which accept open travel from New-York to Addison. Finally, a third, whom drunkards and gamblers as members, even make them I had advised not to go at all this year, but only to synod presidents, and approve and strengthen become more familiar with Lutheran doctrine at home annoying, sinful divisions in the congregations by before he undertook to serve our church in America, has setting up opposition congregations. To remedy such gone after all, but to the Wisconsin Synod, and now unrighteousness, he presents an attempt at a new writes to me recently how bitterly he has been constitution for the General Synod. In it, on page 164, disappointed, so that he is about to come home again. the following provision is found: "In the deliberations of He should have taken good advice, then things would the General Synod, only the preachers shall have a seat not have been so bad for him. Our institution budget and a vote in questions of doctrine, as was also the case here in Steeden has in the past year 2286 Guld. 59 Kr. with the Apostles' Convention." Now it is not true that (1306 Thlr. 26 Sgr.), thus also somewhat more than in only the preachers had seats and votes at the Apostles' former times, but not as if we had lived more Convention. It is written in Acts 15:22 for anyone who extravagantly, but everything went its usual old course still has eyes and can read: "And it seemed good to in our house. But dear readers may remember that our have the apostles and elders together with the whole number of pupils has increased to 12, and since the congregation." So the "whole congregation" also had a middle of October I have also had a dear and much seat and a voice. And the joint resolution of the needed assistant in the teaching office. So it is natural convention has the following, precisely stated, joint that our budget has cost considerably more than before. superscription, v. 23: "We, the apostles and elders, and But the Lord has given everything that was necessary, brethren." This is the record of this convention and even more. But I am doubly pleased this year that sanctioned by the Holy Spirit. This is the protocol of this my missionary treasury has a surplus, for it is a cheerful Apostles' Council sanctioned by the Holy Spirit. That it deposit for the forthcoming enlargement of our institution later says, Cap. 16, 4: "And as they passed through the here. This will, of course, require even more income than cities, they delivered unto them to keep the sentence, before, if I am not only to enlarge my apartment by which was ordained of the apostles and elders at adding an extension, but also to feed twice as many Jerusalem," is not intended to nullify the truth of the students as before throughout the year and send them record, and prove that the "whole church," the to America. "brethren," had not joined in the ordinance; otherwise,

I would therefore like to conclude by kindly urging our another may next come out with the same right, and dear readers not to forget the forthcoming expansion of assert that the preacher alone has the right to judge of our institution. I have also written to our dear brethren in the doctrine. For Cap. 15:19, it is said of Jacob alone, America for this reason, and their General Synod, which the bishop of the church at Jerusalem, "Therefore I met in Fort Wayne at the end of October, has decide 2c."-Luther's judgment on this paragraph of the unanimously decided, in spite of the severe war Constitution reads thus: "To know and to judge about hardships which the country is experiencing and in spite doctrine belongs before all and every Christian, and that of their own large new buildings for the grammar school in such a way that he is cursed who offends such right and the school teachers' seminary, that nevertheless on by one little bit. For Christ himself has decreed such a the past 1st Sunday in Advent a church meeting should right in invincible and many sayings, e.g. Matth. 7, 1. be held in all the congregations of our Missouri Synod. ""Beware of the false prophets who come to you in sheep's clothing."" This word he certainly says

against the teachers unto the people, and commanded them that they should avoid their false doctrine. But how can they avoid them without knowing them? And how can they know, when they have no power to judge? But now he not only gives them power to judge, but also gives it to them; that this single place can be enough against all the popes, all the fathers, all the councils, all the schools, which have granted the right to judge and to conclude only to the bishops and clergy, but have robbed the people, that is, the churches, the queen, of it in an ungodly and ecclesiastical manner." (See many other testimonies of Luther, Gerhard's 2c. in "Church and Ministry." P. 447 ff.) B.

Röbbelen. We learn from a letter of this our dear Krcuzträger, dated March 17, that he has happily made it through the winter again, but that his body is feeling increasingly weaker, and that unfortunately his dear wife is also "gradually coming down" under the many efforts. That his spirit is still lively, however, is shown by the following remark about the conditions in Baden: "Here the government is in conflict with the papal clergy about the emancipation of the school from the church. At the same time, the faithful part of the Protestant preachers find Schenkel too curmudgeonly. Thus an authority cannot bring itself to satisfy everyone even if it aims to comply with the saying with which our vice-king was teased in former times -. If I be good, and do with a good mind what I ought 2c." -C.

Introduction.

In the discharge of the Presidency Eastern District, Rev. C. A. Weisel, Jr. hitherto Vicar of his father, was inducted by the undersigned into his new congregation at West Seneca, April 14, 1865, and committed to all the symbolical books of our church, according to our agenda.

May the faithful Saviour, who according to His inscrutable counsel has afflicted the former pastor of this congregation, Pastor Muckel, with weakness of body for years, give this new shepherd all the more strength and let him win one victory after another over the devil.

Hugo Hanser, Pastor.

Address: Hsv. O. ^uZ.

Heservo? 0.^ (not West Seneca) lSrw Oo., N.

The Western District of the Synod of Missouri, Ohio, et al. states.

Will, God willing, hold its meetings this year at C o llinsville, Ill. and will commence the same on May 10 of this year. The gentlemen pastors entitled to vote are requested to bring their parochial reports with them or send them in time.

I. P. Beyer, Secretary.

Indication.
The Synod of Missouri, Ohio 2c. Northern Districts. will hold its meetings this year at Milwaukee, Wis. from June 14-20. There will be presented at the same theses on the difference of the A. and N. T. by Mr. Past. Günther, and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there is anything else that should be presented, then those involved are requested to send their request in writing to the undersigned 4 weeks before the start date.

Frankenmuth, Saginaw Co, Mich. April 20.

O. Fuerbringer.

The voice of our church
on the question of

Church and Ministry.

A collection of testimonies on this question from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same,

by **C. F. W. Walther.**
Second Edition.

This second edition has been augmented by a number of new, excellent testimonies of the orthodox fathers of our church; added to this is an extremely useful alphabetical index and a list of the Christian writers cited in this work; the printing errors that crept into the first edition have also been carefully corrected.

It is not only for individual Christians, but also for whole ecclesiastical bodies, "a precious thing that the heart should be firm. For on the firmness of hearts in doctrine and faith rests their unity in love. That the relatively large number of preachers, teachers, and congregations of the Missouri Synod are united and firm in these important questions of church and ministry, (while, for example, the Breslau Synodal Union in Germany threatens to fall to pieces over them, the Ohio Synod cannot come to a conclusion, the New York Synod cannot quite reach the beginning, the conception of the *status controversiæ*), they owe primarily to this "voice of the church." For these testimonies of the ancient church teachers have clearly opened up to them the spirit and faith of the Lutheran Church in these important doctrines, and have brought them to the incontrovertible conviction that in this voice of the Church the voice of the Arch Shepherd JEsu Christ Himself can be heard.

To all the younger members of our Synod who did not live through the Grabauian struggles and did not attend the breakthroughs of these "testimonies" at the various Synodal meetings, the serious, in-depth study of them is most urgently recommended, so that the living unity and firmness and the unyielding struggle against all hierarchical as well as anarchical evil may also remain among us and be strengthened more and more. To the members of other Synods, too, we take the liberty of calling "the voice of our Church" to the faithful

Use to recommend. It is true that this could again appear as a "Missourian presumption", but why should it not be pleasant and comfortable for members of other synods, especially here in America, where the old books are so difficult to obtain, to have these testimonies and judgments of the fathers of the Lutheran Church collected and arranged before them for true spiritual enjoyment and joy? We also promise them that we will study with diligence and deep love everything that emanates from them and in which the voice of our church is heard. - This is the right way to initiate the unity of the various Lutheran synods; and what do we desire more sincerely and heartily than such a unity in faith that is pleasing to God?

B.

Receipt and thanks.

Received for the military hospitals: Bon Past. Roads 81.25. By Past. Scuel 89 10. comm. at Zancöville 820 21. past. Geyer 50c. Past. H. Hanser 84th Past. Heids branches 811.55. comm. in West Seneca 85.50. past. Stamm 82nd H. Steinmeirc 85th Gem. in Jonesville 810 25th by Past. Kähler, Berlin, PL. Past. F. Lochner \$2. bequest of Miss L. X. 82nd Gem. in Hillsdale 81,74th Gem. in Coldwater 82,76th Past. Stephen's comm. 810.25. by Past. Burfcind \$2.25. gem. in Adrian \$21. past. Fleischmann's Gem. \$6.

Brohm.

Received for the seminary budget: From Mr. Kübnecke, from Past. HamannS Gem., 5Bnsbcd oats and 6 Dtzd. Eggs. Mr. Andr. Popp, of Past. Leh- mannS Gem., 4^ Pf. butter. Nachrägl. fromPast. W 'g- ncrs Gem. 81.50. Past. H. Meyers Gem.: Mrs. Kinker 81; on Hrn. Fridr. Klein ann's child baptism ges. 89.45; from the Mübl-Compagnic C. W. Obermyer and C. Kerkhoff 4 barrels of wheat flour and 2 barrels of rye flour. Past. Gräbners Gem.: 11 hams, 92 shoulders, 26 sides, 2 smoked hogs heads, 2 sausages, 1 sack potatoes, 1 do. Wheat, 1 bag of beans, bush. Apple slices.

For a r m e S tud e n ten: From the Young Men's Association in Past. Heids Gem. 810.Mr. Lodert, from Past. Claus' Gem. 85. Aug. Crämer.

The following charitable gifts, for which much heartfelt thanks are expressed to the charitable givers, have been received by me:

1. for poor pupils: by Mrs. Hetzner in Peru, Ind. 85, Mrs. Conradt that. 81, by Past. Werfelmann's Gem. in Cedarbnrg 85, by Rev. Engelbert for Wisconsin sophomores 898.81, by Hrn. H. Pfungsten in Schamnbnra, Ill. by H. Pfungsten \$4, H. Talges 82, C. Salges 81, H. W. Becker 81, I. Fasse 84, I. Böger 81, F. Lichtbard 89, F. Kohe 81, F. Gisecke 81, H. Thies 81, W. Freiß 81.

2. for Martin, Heinr. and Gustav Wyneken from the Drci- einigkeitS-District of the Gem. to St. Louis 8>99 i>0.

3. for the household: by Past. Markworth, by members of his Gcm. 86. by Past. C. Steeges both Gem. of, 811.50. Past. Himmmler's Gem. of, 85. Kindtaufe- rost, by Messrs. L. Kohtz and M. Gromcter, by Past. I. Strikter, 86th Kindtaufcoll. by F. Collmann, Yorkville, 86.50. Mrs. Anna Collmann, thank-offering, 81st P. Schaaf and W. Wcstermann, by Past. Strengths, 810; Mr. G. Born, through Past. Huegeli, 82.Dr. Trculieb, Oshkosh, Wis. 81.Women's Club, Grand Rapids, Mich. by Past. Darb, 814.

G. Alex. Saxer.

For poor pupils: Women's Association of Imma- nuels-Gem., Rock JSland, through Past. Menuicke, 815. Past. JungkS Gcm.,Mishawaka, 89.85. DessmFilialGem. 81.27. women's club, Bremen, Ind, through Past. Schuster, 89. surplus of travel expensescr Ft. Wayne Dist.-Conf., 82.50. Messrs. L. Dette, H. Becher sm., Konr. Bistrfrld sen. and jun. each, 81, by S. Pfungsten. For Ph. Scholz: Past. Roeder, 85; for W. Piepenbrink 85, and E. Bürger 85, by the comm. at Washington, D. C. For L. Hölter, by Mr. A. Heitmüller, Washington, 85. For G. Sommer, by Past. Schumann, thank offering for recovery of his wife, 86.50. A woman in childbed in his Gem. 81.50. For Ph. Lingkc, from Mr. K. Brust, 82.

For the household: Past. D'ernthälS Gcm., PwD Past. H. O. Schmidts Gcm., HM. Past. W. Arendts Gcm., ZI-K5,2O. Women's Club, New lvrk. by Hin. I. Birkner, III). Past. Neisingcrs Gem, H17.50. by Past. F. W. Schmitt, Mr. G. Siemantel K2, F. Früh- Wirth H2, Nilgen. 25c., Ueberschuß an Abeudschnlgeld 75c., I. M. Fillmann 50c., I. C. Hetzel! HI. By Past. Nod N5. By Past. Reichardt, Mr. W. Sievers \$5. By Past. Dultz: Mr. D. Scheppcr S>5, Hanenstein kl, Trcichlcr K2. I. Weder -k2, Hartm.rnn \$1.50, MeitzlcrKl.bO, Bernhard, I. Käse, M. Weder, Dumbold, Sondermannje HI, Gemmcrc, Hitzfeld, Maas each 50c., smaller gifts \$1.75, Cvll. in Lancaster \$3.25, F. Alschwede \$2, Chr. Attcbwede Sl. Coll. in Past. Husmann's Gcm. \$8. Colt, in Past. Grupes Gem. \$6.25, Ostercoll. in Past. Wcycyl Dreieinig- keitS Gcm. \$15.58; whose Immanucls Gem. \$3.95; whose Pctri Gem. \$8; Ueberschuß 5c. Past. Krebs both comm. \$12; Past. Lebmaun's St. Pauli-Gcm. \$15,25; Past. P. HeidS Gem. of Pcoria, \$17.50.

G. Alex. Saxer.

Annual Report.

In 1864, the following were purchased and made by the sewing bccrin at Fort Wayne: 28 buscn shirts; .5 sheets; 2 straw sacks; 10 pants; 5 skirts; 1 jacket; 1 vest; 3 handkerchiefs; 12handkerchiefs; 13 pairs of woolen stockings; 6 pairs of stockings vvrgcknitted. Bon Mrs. Reeser 1 pound of knitting wool received. - Issued \$ 106.80. / On behalf of the sewing club here, M. StubnaK y.' Fort Wayne, Ind. March 30, 1865.

At Signed is to have: The voice of our church in the matter of

Church and Ministry.

A collection of testimonies on this question from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. From the German Lutheran Synod of Missouri, Ohio, and other states, as the

a testimony of their faith, in defence of the attacks of

Mr. P. Grabau at Buffalo, New-York, presented by C. F. W. Walther, professor of theology at the Concordia College in St. Louis and pastor of the Lutheran congregation there. Second edition, newly revised and increased by order of the Synod. Price: \$3.25. Free postage.

Further:

The right shape of a local Lutheran congregation independent of the state. A collection of testimonies

from the confessional writings of the Lutheran Church and from the private writings of orthodox believers Teacher of the same.

Presented and presented to the public by resolution of the Lutheran Pastoral Conference of St. Louis, Mo , by

C. F. W. Walther.

Price: 62 cents. Postage paid.

St. Louis, Mo.

M.C. Barthel,

At L. Volkening, St. Louis, Mo. to be had :

H. Schmidt, the Dogmatics of the Evangelical Lutheran Church \$1.75
H. Schmidt, the history of Pietism4 .75
Chr. E. Luthardt, the doctrine of free will and be a relation to grace6 00
The New Testament. Greek and German2 .75
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. May 15, 1865, No. 18.

Luther's seal.

(According to his letter to Lazarus Spengler, Rathsschreiber zu Nürnberg, Coburg den 8. Juli 1530.)

Mr. Luther, as you all know.,
 Belonged not to the nobility, But as a good Christian
 he led A coat of arms without blame.

He owed it not to the emperor's favour, God
 himself gave it to him, And holy simplicity noble art
 The interpretation taught him.

And what the holy man of God
 Chosen for his seal, That I show you, as well as I
 can, As bright Christian mirror. -

A cross - that shall be the first
 So right in the heart;

For only the holy man of sorrows can make you
 blessed.

It presents itself black to the eye;
 For where we see the cross, There sorrow truly
 always grips us And woe and the horror of death.

The heart should be reddened by blood according
 to nature, Because the cross only sanctifies it, Keeps
 it alive, does not kill.

It was covered with a rose, with leaves many-
 splendored;
 For comfort and peace have he that believeth, And
 joy manifold.

But the rose that was white, For comfort, and
 joy, and peace, Come from the angels' circle, Not
 from the world hereafter.

In sky-blue field The white rose shall stand,
 Because blessed joy, whole and full, In heaven
 first to see.

And because there such bliss, To which none
 can compare, Will last forever, not a short time,
 And nevermore shall depart:

Therefore of noble gold pure, As an image of
 eternal life, A ring, forged artificially fine, Shall
 surround the whole image.

Thus Luther, though not of noble birth, As
 God's champion, honorable, A coat of arms led
 without blame.

After many a battle hard and hot, In storm and
 sunshine, God bestowed it on him for His praise,
 Out of free grace alone.

Armored with righteousness, The spirit sword
 in the right, With shield and helmet, ready for
 battle, To champion the truth -

So the poor miner's son became A knight,
 God-crowned, ennobled before the highest
 throne, Dom spirit high-born.

But let us always be strengthened by his
 image, As often as we are weak in faith; We hold
 high his shield, And let it not be stolen from us.

This is the coat of arms, in it every Christian
 may reflect himself, And with it he shall seal his
 word and work day by day.

Dean Dr. v. Biarowsky in Erlangen.

(Submitted by Past. Hügli.)

A free spirit refutes.

(Adapted from the English of Bishop Sherlock: *The Trial of the Witnesses.*)

(Conclusion.)

After his resurrection Jesus was to be preached in
 all the world, and his gospel was to be brought to all
 nations. He then commanded his apostles to go not only
 to the Jews, but to all nations, and to preach the gospel
 to all creatures, and the only privilege which the Jews
 should still have was that the gospel should always be
 offered to them first, but in no other way and under no
 other condition than to all other men. Why, then, should
 any special, extraordinary proof of the resurrection of
 JESU be given to the Jews? The high council and the
 emperor at Rome were still much more important in the
 world than the high council and the high priest at
 Jerusalem. So one could just as well ask,

Why Christ did not also show Himself especially to the Emperor Tiberius and the Senate of the Romans. And since all men have an equal right to Jesus, why did not Jesus show Himself especially to all men at all times and in all places? It is evidently nothing more unreasonable than to despise and reject present clear testimonies, and then to sit and ponder what sort of proofs would have pleased us, and then to pass it off as a want of proof, when such proofs are not there.

Since the gospel was to be preached in all the world, it was necessary to give proofs of its truth, which must be of equal weight for all men. These proofs, however, could not consist in the satisfaction of individual private persons, whether they were authorities or subjects, but only in the perfect conviction of those who had the office of preaching and testifying to this truth, the resurrection of Jesus, in all the world. And therefore only the apostles were appointed to be witnesses of the resurrection of Jesus, because they were chosen to testify of it in all the world, not because they alone had seen Jesus after his resurrection, because others had seen him besides the apostles. Paul says that 500 brothers saw him at once, many of whom were still alive in Paul's time, 1 Cor. 15, 6. So not only "simple women" saw him; they were not even chosen to be witnesses of the resurrection of Jesus to the world, because they did not even know if Jesus had risen or not, they could only say that they had found the tomb empty, they were not chosen to give a public testimony before the world. So the thing is this: Out of the many who had seen Jesus after his resurrection, a few were chosen as witnesses of the resurrection to the world, and in order that they might the better convince others, they were the most perfectly convinced. But that their testimony was true, that they were sincere, no one can doubt, for they willingly endured for this testimony of Jesus scorn, ridicule, persecution, and even death. And what is more, they were not deceived in their expectations, for Christ had foretold them, "You will be hated, persecuted and killed for my name's sake.

But still more. A resurrection from the dead is such an extraordinary thing that few people would believe it on human testimony alone. If a number of men were to come forth and testify that they had seen a really dead man rise from the dead, few would believe them on this mere testimony. But the testimony which the disciples bore of the resurrection would be believed by a few.

Jesus was not just a human witness, Christ had already promised them while he was still with them, Joh. 15, 26. But when the Comforter comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. And ye also shall bear witness, because ye have been with me from the beginning." Although the apostles were therefore most perfectly convinced of the resurrection of the Lord, after his resurrection they continued to keep company with him for forty days, talking, eating and drinking with him, he did not want them to come out publicly until they were endued with power from on high. Acts 1:4, 5, Luc. 24:49. And Peter says Acts 5:32: "And we are his witnesses concerning these words, and the Holy Ghost, which God hath given to them that speak with him. And the Holy Ghost, which God hath given to them that obey of their office, to be witnesses of the resurrection of him." But what then was this power from on high with which they were clothed? Was it not the power of wisdom and courage, whereby they, the once poor, fearful, unlearned fishermen, were enabled to stand forth before princes and kings, and before the whole world, and to testify of Jesus? the power of working miracles, even of raising the dead, whereby they convinced the world that God was with them in that which they taught and preached? John therefore says! 1 John 5:9: "If we accept the testimony of men, the testimony of God is greater." In addition to this, the apostles had the power to communicate these gifts to other believers. Is it any wonder that men believed in the existence of these powers and gifts, of which they themselves were the recipients?

But our freethinker will now only make one objection, and then clear the field. He says that the proof of the truthfulness of the apostles, that they suffered so much for what they said, is not very strong, for there is no false religion in the world that does not also have its martyrs, who willingly suffered death for their false religion itself. There have been papists who willingly submitted to many sufferings for the papacy; there have been Protestants who willingly suffered for their doctrine; there are Quakers who have become martyrs for their doctrine, and so on. And how many men have there not been who, even while still on the throne, have denied crimes that were manifest and proven to them? - And if the resurrection of Jesus could be sufficiently proved by human testimony, what need was there of the power of the Spirit? what need of signs and wonders? One miracle cannot corroborate another; and between the miracle that now takes place and that which takes place over a year there is no connection at all, so also not between the resurrection of Jesus and the miracles of the apostles. For this we have not seen these miracles, but only the people who lived at that time.

Answer: It is true, there have been many people who have willingly paid for their false

opinions and for their false religions endured the greatest tortures and willingly allowed themselves to be killed. But what does this prove? It proves that they were sincere, that they sincerely and wholeheartedly believed what they believed to be true; it would be unjust and unreasonable to deny it. They may have been in error in their doctrines, and held erroneous opinions; this is not to be denied. But this is certain, they sincerely believed what they believed: that they therefore endured death and torture for their religion, proves most strongly their sincerity. But what then follows from this in regard to the apostles? Evidently that they were sincere, and that they sincerely believed that which they confirmed by their suffering was truth. But what was this? Evidently that Jesus was risen from the dead, for this was the chief part of their office, to be witnesses of the resurrection of Jesus. Therefore the ordaining of a man to the apostleship was at once also an ordaining to be a witness of the resurrection of JEsu, Acts 1:22; and in 2 Cap. V. 32, the apostles say, "This JEsu hath God raised up, of whom we are all witnesses." Cf. Cap. 3, 15., 4, 10. The resurrection of Jesus was the decisive factor. Paul therefore testifies in 1 Cor. 15:14: "But if Christ be not risen, our preaching is vain." That, therefore, which the apostles were to testify, and that for which they suffered and endured the most dreadful tortures, and at last death, was the resurrection of JEsu from the dead. Now the resurrection of Jesus from the dead was not a doctrine, as in the case of those many who suffered and endured all kinds of torture for their false doctrines, but a fact that had taken place before their eyes; they also often talked with Jesus after his resurrection, ate and drank with him, touched his body, and kept company with him for forty days; Therefore that for which they suffered cheerfully, and endured all manner of torture, even death, was not a doctrine, concerning which it is possible to be in error, and yet sincerely believe it to be true, as the Quaker believes his rapture to be true, and the Papist his papacy to be true; but it was a fact which they testified, which they had seen and experienced, in which no error was possible. Granted, then, that suffering for a cause at least proves sincerity, the suffering of the apostles irrefutably confirms the resurrection of Jesus.

However, it is said that there have been many criminals who endured even the greatest tortures on torture, and yet constantly denied facts, crimes that were proven to them. So they confirmed a lie by their suffering. This is also true; there have been such men. For instance, it is said of one man that he endured with the greatest perseverance all the tortures of torture, and yet constantly denied a crime which had been proved against him, and which he was accused of having committed.

...to the truth of the matter. He remained steadfast. When he was asked afterwards how he could have insisted on denying the matter in spite of all these torments, he said: "I had just painted a gallows on the tip of my shoes and as often as the torture stretched me apart, I looked at this gallows and endured the torture in order to save my life. So this man denied an obvious fact under great agony, but one can see for what reason. In other cases, where the criminals denied their crimes even while still on the scaffold, similar motives certainly lay at the bottom; they hoped for a pardon or at least for a lessening of their punishment. But what has all this to do with our present case? All these men suffer against their will and because of their crimes, and their constancy in their testimony comes from the fact that they hope thereby to be able to avert their punishment by seeking to excite the pity of the authorities. But can a case also be cited where a man voluntarily suffered death for a false testimony that he gave, in order to substantiate it as truth? There have, however, been men foolish enough to die for the pope's supremacy, but would men be found who would be willing to die to testify that the pope was really king of Denmark or Sweden? But the apostles died asserting the truth of the resurrection of Jesus. It was in their power at all times to keep silent and save their lives. Even their worst enemies demanded nothing more than this, that they should henceforth tell no man of the name of Jesus, Acts 4:17, 5:28. Others have denied facts or asserted things in the hope of saving their lives, since the sentence of death had already been pronounced upon them, but these men have testified to a fact, stating their lives, which they could have saved if they had only kept silent and denied this truth, so that here the great difference becomes evident: Criminals deny the truth in the hope of saving their lives, but the apostles willingly give their lives before they deny the truth.

But how can the miracles of the apostles prove the resurrection of Jesus? There is no connection between the two. Answer: The apostles performed their miracles in connection with their teaching and with their testimony that Jesus rose from the dead, and in order to confirm this statement. Suppose we were to see a man perform a miracle, but the man went his way again afterwards and said nothing about it, this miracle would neither prove nor disprove anything; but if the man were to declare in the name of Him through whom he performed this miracle, that, for instance, the worship of images and carvings was idolatry, this would be a proof against the worship of images. But how? Not as if the miracle-

The reason for this is not that the miraculous work itself proves it, but that the one who performed this miraculous work through the man confirmed the declaration of this money for a silver service, which was to be given as a man and his statement, thereby giving his statement gift to one of the popular preachers by a majority vote, divine prestige and authority. For if his doctrine were not by means of repeated banquets. The truly puffy right, God, by giving him power to perform this miracle, invitation to the last of these attempts, which appeared would not have confirmed his word and doctrine. Now let in a daily paper, reads, according to the "Standard," us apply this to our present case. If the apostles had literally as follows: "It is respectfully announced to the performed miracles, and had neither said nor taught public that a sumptuous luncheon is prepared for to-day, anything more concerning them, their miracles would studded with the most sumptuous delicacies. Admission have proved nothing concerning the resurrection of tickets are \$1. Likewise a splendid dinner for the same Jesus, and there would have been no connection price. You'll find the finest dishes laid out, sure to please case? All these men suffer against their will and because between the miracles of the apostles and the even the pickiest palate. Voting will begin at 3 o'clock this afternoon and continue until 10 o'clock in the evening, testified to the resurrection of Jesus, and performed when the slim box will be opened and the votes counted miracles in order to prove their divine mission before the in the presence of the judges and a friend of each of the world, these miracles confirm with divine certainty and contestants. The immense crowd of guests yesterday without any doubt their testimony of the resurrection of and Monday evening seemed to enjoy themselves Jesus from the dead. For if this testimony of theirs had immensely and great arrangements will be made for been false, God could not possibly have given them the today to satisfy all the participants to the best of their power to perform such works, in order to prove their ability. Room will be made if possible for a large divine mission. Therefore, when special reference is attendance this evening, and may all find much made here to the miraculous works of the apostles and amusement." One can hardly believe that a Christian to the power from on high with which they were endued, congregation should be able to call for participation in a this is not a departure from the earlier evidence and a so-called work of love in such a comedic manner. Yet - transition to another field, and the matter is still based on here stands the crying fact. C.

the testimony of the apostles' senses, on what they had **One hand washes the other.** Such is the opinion of seen, heard, and perceived, but all of this is here even the "Lutheran Observer" in its number of March 10, and more confirmed, corroborated, and strengthened by the therefore it addresses the pastors of its readership to authority of the Holy Spirit with which they were endued. incite them to support the paper, in the following manner: The apostles were not only the first to hear the Word of "We think that many points of consideration should God, but also the first to hear it. convince our brethren in office that they have a duty to

But all these testimonies are of no use to us, since promote the interests of the "Observer" (understand the we have not seen them. Yes, they can be of use to us, money - interests). Our paper exerts a powerful influence for all these proofs of the resurrection of Jesus did not for good. It is a sprightly associate of the pastor. It is the exist in an inner light of the Holy Spirit, of which the organ to communicate various reports on life questions. Quakers and the heavenly prophets boasted, but were It is a light that shines over the whole church. It has been public before the whole world. For all these proofs of the a strong voice in favor of raising the salaries of pastors resurrection of Jesus did not exist in an inner light of the and endowing our institutions. Had not the *Observer* Holy Spirit, of which the Quakers and the heavenly stirred up in the congregations a sense of duty against prophets boasted, but they were public before all the those who serve them in the clergy, many of our brethren world, and could therefore also be handed down to us, would have received far less last year than they thus which actually happened. If, therefore, we hold that received." Now it is well known that, unfortunately, many these proofs were good enough in the beginning, we ecclesiastical periodicals in this country conduct their cannot say that they are no longer sufficient today, for if business as a business, and have first of all their eye on we admit that men had reason enough to believe the the dollar, which is why they resort to such mean means testimony of the apostles in the beginning, it necessarily to increase the number of their subscribers and their follows that it must be reasonable for us also to believe income; but it is all the more necessary, therefore, to it. reprove this again and again. C.

Dear reader, it is true what the ancients said about **Sympathy.** In the Saxon "Sonntagsboten" we read truth: The more one tries to suppress truth, the more it that on Jan. 31 of this year in the Royal District Court at rises like a palm tree; the more one tries to obscure it, Chemnitz the more it shines and glows.

To the ecclesiastical chronicle.

Money speculation for church purposes. With just rebuke the "Lutheran Standard" of April 15 reports the more

In Saxony, a master stocking knitter named Friedrich Anton Lange from Burkhardsdorf was sued for defrauding many people of more than a hundred thalers by using the so-called "sympathy" or, as it is also called the "promise". He had cured cows that gave no or little milk without any medicine by rubbing his hand on the milk veins or the back of the cattle at a certain hour while reciting a certain rhyme and the Lord's Prayer. Strangely enough, the aforementioned court acquitted this sorcerer, because he had succeeded in his deeds, so that he had not wanted to deceive the people, nor had he deceived them! One can see from this that the judges no longer believed what is written in the second commandment of the small Lutheran catechism: "We shall fear and love God, that we do not curse, swear, or conjure by His name," etc.

W.

[Walther]

The Reformed Church Newspaper of Philadelphia in the number of April 27, writes the following: "When the Protestants had made their excellent confession of faith before the Diet of Augsburg, the Duke of Bavaria asked Dr. Eck: "Can you refute this confession with good reasons?" - "Not with the writings of the apostles and prophets," replied Eck, "but with those of the fathers and conciliarities." - "So the Protestants," replied the Catholic Duke, "are in the Scriptures, and we beside them." Under the name "Evangelicals," however, were then included not only the Lutherans, but also the Melanchthonians and Reformirtes in Germany." - So far the Reformirte Kirchenzeitung. Hereby it seeks to refute the licentiate Ströbel, who had quite correctly asserted that the Reformed, too, were "opposed to the Protestant faith." This refutation, however, is very unfortunate, in that it asserts that among the Protestants who were spoken of when the Augsburg Confession was handed down, not only the Lutherans, but also the Melanchthonians and German Reformists were included. With this, the editor of the Ref. Kirchenzeitung makes three bad blunders at once. For first, as is otherwise known, there were no Melanchthonians at all at that time. Secondly, the Duke could not have meant the German Reformed at that time, since they, as is also known throughout the world, because of the existing doctrinal difference, agreed with the Lutherans in the surrender of the Augsburg Confession, in which the Reformed were not allowed to vote. Confession, in which the Reformed doctrine is rejected, Art. 10, and therefore presented their own, special, namely the so-called Four Cities Confession, which, of course, was received very ungraciously by the Emperor and was not read out before the Imperial Diet. The third blunder, however, is the most serious. The reform

The Catholic Church Newspaper bases its entire argument on the fact that the Catholic Duke of Bavaria, in his speech, understood by the Protestants not only the Lutherans, but also the Reformed, and thus also praised their confession as being contained in Scripture; but it is not at all true that the Duke used the expression "Protestants"; rather, without any ambiguity, he expressed himself thus: "So I hear that the **Lutherans** sit in Scripture, and we sit beside them. - Are now by the Lutherans not only the Lutherans, but also the Reformed to be understood? - After this so unfortunate attempt to fetch his polemical weapons from church history, let the dear Reform. After this unfortunate attempt to draw its polemical weapons from church history, let us therefore warn the dear Reformed Church Newspaper not to descend into the ecclesiastical past again for this purpose until it has studied church history a little more carefully, and indeed from the sources. In general, she should never forget that one learns by teaching, but that teaching must always be preceded by a certain amount of learning. The more she will do in this, the more modest she will then become; for the more one really learns thoroughly, the clearer it becomes to one how much one does not yet know; while just the most superficial knower is usually especially plagued by the "scientific" tickle.

W.

[Walther]

The power of the 53rd chapter of Isaiah.

The following story comes from the mouth of an English ship's captain, who told it to the narrator in the cabin near the room where a young Israelite had died in the faith and hope of the Gospel, which he had once rejected. The pious sailor, before he began to tell the story, showed me a ring on his finger, which the dying man had given him as a token of heartfelt gratitude for pointing him to the once despised Nazarene, with the wish that he might wear it as a *mememto* (token of remembrance) until "they should meet again in heaven." The deceased, named M. R., was the son of a Jewish family living in London, outwardly blameless, but without an inner religious life. He was like most of his people in England and on the continent today. He had imbibed the free-spirited principles of a religion of reason, which, denying even the personality of God and the eternity of the human soul, abolishes all religion and destroys all religiousness. Hence it came about that M. R., though he observed the outward ceremonies of the synagogue, yet looked down upon the truths of divine revelation as vanquished conceptions, and cared nothing for the prophetic word and its fulfillment. He was inwardly alienated from Judaism, and he hated Christianity as a freethinker and a Jew with a double hatred.

M. R. was not poor, but rather well-off, had enjoyed a noble education and devoted himself to the study of medicine. But the symptoms of pulmonary consumption marked him as a victim of this so common and fatal disease. All remedies were applied, but in vain. He was at last advised to take a sea voyage and to stay longer in the warmer climate of Italy. It happened. The youthful sufferer, however, took with him the ever-developing germ of death, and finding himself hopelessly approaching the grave, and his strength failing more and more, he decided to take the first opportunity to return to his family and friends in London.

Just at this time, when M. R. was inquiring about a ship's opportunity to London, Captain E., on his return voyage to England, dropped anchor in the Bay of Naples. The young Israelite secured a place to sail home. The Christian pious seaman, however, regarded his pale and withering figure with feelings of the deepest pity. It was immediately more than probable to him that the weak, emaciated youth would not survive the exertions of the sea voyage. He therefore tried to talk him out of the voyage, but the sick man's decision was firm and his pleas were irresistible.

Only a few days after departure was the sick man able to climb up onto the deck to breathe in the cooling and invigorating sea air with dreamy hope. Soon, however, he found himself confined to the narrow lower space of the merchant ship. The pious captain felt his responsibility towards him and was determined to take care of him spiritually and physically under all circumstances. But his religious encouragement was rejected with haughty contempt. The dying youth was filled with all the prejudices of his ancestry, and the arrogance of his mind and his ignorance incited him to indignation and anger. Yes, it came to pass that when the captain dared to direct his gaze to the Saviour of sinners, he cursed the "Nazarene" every time the sacred name was mentioned! And so he lay there, "having no hope, and without God in the world," more a heathen than a Jew, but hating Christianity none the less, and spurning the comfort of the Gospel.

Captain E., however, was certain that it was not chance, but God's intention of grace that had brought him together with this lost sheep from the house of Israel. In this conviction he countered all of the sick man's pleas with the same gentleness and patience, knelt down at his bedside and poured out his heart before God in hot prayer. The prayer of faith did not go unheard. The youth listened more quietly when the salvation of his soul was spoken to him, until at last he allowed the captain to read him one passage and another from the Holy Scriptures, but the Old Testament. Scripture, but Old Testament. And so the captain read to him from the 53rd chapter.

In the second chapter of the prophet Isaiah, he says: "He new life he had won in Christ was to prove dying. The is wounded for our iniquity, and bruised for our sin. captain sat by his side as his pulse began to beat slower Punishment is upon him, that we may have peace; and and slower. A deadly pallor had poured over his face; by his wounds we are healed." Further, "When he was but his soul was full of praise and thanksgiving, and rose punished and martyred, he opened not his mouth, as in the midst of the struggle to the joy of triumph. After he lamb that is led to the slaughter, and as a sheep that is had spoken with calm assurance and confidence, "I can dumb before her shearer, and openeth not her mouth." now put all my hope in a dear Saviour," his voice would He read to the end, where it says, v. 11 and 12: "Because fail him. But at the moment when the "silver cord" (Eccl. his soul hath wrought, he shall see his pleasure, and 12:6), which bound body and soul together, was loosed, have fullness. And by his knowledge shall he, my servant the captain said to him: "If Jesus is still precious and the righteous, justify many; for he beareth their sins. dear to you, lift up your hand." A gentle smile announced Therefore will I give him great multitude for a prey, and the peace that filled him: he lifted his hand on high, and he shall have the strong for a prey: because he hath with another gentle sigh, all his earthly sufferings were given his life unto death, and is counted like unto the ended.

workers of iniquity, and hath borne the sin of many, and After the necessary preparations for his burial were hath interceded for the workers of iniquity."

And behold, this golden Passion cast its rays into the solemnly brought to the deck of the ship, the ship's flag desolate soul of the dying sick man; this confession of replaced the cloth with which one usually covers the repentance to the greatest of all sufferers, put into the bier, and after the captain, in the presence of the whole mouth of the Israel of the future, awakened kindred tones crew, had read the prayers and scriptures prescribed for in the innermost soul of the Israelite youth; this prophecy a funeral at sea, ...the body was lowered into the deep, of the Old Testament evangelist, written down as if under to the glorious dawning of the great morning... ...when the cross on Golgotha, melted the hard heart for which the sea also shall give up her dead, and this corruptible divine and human love courted. He wept like a child when shall draw in the incorruptible... ...and this mortal shall the missionary-turned-seaman told him that these words draw in immortality. But thanks be to God, who brought of Isaiah were fulfilled in Jesus of Nazareth. And now at this lost lamb of the house of Israel out of destruction, scene occurred in that small and narrow cabin, far out on and give us heartfelt love for all who are redeemed and the lonely sea, about which the angels of heaven yet still far from their Redeemer, that we may follow them rejoiced, and at the narration of which the eyes of the after the example of that brave sailor with patience that otherwise so firm sailor still overflowed with tears. is not too weary, and proclaim to them with holy courage

The young man had awakened from the deep sleep of faith the One who died for us, that we may live forever of his security and sin. He now gladly allowed the New through Him and with Him. To him, the good shepherd, Testament to be read to him. He could not hear enough be praise and glory forever!

(From: Seeds of Hope.)

Something for moms.

Once upon a time a poor sinner was in heavy chains and was to go the other day on the way from which one duties of the ship required. Days and weeks still passed, does not come back, namely to the place of execution. and by degrees he approached the port of eternal rest; Then the door of the prison opened, and the criminal's but the strength of his faith and the joy of his heart were mother came in to bid farewell to her unhappy son. And now as strong and great as had formerly been his the son rattled grimly with his chains, stretched out his unbelief and despair. The light from heaven shone so arm and cried: "Mother, you are to blame for my death. I clearly into his soul that, like a second Saul of Tarsus, he will go and accuse you before God's throne; for when I shrank back from his former sins, sincerely confessed first stole turnips from the neighbour's field and brought them, and celebrated the free grace of God, into whose them to you, you laughed and said: 'You are a clever boy. blood-red sea he now knew them to be sunk. And so I went on this way, which ends so badly tomorrow.

Soon now the hour dawned when he would have I curse thee a thousand times!" Then the mother fled out and cried: Woe is me!

Then that mother did it differently, when once her son brought home from the fair a wooden frog that made such funny leaps, without having needed any money for it. The mother soon found out that the frog was not clean, and that the child had not, as he said, received it as a present from the shopkeeper, but had stolen it. And when he now confessed, and now wanted to bring money to the shopkeeper for it, the mother would not hear of it; but the child had to bring the stolen frog back to the shopkeeper again, and ask for it. Then the mother explained to the boy the commandment, "Thou shalt not steal," not only with words, but also with the scriptural infliction of several rods of lashes, and the boy still thanks his mother for this.

The dear Scriver, who wrote the Soul Treasure, Gotthold's random devotions and other beautiful books, writes that his mother prayed with him every time he went to bed and laid her hand on his head in blessing. Afterwards, when the desire and temptation for evil came over him, it was as if he felt his dear mother's hand on his head. Then he pulled himself together and said to himself: Christian, do not disgrace your pious mother, - whereupon the evil wiles had to depart.

Some years ago, 120 North American preachers were together, and after they had settled their business, they got into disputes and told each other their fates in life and their guidance. And there it turned out that probably a hundred of them had to confess, thanks to pious mothers, that they had come from error to truth.

In sum, a pious mother is as important a person on earth as many a preacher or councilor, and often much more important. And not only "the destinies of the world" - as a wise man once wrote - "lie in the nursery," but also heaven and hell.

(Prussian Church Gazette.)

Fruit of Luther's writings.

Pastor Bolz in Ebenezer reported in 1755 to Senior Urlsperger in Augsburg in a letter among other things the following:

"A devout Presbyterian preacher of New Jersey told us that God had wrought a great work of grace among the English in Virginia by the ministry of a simple pious man, which was now greatly extended by the ministry of a pious preacher who had come among them. The first blessing of resurrection and earnest care for their souls was given to them by God through Luther's preface and interpretation of Paul's epistle to the Galatians, translated into English. Spirit, they learned what the law, sin, the wrath of God, the gospel, and the justification of a penitent and faithful man are.

The sinner's salvation before God is only for the sake of the precious ransom of Christ and the peace with and in God that flows from it. Because they had heard such teachings from their old preachers, which were contrary to the doctrine of Christ, which they had learned from the Scriptures and from that Lutheran book translated into English, and because it was contrary to their own comforting experience drawn therefrom, they edified themselves on Sundays among themselves in hired assemblies; and because mau wanted to force them into the church by law, they renounced their old church society and declared themselves Lutheran, under which name they now edify themselves with joy." (S. Xeta, bj8t.-66Lw8. Vol. XX, p. 378 f.)

Church News.

After Mr. Philipp Samuel Estel, appointed as assistant preacher to Mr. Pastor J. J. Hoffmann at Wausau, Wis., had passed his examination before a commission appointed by the District President, he was ordained by the undersigned with the assistance of Mr. Pastor Steinbach in the local Church of the Holy Trinity on Sunday Misericordias Domini.
May the great Arch Shepherd of the sheep equip the one called with the gifts of His Spirit and make him a blessing to many. F. Lochner.
Milwaukee, the 1. May 1865.
Address: Usv. kb. 8. soldering test, your ok Uov. ,1. st. Hostmuim, Lox 56, ^VnU8UU, Wis.

On Sunday Misericord. Cat. (the 30th of Apr. 1865) Mr. Rev. Carl Friedrich Theodor Ruhland, having, by permission of his former congregation at Wollcottsville, N. N-, has accepted a call to Buffalo, was inducted by the undersigned, by order of the Presidium of the Eastern District of our Synod, and with the assistance of the Rev. Chr. A. Weisel, Jr. into the pastorate of the Lutheran Trinity Church there, and was solemnly committed to all the symbols of our Lutheran Church, in accordance with our official congregation calendar.
May the faithful arch-shepherd also make this his under-shepherd a rich blessing for many sheep, and may he himself control all the cunning attempts of the infernal wolf in doctrine and life for the praise of his glorious name and the furtherance of his dear kingdom.
Hugo Hanser, Pastor.
Address: Lov. 6. l. 1b. Uubbnuì, eorner okäc Älillner 8t8., _____ Lussulo, X. X.

After Pastor I. Horst has received a regular appointment from the newly founded Lutheran congregation at Waconia, which was previously served by me, and has accepted it with the approval of his former congregation at Red Wing, he was solemnly installed into office by the undersigned on the second Sunday after Easter (April 30) by order of the honorable Presidium of the Northern District.
May the good and faithful Shepherd, Jesus Christ, give to his called lower shepherd much wisdom and knowledge, faithfulness and love, to produce much fruit in this rich and great field of labor for eternal blessed life.
Waconia, 30 Apr. 1865.
C. H. Sprengeler, Pastor.
Address: Rev. Roi8t, 'sVnenmn, Onrvec Oo., ^sense.

Indication.
The Synod of Missouri, Ohio 2c. Northern Districts. holds its meetings this year at Milwaukee, Wis. from June 14-20. There will be presented at the same theses on the difference of the A. and N. T. by Mr. Past. Günther and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there is anything else that should be presented, then those involved are requested to send their request in writing to the undersigned 4 weeks before the start date.
Frankenmuth, Saginaw Co.,Mich. April 20. O. Fuerbringer.
" *
With regard to the above announcement, I ask all Synod members of the Northern District, or those brethren who otherwise intend to attend the proceedings, to inform me immediately of their coming, so that the necessary arrangements can be made in good time with regard to accommodation. Upon their arrival, they should ask either for my apartment, Cedar Street No. 424, or for the store of Mr. J. Pritzlaff in West Water Street, or that of the Eißfeldt brothers in East Water Street No. 80. F. Lochner.

The Southwest Indiana Districts Conference

will assemble, God willing, on June 20th...LnTerreHaute. P. Seuel.
Vincennes, 8 May 1865.

Request to all congregations in the Synod.

As already known, the undersigned was instructed by the honorable Synod last October to purchase such substitutes in the event that teachers of our Concordia College at Fort Wayne should be called up and found fit for military service. Mr. Director G. A. Saxer was chosen and declared fit for duty by the examining physician. In accordance with the decision of the Synod, I have appointed a substitute for Dir. G. A. Saxer a substitute. Now herewith goes the request to all congregations of the Synod to contribute to the covering of the expenses caused by this to the best of their ability. The Lord will be abundantly rewarded, and the Synod has been given a precious teacher. The gifts can be sent to the undersigned.
C. Bonnet,
Bor 1129, Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's Seminary received through Past. Dörmann from Mr. I. Schrader from the St. Petri parish \$2.
For poor students: by Anna Koch of the valuable Women's Association in Minden, Ill., \$15. By the same from Mrs. N. N. as a thank-offering for regained health \$5. By Mrs. Lande! in Carondelet also as such a thank-offering \$1. By Mrs. Müller there as a thank-offering for happy childbirth \$1. By Pastor Krohn'S Norwegian Lutheran congregation in Chicago,Ill., \$25.
C. F. W. Walther.

Don Mr. I. H. Bergmann 100 Thaler to have received certifies with sincerest thanks
Müllheim on 17 March 1805.
K. Röbbelen.
The undersigned hereby certifies to have received the following kind gifts for the college household and for poor students: FromPast. Stürkon'S earlycrerGem. from Steiner 100 lbs. of beef; from K. Kingsig 3 barrels of flour; from several women 82 towels. From Past. Bode'S Gem. of Kern 1 sack of wheat, 2 S- white reuben, 23 crane heads;
from fr. Filialqem. 1 Pr. woll. Stockings. From Past. Ja'b- ' ker's Gem. 1 p. wheat. From Past. Fleischmann's Gem" of shoots! \$5. From the Gem. of Peru, Ind. 12 lbs. of butter, ! 2 gall. Fat, H Gall. Apple butter. FromPast. Fritze'sGem.
from Heuser 2 Bush. Potatoes. By Past. Müller in Pittsburg on 2 infant baptisms ges \$4.55.; on a wedding \$4.25.; by I. Köhler \$5. From Pak. Detzer's Gem. by C. Warneke, Carl Müller, M. Vichbach each \$2.; Joh. Schenker, Jak. Pingel each \$1.: Gebr. Martins \$3. From his Filialgem. in Sandrvice 16 Bush. Potatoes, 2 sacks of flour. 1 S. wheat, 1 Bush, red turnips, 6 shoulders, 2 hams, 2 Gall. Mylasses. From Fort Wayne's Gem. of Katharine Bernhardt and Elisabetbe Meier each \$100. from Past. Steeger's Gem. from I. Engelhaupt and Wittwe E. Sammetinger 1 barrel each of apple puttr, L. Sammctinger 2 bush. Potatoes. By F. Stuk from Washington from A. Heitmüller, a daughter of Mr. Stutz and surplus of some children \$25. From Past. Rupprccht's Gem. archi- soon, Fulton Co, O-, from Mrs. Ebel \$1.
Fort Wayne, Apr. 13, 1865, F. W. Neinke.
With heartfelt thanks, the undersigned, on behalf of the Lutheran St. Matthew's congregation at Nussels Grove, Lake Co., Ills. certifies the receipt of the following gifts for their church building: From the congregations at Schaumburg and Nodenberg, Ills, \$150 7". Gem. to Addison \$91.65. Gem. to Elkgrove and Dunton \$55.75. Past. Heinemann'S Gem. to Trete, Ills, \$116.5". Past. Polack's Gem. there \$48. Past. Neichhardt's Gem. there, Whitley Co.,Ind. \$29.50. Past. Bodc's Gem. at Fort Wayne \$8.85. G. Thieme at Fort Wayne \$2. F. Schmetzer there \$1.
May our HGrr JEsus Christ be a rich rewarder to all givers! E. I. Friedrich, Pastor.
Lake Zurich, Lake Co, Ill, 22 Apr 1865.
For chronically ill and poor pastors, the following love offerings were received from January 28 through Easter: Bon Past. Husmann's congregation \$7.50. By the same from Bro. Melcher jnn. \$1. Through Past. H. Hanser on Joh. Brauer's wedding in Johannsburg s. \$5. From Past. Multanowsky \$3. from a sick soldier at Jefferson- Barracks - Hospital by Past. Hamann \$5. Bon Jak. Kiefer by Past. Schuster \$5. Lurch Pastor Bünnger a) By Mrs. Carolire Westermann after happy delivery \$10.; b) By Wittwe Hufeisen \$2.; c) By Past. Bünnger himself \$2. past. Horst \$1. comm. Baltimore \$87, 7. N. N. \$4,43. past. Bernreuther \$2. teacher Conzelmann \$3. past. Küchle \$1. Past. Fleischmann \$t. Von Friedrich through Past. König \$3. Fr. Schlottterbeck as a thank offering for recovery, by Rev. O. Hanser \$5. By the same from Mich. E. Fischer \$2. past. O. Hanser himself \$1. Rev. Schönberg's Gem. \$15.75. N. N. in Past. Streckfuß's Gem. \$5. from his Filialqem. \$2,25. pastor Strieter's Gem. \$10. teacher Richter \$2. pastor Daib'S Gem. \$10,05. from himself \$2. by Past. Wichmann at Droge'S wedding ges. \$6. by Mr. Stutz in Washington \$10. past. A. Sievers \$1. by Past. H. Löber by Richter and N. N. \$1. By Past. O. Han- ser of Rothe \$2.50. Past. Böbling \$1,25. Wetzel! inFreedom \$l. Mrs. Haffel for happy delivery \$5. Pqst. Ruff'S Gem. \$10. Carl Brandt Sr. by Past. Neichhardt \$4. Past. Matuschka \$2. W. Meyer at Ft. Wayne \$25. Past. Dörmann \$1. by the same of grau Kraft \$2. by Past. Schoeneberg of Ohlmeier \$1. W. Herring of Staunton \$1. L. Schnell, Liverpool, O., \$4. Stephan Vogel by Past. Scholz \$2. Past. Young and parish \$3. W. Pottschmidt at Logansport \$3.
Fort Wayne, Apr. 17, 1865, W. Sihler.

Received in -er race Eastern district For synodical treasury: from Pak. Keyl, Jr. for 1864 and 1865 \$2. Forarmestudents:D. Schweickhard, Eden, \$3. FiirHeidenmission: Past. Bernreuther, thank offering for the recovery of a sick child, \$2. An officer of the 74th Pa. Reg. by Rev. Muller \$3.

For internal mission: Gern, in Strattonport \$3,50. Mr. G. Wickmann, Gcm. \$25. Bon Past. Wambsganß's upper EmanuelS- l9cm. \$16.14, H. Waßmann \$5. by H. Walter, Rich, III, \$10. by F. W. Koch, Olean, \$3. Gem. in Williamsburg \$25. (No, in Washington \$11,75. By of the lower \$5.90. For Mrs. Prof. Biewend: by Past. Spcckhard on Bloomingdale, Ill, offering of thanks for recovery of his. W. from severe Past. Muller in Pittsburg, Coll. at a feast of the SiugchorS \$1k>,25; Coll. Saul's wedding collected \$9,60. for Lebrerge halte: Through Past. Jorillness, \$5. Don Hrn. Isch, > HillSdale, Mich. dept, \$3. L. Donner there in WochcngottcSdiensten \$1,75. Past. E. Rover \$5.

For College U t e r b a l t c a s s e : Women's Club, New Ivrk, for Jt. Wayne, \$10. (No. in N. I. \$10,75.

For P a s t. Röbbelen: Mr. Bcißwanger, thank offering for recovery of his wife, \$1. Past. E. Nbder \$10.

For support k r a n k e r P r e d i g e r : By Rev. Keyl Jr. \$1. For college building at Ft. Wayne: Gcm. in WüliamSburg \$15. women's club in New York \$20.

For Past. BrunnS Baukasse: Gcm. in Wil- liachsburg \$20. For missionary Clöter: H. Bützow 50c. New York, April 1, 1865.

I. Birkner, 92 William St. Correction. In the OUntungöliste of the 1st of February of this year in LtC'. 13'ves of the current year, \$6 for the synodal fasts a>S received by the Gem. at Eden are receipted. This sum is to be paid by the parish of Olea n.

Received for the German Lutheran Hospital and Asylum at St. Louis: Bon Mrs. fuller by Rev. Heine- mann, Trete, III, \$1. bon Goitfr. Leonhardt, Altenburg, Perry Co.. Mo., \$1. Collecte at the wedding of F. Kinker in the comm. of the Rev. Meier \$9.90. Thank offering for happy delivery of Mrs. Christine Klein \$2.50. From Fran Past. Auguste Hanfer in Boston \$2.50. Thank-offering for happy confinement of Mrs. Wolfram \$2. By Mrs. Aldag as Osscfcheuk \$1. By Minna Koch of Jungfrauenverein in Minden, Ills, \$12. By Mrs. Schuppan Hl. Vni N. 21st at Frankenniuth, Mich, \$1. From K. Welge of the St. Petri - Gem. of the Rev. Dormann \$5. thanksgiving offering of O. K. \$>. Collected at the wedding of Jacob Heinz. St. Louis, \$20,15. Bon wife 21st, St. Louis, \$2. Further with heartfelt thanks received from Messrs Heinicke L Ester 12 large and 12 small Waffctovfe, from Messrs Leonhard! L Schuricht 1 barrel of best flour, and from Messrs Obcrmcir Sie. Kerkboff 2 barrels of best flour.

L. E. Ed. Bertram, Kafsircr.

Received to the S y n o d a l - K a f s c : by Rev. Rolf of best Zions- Gem. in St. Paul \$10; by his Pnn-Gem. \$2; by himself \$1. Bon Past. Kvlr for 1864 ' \$1, for synodal reports sold 60 CtS. By Rev. i steeper on H 21ohrS infant baptism ges. \$1.96; New Year's coll. in v sscn Gem. to Nockland 69 CtS. By Rev. Beyer full of whose Zions- Gem. in Calcdonia and Winchester Erutc. fttfcoltcctc \$90,85', of whose <Lem. in New London \$1,95; of dess lKern. in Bloomfield \$1. Bon the 61cm. in Hills- dale \$2,75. Bon Past. Cock \$1. Bon Past. Stcegc \$2. By Past. Stecher Coll. on 2nd Lbrist day at Mosel \$2; j New Year's Coll. at Dhebvygan \$5,60. Bon Ebr. Bade at Plymvutb, WiS., \$5. Collected at ciner New Year's^Eve gathering f lm,g there \$1. At infant baptism at C. StübS gcs. \$2,12. At the infant baptism at Carl Raasch as a thank offering of Mrs. Raasch \$1,50. Weibnachtö-Coll. of the small Frankenmuth \$20,89. Bon L. Mai er there \$2. Bon P. Dwiuckebicr there \$2. To the S v u o d a l m i s s i o n s - ! s t a s s c : Ans of the Nliffionekam the Gem. deö Pastor Kolb.

22.55. Bon Past. Nuff's Gem. 75 CtS. Don the Gem. n Saginaw City \$12 Bon the school children of the Gem. in Hiilsraie 70 CtS. of those of the Gem. Coldwater 90 CtS. Ion the Gem. in Adr an in mission hours ges. \$11.45. On the Kintause at Langohr gcs. \$1.55. Collecte of the filialgcm. of the Past. Steinbach in Lccw-Cöln \$9,72. Collecte of the Gcm. Fraukcnmuch at the EpiphaniaSfesi \$15,85. on the stmnaue at Ab Reinhardt gcs. 51.95. By Joh. Deeg from Mrs. M. Welder K1. Z n r parish HillSdale, Mich. of I. Schmidt, \$2.50.; F. Wink \$4.; by himself 50 CtS. wid- st a sfe: Bon Pastor Keil. \$ 1.5st>. Don Past. Steege \$2. for the ARev. Strasen's Gem. of, Watertown, WiS., \$60. past. Schumann's Ng. Pres e S: Ans der Cenlkafsc der Gem. Frauenmuth \$6. F or the Gcm. of, Dc Kalb Co. Jud, \$12. by Past. Hcincmann, Crcte, Ill, by Ph. military hospitals: Pou der G.-m. Fraukcnmuth \$19,36. bon I. Deeg \$1. Willc \$11.; Ch. Knabe \$5,50.; G. BraunS \$10.; C. Harmcuig \$5.; E. for the „Brief aus der Heimath" 85 CtS. To Heinrich Sittcrd ug's Hoch; Rinne \$5.; Ph. Willharm \$5.; W. Niuc \$1.; F. Wcntc \$4.; H. Meicr \$4.; collected in Frankenmuth \$1i, 10. Z n r I l n t c r s t ü t z u n g sick pastors: C- Bebreus \$7.50.; H. Wüstenfldt \$2.25.; I. Harmening \$2.; C. Stcegc Bon WKr- mann \$1. Thank offering from Mrs. Sybille Cron in Dlonroe 52 \$2.; H. Ulrich \$2.; I. Becker 50 Cts. Past. Link'S Gen., Lebanon, WiS., on infant baptism at Äg. Cron collected \$1,35. don Mrs. Fr. Schaefer in \$142. past. Lochncr'S Gem., Milwaukee, \$75.18. Bon A. Wallbaum, Monroe 51. from Mrs. Luecke \$2. lövn W. Capclle, thank offering for the Chicago, \$54. by Past. Wambsganß, Mayville, Wis. by Bro. Budahn recovery of his son 8!. Bon I. Duke at Frankenmuth 51st Bon Mich. iS\$5; C. Bayer \$2.; H. Lübkcrc, G. Wolf, Past. M. each \$1. Bon members ün lcin there 5l. Z n m C o 11 e g e - A n b a n in Ft. Wayne: By Rev. from Past. Kolb's Gem. howards Grcve, Wis. \$6.75. teacher Dteinbach: Kireben-Coll. of the ltzem. ' Milwaukee \$16,53.'. by Mr. Leutheuser there \$4. bon his pupils \$1.50. by teacher Barthel of Past. Schubert in2kew Cvln 8kr. P. Lampe 5i> CtS.; F. St. 5l. Bon Past. Clans' Gem. of, North St. Louis, \$25. by Past. Polack, Trete, Ill, of F. Fatbaucr \$4th; Ph. Fathaucr \$5th; I. Tcgtmcircr \$1st; Wm. Biihc\$3.; Chr. Waßmann \$6.; H. BrunS \$1.; Ch. Scddiwe \$3.; Jh. H.Tatgc \$8.; Jak. Rinker \$10.: Conr. Wemböscrc \$10.: D. Meier \$6.;

from sr. Gem. at Cedar Creek by Bro. Wcgener & Bro. Kriegcl each\$5. By I. Lirkner, treasurer of vstl. district syn. dept, \$149.90. Rev. \$9.; Ch. Müller, W. Schröder each 52.; H. Hopfe \$>.: Trittin, C. Nadkc, Engelbert s Gem. of, Racine, Wis. \$1. Past. Fricke'S > Gem. of, Benz each 50 CtS.; W. Eichhorst40 CtS.; C. Ganger 5 CtS.; W. Bruß, Indianapolis, \$1.5 >. Past. Beycr'S Gem., Chi-! cago, \$55. by Past. F. Bruß, teacher Tcigcnfiud 25 CtS. each; by himself 30 CtS.; RadkeWunder there by I. Häbcrcle \$1.; by H. Schnitz \$10. By H. Degener in to Kirchhayn \$1. By Past. Steinbach WcihnachtS-Coll. sr. Gem. in Rev. Zucker'ö Gem. of Proviso, Ill. by Joh. ScÜ 50 CtS.; Ch.! Erich \$20.; Milwaukee \$33,51st; from F. St. \$1. From the women's treasury of the Bro. Meyer \$4.; H. Bunge \$1.; W. Bögrc \$3.; M. Schutt \$2.; F. Voiberding Gem. in Adrian \$12. Bon Joh. Milbrath, thank-offering for exemption \$1.; H. Volberding \$10. In Addison, Ill, by Bro. S-ünkel \$20.; W'. Ned- from military service \$5. Past. Speck- hard'S Gem. \$1.81. Z u r E r w e i d e r m e y e r \$25.; I. Kruckenbcrg \$3.; I)r. Vogeler \$16.; D. Schallau \$2.; H. te r u n g d e r P a s t . B r u n n ' s c h e n A n s t a l t : F r o m P a s t . S t r a s e n ' s G e m . \$18. by Past. Daib: from sr. Gcm. in Grand Rapids \$9, in Grand Haven \$2.; F. Decke \$3.; F. Klaußing\$3.; Wm. Precht \$10.; H. Rathe \$10.; F. \$4.55, in Town Ehestcr \$3.25; by himself \$1.20. By Past. Kolb's Gcm. Schuhmacher \$5. Summa \$1274.33.

Christmas Coll. \$8,5!>. By Past. Keller Wnhnachtö - Collecte in Morrison \$2,17.; by Nantaul 47 CtS. By Past. Link'S Gcm. \$11,55. by Past. Wcrfelmann'S Gem. in Town Abbot \$7.; in Grafton \$6,65.; in Cedarburg \$6,58.; in Saukvüe \$1,67. Past. Nuff'S Gem. \$12, Christmas Coll. of Gcm. at Freistadt \$9. Gem. at Saginaw City \$10. by Past. Steinbach in Milwaukee by W. Gu- dert \$3.; I. Pürkner, C. Limmprccht, M. Coplin, LN. Mci- bohmc, G. Kricke & F. St. each \$2.; H. Otto, H. Mahner, H. Wiese, A. Ocstcrle, C. Glause, I. Wilde, M. Schmidt, I. K. Kempcr, H. Mvhaupt, Br. GarvenS and Br. Null- mann each \$1.; M. Thomä 55 CtS.; C. Klotz/W-Lohinann, L. Wüt, I. S. Hartmann, W Stödefalke, F. Thcsin and H. Lobmann 50 CtS. each; F. Schwaninger 40 CtS.; W. Glause, M. Konrad, Kuppke, P. Lampe, W. Schulz, C. Nidel, G. Langcner 25 CtS. each. Coll. of the comm. of HillSdale \$2.25.; of the Gcm. Coldwater \$2,8>>. Gcm. Frankcnrost\$6. j. Noth from there \$2. by Past. Stecher Coll. in Town Mosel \$2.; in Sheboygan on the 3rd of Advenlss. \$5.60.; Coll. in Wüson \$1.65. Past. Wambsganß'S upper EmanuelS Aem. \$11,89.; lower \$15,11. For P a s t o r Nö b - belcn: Mrs. Past. N. N. \$5. L. Maier in Frankcn- muth \$3. Past. Also \$2,07. A. Haag in Sibiwaug 93c. On C. Haubenstricker's Hoch;,, Frankenmuth \$4,50: To redeem the S y n o d a l s c h u l d e n : Bon of Gcm. in Saginaw City \$25. for poor pupils and students: Ebr. Auch, Sibkwaing \$2. By Past. Spcckhard, ges. on Chr. SperrS infant baptism \$2.60. By dcns., AbcndmahlsColl. of the congreg. on Swan Creek \$1. I. Deeg, surplus of calendars sold \$1. For church building of Baltimore parish- I. Dceg \$1. For internal missiou: Past. Steeges parish, EviphaniaScoll. \$6,75. Gcs. on F. A. Ludwig's Hochz. \$2,70. Gcs. on Fr. WcggclS infant baptism, Saginaw City \$3.03. Bon demf. a gold vllar, thank offering, \$2. Gcs. on Jak. Uckcles and Jak. Heckcles infant baptisms, Monroe \$2.65. Ges. on G. Mertack's infant baptism there \$1.35. For church building at Humboldt I, K ans.: by I. Deeg \$ I. For missionary Elster: Christ. Auch, Sibiwaing \$3. W. Hattstädt, Kassircr.

(Delayed.)

Received to the Z-au dcs Schnllchrcr - Seminary : By H. Heine Rodcnbcrg, Ill, \$10. By Rev. Sprenglcr v. d. ZionS-Gem., Carvcrc Co., Minn, \$7,40. Rev. Muller'S (No., Lake Nidge, Mich., \$27. By Cd. Roschke, Cassirer of the West Tistr.'S., \$195.35. By Rev. Habn HillSdale, Mich. of I. Schmidt, \$2.50.; F. Wink \$4.; by himself 50 CtS. Rev. Strasen's Gem. of, Watertown, WiS., \$60. past. Schumann's Gcm. of, Dc Kalb Co. Jud, \$12. by Past. Hcincmann, Crcte, Ill, by Ph. Chicago, \$54. by Past. Wambsganß, Mayville, Wis. by Bro. Budahn recovery of his son 8!. Bon I. Duke at Frankenmuth 51st Bon Mich. iS\$5; C. Bayer \$2.; H. Lübkcrc, G. Wolf, Past. M. each \$1. Bon members ün lcin there 5l. Z n m C o 11 e g e - A n b a n in Ft. Wayne: By Rev. from Past. Kolb's Gem. howards Grcve, Wis. \$6.75. teacher Dteinbach: Kireben-Coll. of the ltzem. ' Milwaukee \$16,53.'. by Mr. Leutheuser there \$4. bon his pupils \$1.50. by teacher Barthel of Past. Schubert in2kew Cvln 8kr. P. Lampe 5i> CtS.; F. St. 5l. Bon Past. Clans' Gem. of, North St. Louis, \$25. by Past. Polack, Trete, Ill, of F. Fatbaucr \$4th; Ph. Fathaucr \$5th; I. Tcgtmcircr \$1st; Wm. Biihc\$3.; Chr. Waßmann \$6.; H. BrunS \$1.; Ch. Scddiwe \$3.; Jh. H.Tatgc \$8.; Jak. Rinker \$10.: Conr. Wemböscrc \$10.: D. Meier \$6.;

Received in Scr ltasse middle Districts: to the Synodical treasury: from Past. Tramm'S Gcm. \$6.95. from the same, Ostcrcollecte \$8.76. from Past. Frdcrcckin'S Gcm. from the communion treasury \$8.21. From Past. Nützel'S Gcm. \$11. Bon of the comm. in Logansport \$23,60. Bon of thes. \$10.80. Bon Past. Stephan'S Gem. \$5,45. of dcrcs. \$7. Of Past. Jäbker's Gem. \$20. by ders. \$21. bon ders, Collecte \$10. by H. Buchholz \$4. by Gem. in Nodcnberg \$4,29. by Past. Sauport by G. Tschoppe \$1. by Past. Lehncr'S Gcm. yield of 3 Coll. \$5,75. By Past. Sihler'S Gcm, coll. \$108,14. By ders, Ostccoll. \$74,65. by Past. Dctzer by Jacob Pingel \$2. On M. Schulze'S baptism of children ges. by Philippine Dctzcr \$3,35. By Past. Sieger \$1. ByPast. Zage!S Gcm. \$15,32. By Past. Scho'nebcrg'S Gcm. \$26,25. by Past, King of Mr. Lippclmann \$10. by Bon Past. Schumann's Gem. in DcKalb Co. \$9.50. Bon Past. Schumann himself \$2. By Past. Scudl of Mrs. Burre, thank offering for recovery \$3. By dcns. of Mrs. Louise Jording, thank offering for received Gottschülse \$2. By Past. Kühn'S Gem, CharfrcitagScoll. \$8,09. By Past. Klinkenberg by some members of his congregation \$4. Bon Past. Horst'S Gem., Ostccoll. \$7.50.

Znr synodal treasury middle districts: Don Past. Bode's Gem. \$6,82. On the expansion of the institution in Steeden: From Past. Brackhage'S Gcm, Coll. \$13.50. Bon Past. Tramm'S Gem. \$8,10. Bon Past. Nupprecht'S Gem. of Fulton Co. \$2,43. by Past. Rupprccht of Tschumy, Wichers, Kregel, I. Leiser, I. Häring, Matthias, each 50c.; of Twett 55c., of Beigl and Tock each 25c., of I. Arm- bruster 20c. Bon Past, Sauport'S Gem. coll. \$26. Of Past. Sihler'S Gem. \$57.76. From Past. Heit- müller'S Gem., Coll. \$4,25. By Past. Heitmüller on G. Boy's baptism of children ges. \$1.

ForPast. Strieter's substitutes: By Past. Frdcrcckin by some members of his Gem. \$4,50. by Past. Kühn by C. Kreiselmeycr \$2, by G. Sieger \$1.

For the general Pres. Bon Past. Kühn'S Gem., Coll. \$3.90. From Past. Kbnig'S Gem. out of the Ccntkasse \$15. Bon Past. Swan'S Gcm. \$57.86. Bon Past. Oestermcyer'S Gcm. \$1.

For inner mission: By Past. Frdcrcckin by Nic. Schlarb as a thank offering for happy delivery of his wife \$2.50. By Past. Rupprccht by G. Danncr \$5, by Katharinc E. Danner 60c. Bon Past. Hattstädt'S Gcm. \$14,48, \$2,65, \$9 u. \$1,35. Bon dcn Pastorm: Oester- mcycr n. Bürger each \$3, Keyl 50c., Müller u. Daib each \$1, Fritze \$2. Bon the children of Wittwe Wolf \$1. Don H. Kabmever \$1. Of Gcmcindcglicdcrcn deö Past. Weyel \$7. of N. N. in Cleveland \$5. of I. Hunter in Milwaukee \$1. of Past. O. Hanser \$1. by Wilh. Heine & Fr. Heine each \$1. by Bon G. F. Mohn \$2. by Past. Hanser by A. Fischer and Mrs. Vinc't jc \$2. Bon to the comm. in Baltimore \$4.50. Bon to teachers I. H. Nolting & F. Nix each \$1. By Past. King by H. Reinhard \$2, by H. Niehaü \$3. Bon Past. Sihler'S Gcm. \$21. ByPast. Trautmann'S Gcm. \$10. By Past. Sall- mann by Fr. Tönsing \$5.

For sick pastors: By Past. Frdcrcckin by N. Schlarb, as an offering of thanksgiving for happy delivery of his wife \$2.50. Bon Past. Hattstädt'S Gcm. \$5.50 n. \$7. By Past. Sauport by H. AlmS \$2, Mrs. Ambach, Wilh. Mcycr, Chr. Däuble & Past. Sauport himself jc \$1; by Fr. Langele 50c. By Past. Weycl by Anton Held *. Wütwe E. AlmS each \$2, by Past. Weycl himself 50e.,



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. June 1, 1865, No. 19.

Something from the last Synod Assembly in
Collinsville,
held from 10 - 17 May this year.

Dear Reader! The Synod is over, and we who attended the meetings, under God's protection, are preparing to return home, each to the sphere of activity to which God has assigned him. Before this happens, however, we cannot refrain from giving you an overview of what we have experienced, heard, done, and learned in the last few days; for we are once people who, when they have a great joy, would like to share it with all their confreres. So we want to report to you in a few words, at least for the time being, what the synodal report will soon bring in detail. -

It is true that, thank God, our synods are always well attended; but this time almost every pastor and teacher who belongs to it was there, and only a few congregations, forced by circumstances, as they indicated with regret, had sent no deputies. This may have been due in part to the fact that it had already been made known through the "Lutheran" that the subject of the discussion this time was "the worthiness of the Christian religion," whereby everyone realized in advance that this time it was a matter of taking up arms against the enemies of the Bible and of Christianity. - The meetings were held in Collinsville, a country town about 12 miles from St. Louis,

The church was held in a beautiful location between woods and orchards, and those who were there on May S. were able to witness everything we are about to tell you. First came one and another pastor, like heralds, who announced to the dear members of the congregation by their appearance: "You have not rejoiced in vain, and have endeavored with many a love-breathing preparation; the Synod shall indeed be held in your midst. Then already smaller detachments arrived, which were received kindly and cordially and led to the various quarters by the *pastor loci*, H. Fick himself. Towards evening, finally, the main army arrived on a long wagon train from the railway station, from where they had again been fetched by the provident love of the congregation. Now the individual dwellings were filled with lodgers, who were received everywhere as dear guests, as brothers; and late into the night stragglers arrived and were received and accommodated with the same cordiality.

On Wednesday, May 10, we all went to church, including the congregation, of course, which was present in such large numbers at every meeting that the space offered by the church was not sufficient. At this service Prof. Walther, the general president of the Synod, preached.

Of the contents of this sermon, dear reader, we do not wish to reveal anything to you, for it will soon appear in print at our urgent request; but of the impression it has made upon

you may learn that it was an exceedingly powerful one. Deeply moved, heartily rejoiced, deeply ashamed, abundantly comforted and mightily strengthened, we left the church. In the afternoon the actual meetings began, and on this very first day 1 pastor, 4 school teachers and 5 congregations were again admitted to the Synod. And that we just say this right here, now that the sessions are over, the Western District Synod consists of 103 pastors, 83 teachers, and 60 congregations. So many heads, you may ask, shall have One Sense? Yes, dear, and this too may be said here at the outset, so undisturbed was the harmony, so cordial the intercourse of the brethren among each other one day as the next, where not a shadow of discord was to be noticed; this was also especially evident in the negotiations. We occupied ourselves mainly with doctrinal matters, for we did not need to lose much time with business matters: short hairs are soon brushed. The more eagerly, however, we discussed the root of all good, also of an honest and orderly business management, the doctrine. Especially in the mornings we had a subject before us that became more important to all of us at every meeting, so that when at the end of all the meetings, with tears of joy in our eyes, we sang "Now give thanks to God... who does great things," we also thought of the great grace of God that He had allowed us to recognize so brightly: "Yes, our faith, we are ready to do great things.

on an unshakable foundation, no wise man of this world, know that people easily become arrogant when they are to accept false-believing preachers into their no devil, and not all hell will succeed in making him praised, and therefore many are also against all praise association. The Unirte Missionsanstalt in Basel sends waver; for we were speaking about the truth of the of individuals in public newspapers. We do not disagree, their pupils to them, who are then employed here as Christian religion. So glorious, so mighty, so but we do not praise the congregation, but God, who Lutheran preachers by a Lutheran pastor. Fachtmann overwhelming was the same proved, that the deputies has made it rich in knowledge as well as in love, when as Lutheran preachers. These people do not ask did not do otherwise, the whole discussion must from we say that for one week it not only entertained us all anything about Lutheran doctrine and practice, but they word to word be included in the synodal report, and if the with great kindness, but also cared for us. God reward use the Lutheran name to win over Lutherans for their synodal report, said one of them, would cost \$5.00. Since her for this, especially by keeping her in the same group. Lutheran Christians must therefore guard this was then decided, we will not endure you any further simplicity and humility in which she now stands, amen. against them in all seriousness. The Lutherans, here, dear reader, but refer you to the Synodal Report. The Western District of the Synod of Missouri, however, we can tell you: if you acquire this, you will have a veritable arsenal against all enemies of the Bible, whether they be puffed-up unbelievers besides yourself, or doubts in your own heart. God help thee to Ohio, et al. states. On behalf of which the Secretair P. Beyer. the blessed assurance with which we left the Synod. In the afternoon we had again a subject of teaching, but this time with application to a certain present case. In the synodal address, our district president had pointed out how important and necessary it was that traveling preachers be sent out to visit the abandoned and scattered brethren in the far west and north. Yes, but how can that be done? A preacher without a congregation is "Lutheran" require a change in their present residence, not a preacher, so how can we send traveling preachers? they may not be displeased to read something about And yet we have determined to send one before hand, Minnesota. This state is probably not surpassed by any and more as soon as we can. If you want to know how other in the Union in the extraordinary fertility of the land this is possible without acting against the doctrine and and the healthful climate. Hence it is largely due to this custom of the Lutheran Church, just look into the Synodal that so many inhabitants of the old states, apart from the Report, and indeed after the proceedings that took place European immigration, annually move to Minnesota and in the afternoon; there you will find 28 theses or doctrines establish a new home here. And since the railroads, that put this in the clearest light. But of course, such a which are now being built in this state, will greatly man, who goes to the scattered sheep of our church, facilitate trade and traffic with the East, and since new cannot count on a salary, at least in the beginning; Indian depredations are not so easily to be feared again, therefore you will do well, if you have something to spare, we can expect not a decrease, but rather an increase in and the Lord makes your heart generous, that you think immigration. Now it is a sad fact, which cannot be of the treasury for inner missions and help to fill it a little; sufficiently deplored, that unfortunately most of our affiliation, and thus promote the building of the Kingdom for just think of it, out of it people are to be supported who German co-religionists who establish a home in the of God among the local Germans. Workers here last fall are to go to Minnesota, Kansas 2c. and there bring the western states, if they do not fall prey to the barbarous earned H 1.75 - H 2.00 and craftsmen, carpenters for word of God to your children, brothers, cousins, cousins unbelief, either fall into the hands of the sects and example, H 2.50 - K 3.00 per day. St. Peter's parish at and countrymen and gather them into congregations. We enthusiasts, namely the Methodists and Aston, Washington Co. consists of 13 families. The have also found such a man who will undertake the task "Albrechtsleute", or the false-believing Lutherans. This is land, mostly undulating prairie, overgrown here and of bringing good Lutheran books into the homes of our especially the case in Minnesota. It is especially the there with short trunked oaks, also very fertile, costs fellow believers, and we think this fits nicely with the first: Methodists who have seduced and are still seducing so there H7.50 to H8.00 per acre. There are also we are sending preachers with the word of pure doctrine many Lutherans here; and not only those who have just established farms to be had at various prices. Wheat in their mouths, and a colporteur with the written word of come from Germany and for the most part do not know and other cereals thrive very well. The average yield of the same doctrine in his wagon and traveling bag. God the right doctrine, but unfortunately also those who have wheat is 25 bush, per acre. Flour and saw mills, a only give his blessing to it, we said; and you, dear reader, already been members of old congregations of our blacksmith shop, and several market places are near will certainly not withdraw your blessing, your Synod; for the arts of seduction of these busy spirits are the farmers, namely, it is the little stick of Aston, on St. intercession and participation from the work. The indeed great. They use all means which seem to them Croir Lake, where the steamboats land, only 5 miles colporteur will also be provided with what he needs from suitable for the attainment of their ends, and even resort distant; Stillwater, the county seat, 8 miles; Hudson, in the inner mission fund. to lies and deceit, if they find any opportunity to increase Wisconsin, 6 miles; and St. Paul, 13 miles. The

And now, finally, a few words about the love of the their sect through Lutherans and others. Like the settlement of Maplegrove, Hennepin Co., is Collinsville community. We Methodists, the preachers of the so-called Lutheran recommended by a member of the St. John's

The Western District of the Synod of Missouri,
Ohio, et al. states.

On behalf of which the Secretair
P. Beyer.

A brief report on Minnesota.

As the circumstances of some readers of the readers have already been informed about the conditions in Minneapolis last year. Here in St. Paul the congregation, by God's grace, now has a church of its own, and it is their heartfelt wish and prayer that the Kingdom of God may be extended and built among the Germans of this city. And what would be more desirable than if a strong Lutheran congregation would flourish here in St. Paul, the capital of Minnesota, which is already an important trading city? It would therefore be highly recommendable that faithful Lutherans, who warmly love the Lord Jesus and are quite concerned for the salvation of their fellow redeemed, but for this or that reason have to change their previous residence, move to St. Paul, strengthen the local congregation by their affiliation, and thus promote the building of the Kingdom of God among the local Germans. Workers here last fall earned H 1.75 - H 2.00 and craftsmen, carpenters for example, H 2.50 - K 3.00 per day. St. Peter's parish at Aston, Washington Co. consists of 13 families. The land, mostly undulating prairie, overgrown here and there with short trunked oaks, also very fertile, costs there H7.50 to H8.00 per acre. There are also established farms to be had at various prices. Wheat and other cereals thrive very well. The average yield of wheat is 25 bush, per acre. Flour and saw mills, a blacksmith shop, and several market places are near the farmers, namely, it is the little stick of Aston, on St. Croir Lake, where the steamboats land, only 5 miles distant; Stillwater, the county seat, 8 miles; Hudson, in Wisconsin, 6 miles; and St. Paul, 13 miles. The settlement of Maplegrove, Hennepin Co., is recommended by a member of the St. John's congregation there to Lutherans wishing to establish a new home in Minnesota, in the following words: "No highly guilty of religious mongrelism, in that it has no doubt, in these annual times of distressed warfare, there are not a few, here and there,

accept false-believing preachers into their association. The Unirte Missionsanstalt in Basel sends their pupils to them, who are then employed here as Lutheran preachers by a Lutheran pastor. Fachtmann These people do not ask anything about Lutheran doctrine and practice, but they use the Lutheran name to win over Lutherans for their group. Lutheran Christians must therefore guard against them in all seriousness. The Lutherans, however, could escape such dangers more if they settled in such places where orthodox Lutheran congregations already exist, or where they can be served by their preachers. It is therefore permissible for me to call the attention of those who would be inclined to move to Minnesota to the places which are already served by preachers of the Missouri Synod. Besides St. Paul, the following congregations are served by me, namely St. Peter's congregation at Aston, Washington Co., Trinity congregation at Minneapolis, and St. John's congregation at Maplegrove, Hennepin Co. Lutheran readers have already been informed about the conditions in Minneapolis last year. Here in St. Paul the congregation, by God's grace, now has a church of its own, and it is their heartfelt wish and prayer that the Kingdom of God may be extended and built among the Germans of this city. And what would be more desirable than if a strong Lutheran congregation would flourish here in St. Paul, the capital of Minnesota, which is already an important trading city? It would therefore be highly recommendable that faithful Lutherans, who warmly love the Lord Jesus and are quite concerned for the salvation of their fellow redeemed, but for this or that reason have to change their previous residence, move to St. Paul, strengthen the local congregation by their affiliation, and thus promote the building of the Kingdom of God among the local Germans. Workers here last fall earned H 1.75 - H 2.00 and craftsmen, carpenters for example, H 2.50 - K 3.00 per day. St. Peter's parish at Aston, Washington Co. consists of 13 families. The land, mostly undulating prairie, overgrown here and there with short trunked oaks, also very fertile, costs there H7.50 to H8.00 per acre. There are also established farms to be had at various prices. Wheat and other cereals thrive very well. The average yield of wheat is 25 bush, per acre. Flour and saw mills, a blacksmith shop, and several market places are near the farmers, namely, it is the little stick of Aston, on St. Croir Lake, where the steamboats land, only 5 miles distant; Stillwater, the county seat, 8 miles; Hudson, in Wisconsin, 6 miles; and St. Paul, 13 miles. The settlement of Maplegrove, Hennepin Co., is recommended by a member of the St. John's congregation there to Lutherans wishing to establish a new home in Minnesota, in the following words: "No highly guilty of religious mongrelism, in that it has no doubt, in these annual times of distressed warfare, there are not a few, here and there,

They that gird up their loins, and have thrusts in their feet, net maple and sugarwood, white and red oak, ironwood because even people who are indifferent to the church and staves in their hands, as they that would haste away, linden and elm; magnificent grasslands with red top or generally look to this - should it not still be possible to and find some place where their foot might rest. - Even blue guine. 2) Cheapness of purchase; uncultivated land win many a one? In addition, in the area of all my nowadays, as in the time of David's escape, there are all costs 3-5 dollars an acre; tillable land with buildings 0-10 congregations there is still plenty of very good land kinds of men who are in distress and guilt and of a dollars an acre. From timber or hay the land pays for itself available under acceptable conditions, so that many a sorrowful heart, and who would gladly take refuge in a in a short time, often in two, even a year. The timber fellow believer can be led by God's gracious guidance cave, if they only knew where such a place of refuge country has many stretches of hazelnut, which are easily into our small congregations and establish a home there. could be found, with the right David inside, together with cultivated. 3) Advantageous and easy sale of the Here now follows a short description of the his brothers and his father's house, even in the flesh. And products; either, as is often the case, especially with hay congregations and the preaching place which have been if God himself, at the fall of Sodom and Gomorrah, showson the place - or in the Village on the Prairie, only 6 miles served by me so far. 1) The Immanuel congregation at a Lot a quiet Zoar and drives him into it, and at the away, also in the little town of Anoka, or in Minneapolis, Town Hay Creek, Goodhue Co., not far from Red Wing, destruction of Jerusalem instructs his Christians long 18 miles away, and even better in Fort Snelling or St. the county seat, my actual congregation, numbers 16 before to flee and prepares for them a peaceful Pella and Paul, 27 miles from here. 4) Abundant water for men and voting members, but unfortunately there is as yet the saves them in it afterwards, should he not do this still cattle, unless extraordinary drought occurs; and even unfortunate fact that it is divided into 2 preaching today to his own and these, following him, again to then lakes and springs never drying up. districts. Since the distance from the center of one to the others? For this reason, and because I am especially These, then, are the advantages of this region, and as center of the other does not exceed 5 miles, both intend urged to do so, I would like to recommend to those who it is far removed from the theater of war, the course of to build a church together in time. This would certainly are at the crossroads in this way, to settle at Maple trade and commerce is also undisturbed; shoemakers be accomplished much more quickly if a few Lutheran Grove; for this should be preferable to many others for and wainwrights are especially welcome." families would purchase land at the center of both the sake of the following advantages. It offers namely Let there now first follow a report from Mr. Past. Horst places. Land is still available there for some good farms I. Important advantages in spiritual matters, such as on the places which have been served by him so far; for in uncultivated condition. The price varies greatly 1. the existence of an orderly, Lutheran congregation of after Easter he will answer a call to Waconia in Carver according to the condition of the land, the average price about 12 families in living community for several years; Co. Mr. Rev. Horst writes: "Before I proceed to describe being 10 dollars per acre. As to the nature of the land, it 2. Lutheran congregation, of about 12 families in lively one by one the various congregations, den and varies greatly, being partly undulating hvchprairie, partly fellowship; 2. Regular every Sunday reading services and preaching places I serve, I will first preface it with a few hill and mountain country, the latter, especially on the catechism teaching, according to the approved Lutheran general remarks. Most of our congregations in Minnesota north side of the mountains, being abundantly covered books, published by our synod; also singing lessons; 3. are still very small. My four congregations and one with firewood, as birches, oaks 2c. The timber, e. g. for Serving of the congregation from time to time with Word preaching place have a total of only 60-70 families, so fencing and building, is generally somewhat scarce. and Sacrament by the Lutheran pastor of the that there would be 12-14 families for every one place, if Most of the lumber is taken from Wisconsin, about 10 congregation in St. Paul; 4. Instruction of the children in they were equally distributed. Now some will perhaps miles from here, where the timber is abundant. Good reading, writing, arithmetic, Biblical history and catechism shake their heads, think and say: but these are lumber cost three dollars a hundred this winter. In the on the part of the congregation; 5. Prospect of obtaining congregations of 12 members to me. Of course, these valleys here you will find black soil 4-5 feet deep, mixed a capable school teacher as soon as possible, for which congregations are not yet large, that is true; but what is with some black sand. Most of the valleys are as dry as an application has already been submitted by pastor and not can, and will, if the Lord gives grace otherwise, still the high prairie. On the mountains the loam is congregation to the seminary at Addison; 6. Provisional become so through God's help. In any case, the small predominant, but it is also mixed with a little sand, so that donation of 12 - 15 acres of land for churchyard and churches here are quite different from those in places the soil always remains nice and loose and never parsonage. where the gospel has already been preached for years becomes firm, as is usually the case with loamy soil. II. In the flesh, however, our region is a true paradise and in abundance, and where the land has already been Wheat, namely spring wheat, is the main crop grown among the Egyptian plagues of this time, in which it is cultivated to such an extent that new settlers can nowhere, as in Minnesota in general. The average yield is 25 light and peaceful, counting the suffering with the longer be counted on; for it is obvious that in such places bushels per acre. Another advantage of the place here brothers elsewhere. But if someone thinks of the Indians small churches cannot grow, or can only grow very is that it is so near the market. Red Wing, a town of 2000 - there is neither seen nor heard of any, if only all enemies slowly. How different, on the other hand, is the situation inhabitants, situated on the Mississippi, is only 4 miles were so far away from us. If another thinks, but so high in in most of the places where beginnings have been made from here, and there the farmer can sell all his products the north, hu, I am already freezing when I think of it for the formation of Lutheran congregations; for in many and bring in everything he needs. 2) At the preaching come on, one gets rid of the shiver here, and afterwards, of them a good number of Lutherans already live, as I place nearest to my actual congregation, in Minniola, when one has recovered, one sifts, as so often, that they myself serve a place where within a radius of 4-5 miles Goodhue Co., 20 miles from here and just as far from fright was a mere delusion; for the local climate is not less than 50-60 Lutheran families live, most of whom, Red Wing, only a few Germans live, and since I have wonderful, healthy, constant and pleasant one. Unfortunately, have lived in unchurched indifference, and only preached there a few times, nothing more has been addition to the aforementioned, this region offers thee even some in obvious unbelief. If, however, with God's done to organize a congregation. The land at this place, following important advantages for those who intend to help, this area would soon receive its own capable, mostly undulating prairie, but here and there establish a home: 1) Splendid woodland and meadows zealous and active pastor, who would especially take care of the school children with love and care, then we or marshland; excellent fertile soil for all common products, such as wheat, oats, rye, barley, corn, which would be able to help them. grows and flourishes very quickly and well, potatoes, horticultural plants, also tobacco. Besides berries and wild fruits, also game of all kinds the quantity. But the main thing: excellent

with a few short-stemmed oaks, also leaves nothing to be desired in its quality, which is also proven by the rich yield of the same, on average 25 bushels of wheat per acre. In the lowlands, which, however, by no means form swamps, grows as a rule very good grass, which can be grown for hay. Water is found at the average depth of 25 feet. Timber must be hauled 7-10 miles. Uncultivated prairie, which is still enough to buy, costs A5.00 per acre. Timber land, i.e. such land on which there is good lumber, costs double. 3) The Immanuel congregation at Wheeling, Rice Co. numbers 15 voting members. Up to now this congregation holds its services in a district schoolhouse, but, the Lord willing, will soon build a church, for which purpose about 300 dollars have been subscribed in the congregation up to now, just as it has already taken steps to obtain a pastor of its own, which it absolutely needs; because of the long distance (40 miles) and other necessary official work, I cannot visit it as often as would be desirable. The land at this place is exceptionally good, almost all level prairie, but the land is so high that it does not get too wet. The low land is mostly good meadow land, on which the vetch grows, also rost top and Hins Zuins. The arable land has black soil 4 feet deep. Timber is 3 M. far to get and the timber land there costs 10-25 dollars per acre. Land is plentiful, uncultivated costs 9 dollars, established farms 12-15 dollars per acre. There is no scarcity of water, also grist and saw mills are near. As soon as the railroad will be finished, which goes from Wi- nona to St. Peters, the farmers there will get a good market place in Faribault, a small town, which is only 6 miles away. 4) St. Joban- nis parish in Aurora, Steele Co. numbers 14 members and has a prospect of getting its own pastor next summer. What has now been remarked about Wheeling is applicable to the conditions in Aurora. Finished farms are relatively the cheapest, for 6-9 dollars per acre they can be had on average. Uncultivated land costs 3^6 dollars per acre. The main grain market is now in Rochester, 30 miles from Aurora, but will be only 7^10 miles away when the railroad is completed. It should be noted that the railroad comp. owns much and good land, which is to be purchased by next fall, and on credit at moderate prices. The capital of Steele Co. is Owatonna, a rapidly flourishing town, in which there is much traffic, and after the railroad, which is to pass through the town, is completed, commerce will become still more flourishing. For artisans and business men the place would be very suitable. 5) The Trinity Lutheran congregation at Town Zumbro, Wabashaw Co. so far numbers.

16 voting members. The congregation already owns 40 acres of land and will, if the Lord wills, soon build a church and a parsonage on it, as well as appoint a preacher of their own. The land is also good in high prairie. Water is generally somewhat scarce. Timber land is to be had at a distance of 5 miles for 15-20 dollars per acre. Prairie land costs 10 dollars, established farms 15-16 dollars per acre. Of the conditions in Town Hay Creek, give more particulars F. Dicke, Red Wing, Minn; on Wheeling, G. Fischer, Cannon City, Rice Co, Minn, and Zumbro, L. Mueller, Forest Mount, Wabashaw Co, Minn."

What has been told to the kind readers about the conditions of the settlement at Maplegrove, can also be applied to the settlements in Carver and Sibley Co. In Carver Co. one finds magnificent forests with the most beautiful timber, in Sibley Co. alternately forest and prairie. The land is exceedingly fertile, costing from 3-5 dollars per acre. The churches in these counties, served by Pastors Sprengeler, Winter and Karrer, are larger, and some considerably larger, than those above described. In Nicolet Co. pastor Rennie is ministering. If Lutheran readers would like to obtain more detailed information about the conditions in these counties, they are kindly requested to contact the aforementioned pastors, whose addresses can be found in the Lutheran calendar. In Blue Earth as well as in Brown Co. many Germans are said to live. May the merciful God, who wants all people to be helped and come to a knowledge of the truth, soon provide us with a zealous and capable traveling preacher, who will preach the gospel to the abandoned fellow-believers, especially in the southwestern part of Minnesota, so that the sects and enthusiasts will be controlled. To those who intend to move to Minnesota and travel through St. Paul, I will gladly provide more detailed information verbally about the Lutheran settlements, if they wish to contact me. My apartment is right next to the church on 9th Street, between Canada and Broadway. The sign on the church reads, "German Lutheran Zion Church." So new arrivals can't easily go astray.

E. Rolf.

St. Paul, Minn. in March, 1865.

Signatures for this were collected and published in the newspapers, in which addresses those Baden preachers were praised and called upon not to slacken in their struggle. Pastor Harms, who had been asked to write a similar address and have it signed, correctly wrote the following in the Hermannsburg Missionary Bulletin of March: "I have to think of the saying: do not be like this world. One has learned this from the children of this world. One laughs at the old pigtail, and this aorist's attitude is part of the new pigtail. I think that is why so little comes of it. And whether these addresses are not themselves dangerous and harmful to many who sign them, each one may examine for himself. By signing such an address it is easy to think oneself a brave man and a fighter for the faith, and it is not very difficult nor very dangerous to sign an address. Two years ago I collected signatures for the so-called three points on which we Lutherans in our country had to insist. Many thousands of signatures were received and printed. I convinced myself that I would be very forsaken if I were to rely on these signatures, asked God for forgiveness, and will never do so again. The only remedy I know in such cases is this: go daily into your closet, fall on your knees, and pray to God the Lord. The main content of such a prayer is summed up in the two words: convert and resist, i.e. convert the enemies of your church, and if they do not want to convert, resist them. Then God will as surely see sense as he hears prayer. Many an afflicted congregation, as I know from much experience, has thereby converted or prayed away its unbelieving preacher, for example, or God has shown a different understanding, which is even more serious. By the way, things are looking very bad in the world everywhere."

A voice from France against the latest French blasphemer of the Savior.

The Frenchman Henry Laffere wrote: "I once read somewhere the following terrible story. A general, who was an excellent pistol-shooter and had become famous for the astonishing certainty of his shot, a man of head and eloquence, and, above all, an expert duellist, began one day - I don't remember how? with an amiable and good-natured young man who was popular with everyone. The next day the duel was to take place. The

To the ecclesiastical chronicle.

Addresses. After the Christian-minded preachers in general, to whom the choice of weapons had fallen by lot, had chosen pistols. The young man fired first and who is also the director of a seminary for preachers, by missed. Then the old battle-axe lowered his gun and the name of Schenkel, and to ask the highest church authority to remove this ravening wolf from his offices, so-called addresses are now also being drawn up in other countries,

You are barely twenty years old; you do not lack grace the earth shall see such a high accomplishment; but he lich no one full of despair from the theatre, but - filled with heart, and spirit; you possess all the qualities that promise was at the same time a liar, a deceiver, a blasphemer, the spirit of the world, poisoned in body and soul! a happy future. Life lies serenely spread out before you and his miracles were jugglery. Pray not therefore to Therefore beware, beware of these idol temples of the your soul weighs itself in a thousand sufi and justified Jesus, for he heareth you not. Do not pray to God either, world, if you want to become blessed. W. [Walther] hopes; you wish to live, do you not? to live for your mother the allows the unbcugsameu laws that rule the world to for your bride whom you love. Well then! raise your eyes prevail undisturbed. Heaven, into whose glories I have to that beautiful sky, think of your good mother, of you glimpsed, it does not exist. The eternal life, with which I beloved; open your whole soul to all the promises of have weighed your heart in hopes, one must renounce happiness that life offers you. ..."

it. We must die, and when one dies, everything has an The general continued to speak in this manner for several end: further there is nothing! further nothing! further nothing! further nothing! moved. He stood there tall and eloquent; they were the most noble words one could hear. They had evidently the purpose of powerfully seizing the one to whom they were addressed. The excellent young man was seized to the inmost depths of his soul. Suddenly, unable to resist, he wanted to throw himself into the arms of such a magnanimous opponent.

"Wait, my lord," said the old duellist, raising his gun to Christ of the five wise and five foolish virgins in a comedy severe and more nefarious. For although the righteous bear, "wait, I have not fired yet. You shall die now."

And with one pistol shot, aimed with cold blood, he hit Meissen (also called Frederick with the bitten cheek) was of our manifold sins, this was still considered by the least him in the forehead. The unfortunate man fell to the present. In order to make the performance quite forceful part to be a punishment of God, but almost only a habit; ground, dead in an instant.

"Excellent pistols!" said the duelist. finally appeared on the stage, all of whom interceded with as it wanted to, so one did not consider it much more.

When I read the oratorical passages which appear great cries to God for the five foolish virgins and Furthermore, eating, drinking, fornicating, cursing, here and there in the writings of Mr. Renan; when I read heartrendingly pleaded for their admittance into the swearing, stealing, robbing, and murdering were so in particular that "Life of Jesus" which he published with a heavenly wedding hall. The Margrave watched this with common that they were almost not to be considered sins Jew, I cannot help thinking of that story. The beautiful great suspense, and because he had never heard the and vices, which then mostly arose from the fact that style in which he pleases himself reminds me of the likeness of Christ, he still hoped that the matter would (except in the cities) proper worship could not be held at beautiful speech and the artificial emotion of the old end happily, that the intercession of the Mother of God any place, nor could it be performed in peace and quiet, gamecock. Let us examine together, dear reader, what and so many saints would be heard, and that the door of which then was often stopped at many places for a long this book is all about!

Mr. Renan speaks with an often agitated tone, with a when he sees that the end of the comedy consists in the devil-minded, because of the hearing of preachers of sometimes melting feeling, of the divine religion which our fact that the foolish virgins, in spite of all their various religions. In addition, there were soldiers in the Saviour establishes, of the kingdom of heaven, which is intercessions, are rejected and cast into hell, the country from whom nothing good was learned. In the the most sublime hope and consolation of all those who Margrave falls into the greatest consternation. He is same way, the schools went to ruin, and the youth grew suffer in this world; he comes back again and again to beside himself and says: "Why do we call upon the up in such a form, as is unfortunately evident. Summarum how glorious and touching such an ideal is, how much it Mother of God and the saints, if God's wrath cannot be Summa, all good order lay prostrate and to the ground."

corresponds to the needs of the human soul; he shows us appeased even through their intercession? The Beside the horrors, so G. Freytag describes this time in in Jesu the noblest and greatest of all beings that have performance has made so deep an impression on the his Pictures from the German Past 1860, 2nd part, hitherto appeared on earth; and now, when he has Margrave, that from that moment au he utterly despairs defiance and wild despair moved into the souls. Moral neglect fearfully took over in the countryside. Women succeeded in stirring the souls of his readers, and in of his blessedness. He is taken home, and after wrestling ran away from their husbands, children from their teaching them the concept of that which they had perhaps with despair here for five days, he is at last moved by the parents; the habits, vices and diseases of the passing only vaguely guessed, he says coldly: - There is nothing blow, by which he now becomes unconscious, and armies remained, even when the robbers left the in such hopes. This man was not God; consequently, if remains so for three years until his death. - devastated and half-destroyed village. I Drinking brown his morality is perfect, his paradise is chimerical. This Isn't that a terrifying outcome to a comedy, dear wine, which had come to the people since the Peasant person, whom I have taught you to love as a living being, reader? Certainly! But who should not cherish the hope War, became a common vice. Respect for the property as the most beautiful, the greatest, and the best of the that the poor Margrave, in the midst of his struggle with of others disappeared. Already in the time of the children of men, he is dead, utterly dead. He is by no despair, had clung to Christ, the only helper of poor Swedish king, several villages were completely means risen, and ye shall never see him again. Silence to sinners, by the grace of the precious Holy Spirit, and deserted, and around the blackened beams and the me of his wonders: this man was perfect, and for all therefore still became blessed? But what do you think the thatch of the torn roofs crept the beasts of the forest and perhaps the ragged suffering figure of an old mother or a cripple. From there the mischief increased in such a eternity not again.

outcome of the comedies may be?

in which, as now always happens, the sin and neglect of grace not terrible, but lovely, and the foolish virgins are represented as wise? - Ah, there goes free-

Ecclesiastical portrait of life during the Thirty Years' War.

In many areas there was no priest to be found far and wide. For years the parishes had to remain unoccupied, the ecclesiastical acts had to be performed in the neighboring parishes, often several hours away.... The state of public and domestic life under these circumstances is obvious. "Whether it happened in all places," wrote a chronicler of that time, "so miserable and wretched, even terrible, yet with such manifold punishments of God (which then is most to be deplored)

the world has not become more pious, but only more severe and more nefarious. For although the righteous God was storming us violently one after the other because of our manifold sins, this was still considered by the least one was not much more frightened, it went even as bad as it wanted to, so one did not consider it much more.

Furthermore, eating, drinking, fornicating, cursing, swearing, stealing, robbing, and murdering were so common that they were almost not to be considered sins and vices, which then mostly arose from the fact that (except in the cities) proper worship could not be held at any place, nor could it be performed in peace and quiet, which then was often stopped at many places for a long time; Many people were also confused and, as it were, devil-minded, because of the hearing of preachers of various religions. In addition, there were soldiers in the country from whom nothing good was learned. In the same way, the schools went to ruin, and the youth grew up in such a form, as is unfortunately evident. Summarum all good order lay prostrate and to the ground." Beside the horrors, so G. Freytag describes this time in his Pictures from the German Past 1860, 2nd part, defiance and wild despair moved into the souls. Moral neglect fearfully took over in the countryside. Women ran away from their husbands, children from their parents; the habits, vices and diseases of the passing armies remained, even when the robbers left the devastated and half-destroyed village. I Drinking brown wine, which had come to the people since the Peasant War, became a common vice. Respect for the property of others disappeared. Already in the time of the Swedish king, several villages were completely deserted, and around the blackened beams and the thatch of the torn roofs crept the beasts of the forest and perhaps the ragged suffering figure of an old mother or a cripple. From there the mischief increased in such a way

that nothing in modern history can be compared to it. To the destructive demons of the sword were added others no less terrible and more ravenous. The land had been little cultivated and had given a poor harvest. An unheard-of theurge arose, famine followed, and in the years 1635 and 1636 a pestilence, such as had not raged in Germany for almost a hundred years, seized the powerless bodies. It slowly spread its shroud over the whole German country, over the soldier as well as the peasant, the armies fell apart under its scorching breath; many villages lost half their inhabitants, in some villages of Franconia and Thuringia only a few remained. One may ask how, with such losses and such thorough destruction of the survivors, a German people remained at all, which, after peace had been concluded, was again able to build land, pay taxes, and, after a meager vegetation of a hundred years, was again able to generate energy, enthusiasm, and a new life in art and science!

The best merit for the preservation of the German people was due to the country clergy and their sacred office. They were exposed to the greatest dangers, were most hated by the imperial soldiers, and were forced by their office to make themselves known to the enemy; the brutality that they and their wives and daughters had to endure fatally affected their reputation in their own congregation; but most of them held out in their congregations to almost the last man. Their churches were ravaged and burned, the chalice and crucifix stolen, the altar defiled with filth, the bells thrown from the tower and carried away. Then they held the service in a barn, in the open field, in the green hiding place of the forest. When the congregation melted down, so that the singing of the audience ceased and no cantor intoned the penitential hymns any more, they still called the nest of their confessionals together for the hour of prayer. They were strong and fierce in consoling and punishing, for the greater the misery, the more cause for discontent they found in their congregation. Often they were the first to suffer from the savagery of the villagers themselves; their and insolent bravery were most readily practised against those whose angry looks and solemn complaints had most impressed them. Their fates are therefore preferably characteristic of those iron years, and we are fortunately in a position to "possess" numerous records just of them, often in church records, to whom they lamented their suffering, while no one wanted to hear them. From almost every church village one can gather memories of the sufferings, the devotion and endurance of its priests. Admittedly, only the strongest overcame such a time without withering away themselves. The endless insecurity, the lack of food, and the lawless goings-on of the soldiers and their own parishioners also made many poor in spirit, grovelling, beggarly. A Bei

game instead of many. Johannes Elfflein, since 1632 pastor at Siman, became so poor that he had to do day labor, hew wood in the forest, chop, dig, sow, twice he was given a contribution from the poor box of Koburg, which was put up at children's baptisms. Finally, the consistory of Koburg had a chalice from his church sold so that he could create bread for himself.

(Bayreuthcr Sonntagsblatt.)

It is not difficult for the Lord to help by much or little.

1 Sam. 14, 11.

How God prevented evil through a spider. After the Consul Bonaparte, with the help of the Senate, had transformed the French Republic into a hereditary emperorship on May 18, 1804, and had now named himself Napoleon I, the transformation of the Italian Republic into a kingdom took place in the following year. Napoleon's coronation in Milan as King of Italy was fixed for May 26, 1805. The new emperor moved to Milan with his entire court. There the republican-minded greats bribed the imperial chef to poison the tyrant, who mixed the deadly powder into the cup of chocolate he brought to his master in the garden salon as a morning drink. The emperor, in deep conversation with his wife, paid no attention to what was served, until the empress uttered a cry of horror, for she noticed that a nasty cross spider had descended into the chocolate from the ceiling of the salon. He immediately rang the cook's bell and ordered the chocolate to be poured away. The cook, however, who thought he had discovered his secret, now enjoyed it himself, after he had told a fellow cook the reason for it while he was still dying.

2 How God brought evil to light through a little bird. About twenty years ago, it had been noticed for some time in the Saxon mining town of Freiberg that considerable sums of silver were being stolen from the ore stocks without, however, being able to reach the culprit. One day it happened that a citizen's canary escaped from its cage through the open window. As he chased it along the street, it finally flew through the window, which was also open, into the room of a stranger's house. The man entered the room to catch the bird, which he did. But as the room was deserted, and he wished to report why he had entered it, he went to seek out the occupants, and found them all in the kitchen, quite absorbed in the business of melting out a silver cake. Since the owner of this house was suspected of stealing silver, the man with the bird slipped away unnoticed, reported what he had seen to the authorities, who then put an end to the longstanding thievery by arresting and punishing the thief and his comrades.

How God preserved a human life through a shamrock. About the same time, a merchant from Würtemberg was planning to travel to America and wanted to embark in Bremen. Having already paid his fare, he used the remaining time for a walk through a public garden. There he discovered a four-leaf clover on a flowerbed, which he plucked. The sentry standing nearby had noticed this and arrested him, in spite of all counter-arguments, because it was strictly forbidden to pick anything in the garden. Before his interrogation was over, the ship destined for him had sailed from Bremen. Discontented at this fate, Kaumann remained in the port city for several days, awaiting the departure of another ship. Then one morning, in a coffee house, he read in one of the newspapers that the ship whose use had been made impossible by the cloverleaf had failed near the English coast and had sunk with man and mouse.

4) How God saves a human life through a piece of clothing. During the time of terror in France (1793 and 1794), Count Gustav von Schlabrendor was in the prisons of Paris and had been looking forward to death for some time "with" a hundred others, when one morning the usual cart arrived to pick up the number of victims destined for the guillotine each morning. The Count, whose name was mentioned, dressed; he murmured and did not resist. But his boots are nowhere to be found. He searches for them with all diligence, even the jailer helps him search, but they are not there. "I can't go without my boots," said the count to the jailer; "surely you see that yourself. You know what? Take me tomorrow instead of today. It doesn't depend on one!" The jailer agreed. The next morning the determined count stood there booted. But, thanks to saving providence, his name was not mentioned. The bloodthirsty rulers might have believed that his head had already fallen, and the philanthropic jailer found no profession in naming the count in particular. Soon after, Robespierre was overthrown; on July 28, 1794, the head of this bloodthirsty man fell under the same axe under which he had sent so many thousands to their death. The day before the count, who had been incarcerated since 1793, was released from his imprisonment, whose life God prolonged until the year 1824. (Sunday Gazette)

A good maid.

Her name is la Blonde, and she served 23 years with her lordship, and would have served longer with the same if the master's people had lived longer. For many years the fur trader Maignon at Paris went by the laces, and la Blonde also got to feel the good days of the lordship, and during that time she was able to

350 Thaler in savings on the side. But now the tide turned. The fur trader went bankrupt and fell into the bitterest poverty. Another maid would have thought: "Yes, I am no fool. "When fortune has left my dominion, I shall look for another." Nods so la blonde. On the good day she had been in good spirits, and the bad uabm she now considered good too, and stayed, even when her wife told her that in her sad circumstances she could count on no reward. Grief and sorrow gnawed at the Pclzhäudler's life; in a year's time he died, leaving nothing but a sickly wife and two little orphans and a precious stone,-that was the maid. Since la Blonde had to take care of the sick wife and the little children, nothing was earned, but only used, and when the fur-trader had sold all that was expendable, la Blonde broke into her savings, and took away little by little, until that too was exhausted. .Fortunately, a cousin of the maid died at this time, and left her an inheritance, which carried his fifty thalers yearly. This, too, la Blonde gave away, and when that, too, was not enough in the dear Paris she sold clothes and other things of value, and at last she sought to earn something as a nurse through the nights, while she nursed the sick woman during the day. When she died, they wanted to take the poor children into a hospital; but la Blonde declared, "As long as I live, the two children shall have a mother in me." She was already about to set out with the little orphans for her birthplace, Rüel, because she hoped to get through more cheaply there, when one day Charpentier, a childless, wealthy confectioner, calls her and says, "Listen, la Blonde, you need not go away. I need a righteous housekeeper in my old days; so I thought you would come and live with me with the two little orphans, and then they would have a father and a mother, and I would have a housekeeper, and all would be helped." With joy the faithful soul consented and her end was sweet and gentle as the evening glow after a beautiful day, and I think she will also be far above to the right to be asked in the day of retribution.

(Sunday messenger.)

Filling Stones.

The children of God and the children of the devil live side by side in the kingdom of power on earth, as citizens of one state, as comrades of one people, and sometimes as members of one family. But inwardly and spiritually they are as far apart and separated from each other as heaven is from hell. For these, through faith in Christ, are citizens in the kingdom of grace with the saints and members of God's household, and are already priests and kings before God, and are placed in the heavenly estate. These, on the other hand, through the prevailing unbelief and disobedience of the heart, are already condemned to hell in the kingdom of the devil, and through the killing and condemning law.

Introduction.

Rev. I. H. Jox, formerly pastor at Kirchhayn and Cedar-Creek, Wisc. answered a call from St. Jacob's congregation at Logansport, together with its branches, and on Sunday Jubilate, by order of the Presidency of the Synod of Missouri, Ohio and other St. Middle District, was appointed by the undersigned, assisted by Rev. Dulitz into his new office.

May the Lord make him a blessing to many.

Ph. Fleischmann.

Address: Hev. ss. 8. ssox
I/OANN8port, Inst.

(Submitted.)

I feel it is my duty to make the following known to the I. Readers of the "Lutheran": There are 6 - 8 beautiful cultivated farms here within our settlement and it would still be there in time to make arrangements for quarters. be a great advantage for us if these farms were suitable and inhabited by fellow believers; it would be all the quicker to start our church and school building in earnest. These farms are near Humbold, State of Kansas. The reason that the owners are selling them is that they are Catholics, and because they have a mission station 25 miles to the south, and there is already a church and school there, they want to leave the area here and move there, because their missionary has given up visiting them here. These farms will probably be sold below cost. Mr. Pastor Lange has assured me that by next fall all these people, if they can help it, will gladly sell. Mr. Pastor Lange resides in Humbold and there is a Lutheran church under construction there. Many craftsmen are also needed there, who will find a good living. The climate is good, theof land is also good and rich in good water. I intend to go there myself in 3 months; should there be Lutherans in the area around St. Louis who could be ready by then and would like to go there with me, I would be glad to get travel companions. Further information can be given by the letter and verbally. I work in the Missouri Botanical Garden, one mile from the County Farm.

My address is:
Nicünel Lei-icl, your ok 0. Orwo^cr L 6o. Nissouri
corner ol 23tüt anst l'ranlilin ^.ve.
8t. I/O M8, No.

Correction.

In No. 16 of the "Lutheran" there is a submission\$5. under the title: "Dr. Stohlmann and his faithful at work." We have now received from the writer a correction which changes the matter to the effect that only members of Dr. Stohlmann's congregation, and not he himself, undertook the assault on the Yorkville congregation. Not willing to go into this matter further, we simply make d^s known to our readers.

Indication.

The Synod of Missouri, Ohio 2c. Northern Districts. will hold its meetings this year at Milwaukee, W i s., from June 14-20. There will be presented at the same theses on the difference of the A. and N. T. by Mr. Past. Günther and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there is anything else that should be presented, then those involved are requested to send their request in writing to the undersigned 4 weeks before the start date.

Frankenmuth, Saginaw Co, Mich. April 20. O.
Fuerbringer.
* * *

With regard to the above announcement, I ask all synodal members of the northern district, or those brethren who otherwise intend to attend the proceedings, to notify me immediately of their coming, so that they can be there in time to make arrangements for quarters. the necessary can be arranged. When they arrive, they will either ask for my apartment, Cedar-Str. No. 424, or for the store of Mr. J. Pritzlaff in the West-Wasserstrasse, or that of the Eißfeldt brothers in the Ost-Wasserstrasse No. 80.

F. Lochner.

To the message.

In order to make any misunderstandings and misinterpretations impossible, I hereby give the wording of a letter addressed to me last autumn when a sum of money was sent, concerning the cause and purpose of the support I received:

"As we here" (at Fort Wayne in Synod) "received fresh news of your poor circumstances, we determined to have a Collecte among the Pastors." (follows the Specification of the Collecte). All those I. Brethren who presupposed a different cause and intention for the transfer of their love contribution, I ask them to inform me, or to dispose of the amount in question elsewhere. - (Zech. 8, 17. beginning.) -

Dwight, Livingston Co, Ills.
May 26, 1865.

Franz W. Schmitt.

(Receipt and thanks.

For poor students received through Past. Wunderlich at the baptism of children at Mr. Bro. Abbe's in Cook Lo., Ill. collected \$3. From Mr. F. W. Koch in Bloomirrgton, Ill. (for Brunn's) P5. For the Brunn'sche Anstalt from Mr. J. Götz in Terre Haute, Ind. as a thank offering for recovery \$10. By Past. Best from Bros. Gg. and Contr. Lehnbauer in Palmyra, Mo. \$5. To Rev. Robbelen, from Mr. F. W. Koch, of Bloomington, Ill, C. F. W. Walther.

For the Seminar-Ha nshalt is received r From Mr. Seidel dahier \$5. By Past. Rösch Collecte from sr, Gem. \$12, 30th; from himself \$5; from an unnamed \$1.50 in gold and \$1 in silver. By Pastoe Biedermann'S Gem. 33H dozens Eggs. From Mr. Weinhold and son of Past. Köstering's Gem. 1 barrel of best.

D. Red.

Wheat Flour. From Past. Birkmann's Gem. 33 doz. Eggs, 7 hams, 2 shoulders, 3 scites, 4 lbs. butter, 2 busb. Potatoes. From the lungfraucn-Vercin of the Gem. of the Past. Claus \$9.

For poor students: by Rev. Arendt of Middleton, C. W-, collected for Brunn's scholars at the wedding of Mr. Andr. Beck of Michigan \$4. through Rev. Seidel from a Mrs. fr. congregation as a thank offering for happy recovery \$2.50. By Rev. Biedermann from the Women's Association sr. Gcm. \$2.; also 4 pairs of socks and 1 skein of wool. From the women's club in Past. Hamann's parish \$2l. Aug. Crämer.

For the English - Lutheran Church in Baltimore received from Mr. Past. Nütze!

With many thanks I hereby publicly acknowledge the ringing gifts of love for the promotion of our church building: From Immanuel) - D'str. of St. Louis Parish \$50. From Past Franke's Parish at Addison, Ill , through F. I. Guenther \$60 50. Past. Sikver'S Gem. \$10. past. Wagner'S Gem. \$12.50. Past. Saucr'S Gem. \$2 Past. Grabner'S Parish in St. Charles, \$29.05. Past. Eirich'S Gem. in Ehester, Ill , \$20. Past. Hüicmann's Gem \$26,75. Past Moll's Gem. \$9. The Lord repay all that the dear brethren have done for us in our distress, and still graciously help us out of our debt of 600 dollars.

On behalf of the cv. Lutheran cngregation at Fort Dodgc, Iowa: G. EndrrS.

In certifying the receipt of the following gifts, I express my heartfelt thanks to the kind donors in the name of the students who have shared in the benefit:

Wittwe Preußner, \$10. gem in Nick, near Chicago, \$18.50. teacher Winterstein, thank offering, \$2. by Past. Nützel, \$5. lower ImmanuelS- getr. of the Rev. Wambs- ganß, \$7. by Mr. H. Hemann, \$5. past. Seuel, thank-offering, \$5. teacher Erk, \$1. From the sewing circle of the Eastern Schuldist. in Baltimore: 1 p. stockings, 2 woolen blankets, 6 p. Underpants, 10 ld. Muslin, 1 skirt, 1 vest. By Mrs. Haseroth in Cleveland: 6 qniltc, 6 sheets, 6 pillow covers, 2 pillows, 3 towels, 3 skirts, 2 vests, 2 p. trousers, 1 hat.

I. C. W. Lindemann.

Received for poor pupils of the school seminary byL

Steinbach (for Pott) \$5. by Past. Schumann (for Mueller) by b. Gem. in De Kalb Co. \$9.60, Gem. in Kendallville \$8, by Past. Sch. himself 60 CtS. From Young Men's Association in Chicago (west side) \$12. Gcm. to Mich, Ill, (for Heidemann) \$13. Gem. to Addison \$14. Gem. to Fort Dodge, Ja. by Past. Endcra \$5. pastor Fritze (for Pieritz) \$5. fr. Will). Kreutz, Wansau, WiS., \$1. At the wedding of Mr. Zitzlaff at Evausville, Ind. collected by the same \$9,15. Past. Fleischmann's Gem. (for Diesncr) \$10. by Past. Hahn, Lake Creek, Mo. collected by Mrs. Holtzen (thank offering for happy delivery) \$10. From Vcnev, Ill, by Bro. Bohrenpohl and L Steinbach each \$1, Carl Lang and G. Ellhoru each 25 CtS., Br. Hedemann, H. Biermann, Bro Dankmeyer and H. Dwenhoscl each \$5, I. H. Siewiug \$2, Wm. Hülseköttcr \$1.75. H. Brvck- schinidt 45 CtS., Mrs. Oankmever (for I. Hoffmaun) \$5. By Past. Polack by Dietr. Meyer \$3.

Addison, May 18, 1865. A. Selle.

Received in the Raffc Eastern District

For needy students: Gem. in Washington, for Piepenbrink and E. Bürger, Ft. Wayne, \$10. from F. Stutz'S LiebcSkasse, for G. Sommer, Fr. Wayne, \$5. Messrs. A. Heitmüller, G- Willncr, W. Haun- schild, for W. Piepenbrink, Ft. Wayne, \$6. from F. Stutz'S Liebcskasse, for St. Louis, \$5. Gem. in Wash- ington, for Ft. Wayne, 95c. Past. Nöder, for P. Scholz, Ft. Wayne, \$7.50.

For inner mission: congregation in Washington, Opfccbeckkn, \$1.50. By Past. Foblinger, \$3.

For college maintenance fund, Washington township, for Ft. Wayne, \$12. Mr. G. Emmert the. for Ft. W., \$5. WolcottSburg township, for Ft. W., \$2. Washington township, \$25.60. New York Gcm. \$12.25.

For Lrhrer's salary: Washington Township, \$14.83. From F. Stutz'S Love Box, \$25.

For Past. Röbbelen: From F. Stutz'S Love Fund, \$5. Past. Ruhland, \$1.

For Past. Brunn's pupils: By Past. FMinger, \$1.

For church building at Fort Dodge: Washington Gem. \$23.15.

For the dormitory at Ft. Wayne: Gem. in New York, \$45.

For the plundered pastors in Mis- souri: Gem. in New York, \$25.

For needy pastors: congreg. in New York, \$23.70. congreg. in Port Richmond, \$2.

For M i l i t ä r - H oSp i t e r: By Past. Föhlin ger, \$3,10. Past. Ruhland, \$2.

For the mission in Mishawaka: M. Zitner and F. Brüning, \$2.

For P a s t. B r u n n ' S B a n k a s s e : Comm. in Strat- tonport, \$6. Comm. in Pine Hill and Berlin, \$6. Comm. in Nortbampton, \$4.

New York, May 1, 1865.

I. Birkner, 92 William St.

Correction. In No. 13 of the "Lutheraner" it should read: \$33.35 of F Slutz's Liebcskasse, as a third gift for the seminary in Addison, instead of for Past. Brunn's building fund. I. B.

Received: To the synodal treasury: from the congregation in Detroit Hi,35. from Past. Hügli for 1864 & 1865 \$2. From Teachers Knndinger & Loßner each \$1. From the Gem. of the Rev. Lemke \$6. '.From the congregation at Sheboygan, WiSc. \$5,22.

To the Synodal Missionary Fund: By I. Blümlein in Frankentrost \$2. By the congregation of Past. Steege \$5,25. by Past. Müller from the wedding of H. Wcnd- ler \$7,30. By dens. on H. Schmidt's child baptism \$l.

For dicMilitary HoSpitals: by Mrs. N. N. in Monroe \$1.

For the support of sick pastors: by A. D. St. \$1,75.

For college construction in Fort Wayne, Don Past. Rooster \$1.

For dcn Ban of theLackroom in the College at Fort Wayne: By Past. Daib \$24.71 z namely: by its Mein, in Grand Haven \$6.10, in Town Ehester \$5.46, in Grand RapidS \$12.15. By Past. Werfelmann \$9; to wit: by H. AblerS \$5, by the Gcm. in Grafton \$4. By the Gcm. in Monroe (thereby \$l by F. Lochner) \$17,24. By Past. Lcmke \$18,80; namely: Coll. of his Gcm. \$15.80, by Mrs. N. N. \$2, by I. Schmidt u. L. Schmidt each 50c.

Zur Erhall ring der Lehrer: Von der Gem. des Past. Lemke \$6.76. By the commonwealth of the Past. Speckbard; Ostercoll. \$5.78. by Past. Stecher \$12.02; namely: Coll. in Wilson \$2.16, Coll. in Mosel \$1.58, Col. in She- boygau \$8.28.

For the P r o s e m i n a r i n Nassau: By Christ. Bach in Sibiwaing \$5; by Past. Lemke \$3; and namely, by an unnamed person \$2, byL. Schmidt u. I. Schmidt each 50r.

Fiir Past. Röbbelen: By Christ. Bach in Sibiwaing \$5. by Past. Lemke \$2.

For the C o l l e g e - U t e r b a l t S k a s s e in Fort Wayuc: From the Comm. in Monroe \$8; to wit; by K. Mehr \$2, by Ebr. Svnhler \$5, by Mrs. N. N. \$1. By Past. Hahn \$8; to wit: Coll. in Hillsdale \$3.35, in Coldwater \$3.75, by Past. Hahn itself 90c. By the comm. in Frankentrost, Easter coll. \$5, by Past. SicvrrS \$32.65; to wit: by the Gcm. Frankcnlust \$24.05, Amelith 3.35, Bay City \$5.65. By the Gcm. dcS Past. Naufchcrt \$10. by Past. Speckbard \$14.25; to wit: by P. Finzel \$3, G. SchLnamsc rubcr \$1, G. Finzel \$1.50, Sachs, Kretzer, Schädcl, Klauf, Tb. Krug each \$1, I. A. Herbst 50c., Konibrusch 30c., I. Daschnr, Mcicr, Strcith, Rode, Gaimann, Spätb u. N. N. each 25c., Kleber 20c.

For poor pupils and students: By Past. Also \$6; to wit: by an unnamed person \$1, at the baptism of children dcS I. Müllerweiß ges. \$5. by Wittwe Schammel in Frankentrost Rl. By Mrs. Past. Also \$2. by Past. Also at the wedding of H. Lmdncrs ges. \$6. by Past. Lemkc \$6; to wit: at WicgandS baptism ges. \$1.25. from SchimingS wedding ges. \$3, at Wolf's baptism \$1.75. by Past. Also \$4; namely: Coll. on the nude wedding of dcS A. Bock in Sibiwaing \$3.30, by Past. Also itself 70c.

For the church building of the English Catholic congregation in Baltimore. Parish in Baltimore: By I. Dedg \$1.

For the hospital in 'St. LouiS: Don Fra" Past. Also \$3. By A. D. St. \$1.

For the W a i s e n h a u S iust. Louis: By Fis N. N. in Monroe \$1. By I. Sedelbauer in Monroe to a family feast as a thank offering for his happy return from the Armcc ges. \$.,,37.

For the school teachers' seminary building inAd- disou: by Past. Daib \$4; to wit: at the wedding of Bro. Klcnk in Town Ehester ges. \$3,60, at the wedding of I. Fchling 40c. By the Gcm. in Frankentrost, second consignment, \$l4.

For the Minnesota Mission, Don G. Streck at Roseville 52.50.

W. Hattstädt.

With thanksgiving to God and to the bountiful givers, I acknowledge the receipt of the following gifts for the seminary household here in Addison:

In the comm. of the Past. Franke here in Addison, to wit: From the Wittwe Heuer 1 pot of lard, i sack of Roagcn, 1 p. of flour, 2 p. of Hafr, 2 -s. Potatoes, 2 aspics. 3 rolls of butter u. 8 doz. Eggs; from Wilh. Siinkck 2 Bush. Rye; from Tischler Fichne 1 S. flour, 2 S. potatoes; from Gotthold Zinke 1 S. flour, 2 S. Kattcfclcu, 2 S. grain; from Fr. Meier 1 hog, 2 S. potatoes; from Oehlerkina 3 R. Butter, 1 pc. bacon; from Wittwe Prcnsncr 1 pc. bacon, 1 R. butter, 2 p. potatoes; from Fr. Buchholz 1 Bush. Oats, 1 R butter; vougr. Lillns 1 -lt. sveck, 2R- butter, 1 is. Potatoes; fromGeorgRüi. iniillcr 1 N. Butter, 1 St. Bacon, 3 Sausages, 4 Appleiänms; from Wittwe Meicr 1 N. Butter, 10 ld Bacon; from Fr. Delle 1 S. Grain, 1 R> Butter, 1 Doz. Eicr; of John Krüll 1 S. oats; of Ka:l ZehrS 2 S. Kmn, 10 ld bacon; of Krückcnbera 1 S- grain; of Fr. Tonne 1 S. oats, 1 brawn, 20 16 meat; of Eh. Tonne 1 p. wheatcn, 2 s- grain; from Fr. Krage 1 cartload of hay, 2 p. potatoes, 1 ham, 4 n- butter, 1 calf; from Thicmann K4; from Frörmmling 4 n. Butter, 2 S. flour; from Fr. Gebrkt 6 R. Butter, 1 p. oats; from Wilhelm Drechsler LL; from David Scharlan 1 T. Mebl, 2 S. kernel, 2 S. cad- toffcin; from Eickboff 2 S. potatoes, 1 R. Bittcr, 1 peck onions; from D. Rosenwinkl 1 hog; from Fr. Lesen- berg 1 load of hay; from teacher Bartling 1 calf^

From the parish of dcS Past. Nicbmann in Schaumburg: from Hinze in Nodcnberg 2 S. potatoes, 1 S. mebl; from Fr. LichlhMd 1 S. flour. 1 <A oats, 2 S- grain, 1 St. bacon; from Ebr. Engolking 1 S. turnips; from Aug. Meier in Rodcnberg 1 S. mebl, 40 16 FIOsch.

Ans. of comm. in Ricb, Cook Co.: from Bro. Bodc 1 S. Mebl, 1 shoulder, 1 R. Butter; from Bro. Wcgener 1 S. Mcbl, Pock beans; from Wittwe Barkcls Pock beans, 1 R. Butter; from Bro. Kregel 30 N- Mxpl, Pock Beans, 1 St. Meat; from Bro. Schierhorst 60 W Met l; from Ocblcr- kiug Pock and \$l; from Rabe 1 Bush. Wheat, 1 bacon be e; from Fr. Ralhjc 4 Bush. Wheatcn. H Pock Bolncn, 2 St. Flcish, 1 R. Butter; from Stünkel 1 S. Wheat, 2 R. Butter, and \$2; of Fr. Octopus 1 side of Bacon, 1 St. Meat; fromL. Rathje 1 p. wcizcn, 4 b. Beans, 1 N butter; from Bro. Seberug 1 R. Butter; from Ab. Wcinmann 4 B- beans, 1 St. Flcish; fromMar- ker 1 S. Wcizen; from E. State 1 St. Bacon; pon Sffcseke 14 Bush. Wcizcn; of W- Meier 1 S Wcizcn, 1 R. Bnt- ter; of Fr Cording 3016 Mebl. 1 Schulicr, 1 P. Beans; of Phil. Seaman 1 S. Wcizcn; of Bruegacmann 4 Bush. Wcizcn. 1 pc. Flcisch; from L. Tcnckce 1 S. Wei- zcn, 1 'chultcr, 1 N. Buttcrc, P. Bohncu; from Ferd. Rabe 50c.; from Heine, Bro. Mocker. C. König, Fr. Hcllmaun & Aug. Harken each \$1; from Fr. Miller & W- Hahne 2 each; from F. Diehi 4 Bush. Wheat; of Dicht 1 B. Wcizen; of Bro. Marquardt 1 S. Mcbl, 1 R. Butter, O cabbage head; from Werner >. S. wheat; from Stcnber 1 side of bacon; from E. Plumhoff 1 S. wheatcn; from Pbil. Weincr 1 bush. Wcizcn,;! Spockscite; of G. Plimbccff 4 p. Mcbl, 6 cabbage heads; of C. Plumhoff 25 16 Mcbl, 12krautkcpc; of Fr. Schulze 1 Bush. Wheat, 1 shoulder, 1 R. Buttcrc; of Lccwaun son. 4 Bush. Wheat, 9 cabbage ccpcfc, 1 shoulder- ter; of H Seemann j>m. 4 Bush. Wcizcn; of Stege, D. Dettmoring a. W. Stünkel each 1 Bush. Wheat; of Lünsing 1 Scbnltcr, 1 N. Bnttcrc: ron Schulze!2; of C- Stünkel 1 S. wheat; of W Walter 1 shoulder; of Dr. Hahling 1 shoulder; of Müller 2516 flour; of C. Ohlcndorf 1 S. Wci.cn; of Mahler u. Fr. Stänkel each \$2; of Krusc 1 B. Wheat, 1 R. 23ntter; of Fr Dilkc 1 side of bacon; of A Kammeletne 1 S. Wozen; of Lnsscnchoff 4 B Wcizen; of Fr Bartling 1 S. Wcizen; of Walter 1 S. Wheat, 2 sides of bacon.

By Georg Bartling from his Schulgemcmde: S12.W for Easter eggs.

Addison, May 4, 1835.

H. Gchrke.

Changed address:

Z. 8. Ilcrmnttn, Lebrer,

Oreejs, Lenton 60th, Alo.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und weh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,
Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
betet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. June 15, 1865, No. 20.

Sermon, preached on the first Sunday after Trinity Sunday in the Lutheran Church at Altenburg, Perry Co., Mo?)

Text: Luc. 10, 19-31.

Grace, mercy, peace, from God the Father, and from His Lord Jesus Christ, the Son of the Father, in truth and in love, be with you. Amen.

In Christ Jesus beloved brother and sisters!

In St. Matthew 7, our dear Savior presents us with two paths that lead to eternity. Of the one way he says that it leads to eternal life, of the other that it leads to eternal damnation.

He says of the way that leads to eternal life that it is narrow, and that the gate to it is narrow, and that there are but few who walk in it. This, of course, is most saddening. God would have all men walk in the narrow way, because it leads to eternal life; for God would have all to be blessed, but in such a way that they should pass through the narrow gate of true repentance, enter the narrow way, and continue to walk in it until they have reached the goal set before them, and have obtained the precious jewel which the heavenly calling of God in Christ Jesus holds out to them. But - no! Many want to go to heaven and become blessed, but they do not want to go the way of God.

that leads to heaven. Why not? Because nothing that is eternal damnation, and the man who walks in this way is pleasing to the flesh may pass through the narrow gate; like a malefactor who is led through a merry forest to the gallows; however pleasant the way may be at first, in the end the gallows are found. So also here; at the end of the over the narrow gate of this narrow way it is written, "Let broad way of sin is found the lake that burns with fire and him depart from unrighteousness who calls on the name brimstone, which is the other death; since the smoke of Of Christ." And again, "Crucify your flesh with your lusts their torment ascends from everlasting to everlasting, and desires." And once more, "Come out from among since their worm dies not, and their fire is never quenched.

thing, saith the Lord." Therefore the saying of our Saviour remains, "Many are called, but few are chosen." In comparison with the great multitude that walks the broad way to perdition, it is always only a small flock and herd that goes on the narrow way to heaven unbowed.

But of the way that leadeth to damnation, our Saviour saith, it is broad, and the gate of it is wide, and many of them walk in it. And is not this fact plain before every man's eyes? Do not the great multitude still walk the broad highway to damnation? Sad as this is, it is not to be wondered at, for it is the way of the flesh, of the lust of the eyes, of the lust of the flesh, and of the life of pride; it is a way that pleases the old man, who is corrupt in sins, and that is why so many walk in this way. But the end of the way is terrible.

Apart from these two paths leading to eternity, is there not a third, a so-called middle way? It is true that a third way still haunts the minds of some people. Many people's consciences testify that they are not on the narrow road, but they do not want to be on the broad road to hell either, and so they dream up a middle road. But this dreamed middle road leads straight to damnation. For all that lives in unbelief, apart from faith, goes straight to hell.

Now these two ways, the narrow way that leads to eternal life and the broad way that leads to eternal damnation, are vividly presented to us by our Savior in today's Gospel in the parable of the rich man and poor Lazarus. We therefore consider the rich man and poor Lazarus.

- I. in her life,
- II. in death,
- III. their condition after death.

*) This sermon of Mr. Past. Köstering could only now find space in the "Lutheraner".
D. Red.

I.

Let us first consider the rich man in his life. - His name is not remembered, for only the memory of the righteous remains in blessing, that is, in blessed remembrance, but the name of the wicked will be blotted out.

Now this kingdom was a Jew, which is evident from the fact that he calls Abraham his father, and Abraham calls him his son, according to his fleshly descent. He bore the sign of God's covenant of grace on his body, that is, he was circumcised. He had Moses and the prophets and could hear them, and so he knew the will of God. But of what use was all this to him? How did circumcision of the flesh help him, since he had an uncircumcised heart? What did it help him to be Abraham's son according to the flesh, since he did not have Abraham's faith and did not do Abraham's works? What did it help him that he had and heard Moses and the prophets, since he did not live and amend his life according to the word of God? As little, then, did all this help this rich man, so little is it of use to us, beloved, that we have been born and brought up in the Christian church, that we have been baptized, that we have and hear God's word pure and clear, and that we use the sacrament of the body and blood of Christ, if we nevertheless remain in dark unbelief and in spiritual death and do not amend our lives.

This man was also rich; God had blessed him with earthly goods before many others. For wealth is a gift of God, and therefore the possession of wealth is not in itself condemnable. But God gives wealth to the rich for the ultimate purpose that they may use it for His glory, that they may serve Him with it in His poor members. But because most of them unfortunately do not do this, but rather set their hearts on it, it happens that wealth becomes a snare for them, for which reason our Saviour also cries out, "How hardly will a rich man enter the kingdom of God! It is easier for a camel - that bumpy animal - to go through the eye of a needle than for a rich man to enter the kingdom of God. And so it is. A heavy-laden ship may easily sink, a full branch may easily break, and a rich man may easily be shipwrecked in the faith. O, if only our Christians, who thus strive and seek after great good, thought of this! Truly they strive for misfortune, for their eternal ruin! For covetousness creeps up on them unnoticed; they set their hearts on money and goods, and become more and more stingy and meager; their hearts become more and more deadened to God's word, and at last they become hard, hard as a pebble; they become like a burnt-out dry sandy desert, in which no green stalk is to be found. They no longer take sin very seriously; they run riot, scrape and scrape wherever they know and can; they snatch what they want to follow, unconcerned that it may harm their poor neighbor.

Is sweat and blood. Behold, it is alas gone

The Christian world has come to such an extent that, for example, the ungodly practice of usury, where one Gentile, that they also may be converted from darkness brother sucks off another by taking interest, is hardly to light, and from the power of Satan unto God. Finally, regarded by anyone as an idolatrous sin, so blind is there the there are the hospitals or sick houses. We have one of love of riches. But this is also a sign of the approaching these in the Lutheran congregation in St. Louis, whose Last Day. Therefore, whoever wants to be warned, let help and care our congregation has already availed him be warned. Do not strive for riches, for you strive for itself of in some of its members. Behold, this is - painted your own secure misfortune. "For they that desire to be with a few features - poor Lazarus, who even now lies rich fall into temptation and snares, and many foolish and at your door. O do not pass him by unmercifully! Let him hurtful lusts, which sink men into destruction and enjoy your goods, your abundance, and you will have perdition: for covetousness is the root of all evil, which treasure in heaven. Your abundance will make up for his some have lusted after, and have gone astray from the lack. Make him thy friend with the unjust and deceitful faith, and cause themselves much pain." But knowest Mammon, and thou shalt enjoy his intercession and thou what is the greatest riches? To be godly, and to be blessing.

content with food and raiment. O, become rich in God, rich in faith, rich in love, rich in good works, rich in heavenly goods; these are the treasures which moth and rust do not eat, and where thieves do not dig and steal; these remain unto life eternal. But this rich glutton lacked these things in the gospel of this day.

For behold, how unmerciful this man is. He left the poor man with his wounds and boils in his misery at his door. The dogs that are stingy by nature, envious by nature, and angry by nature, are more merciful than this rich, meager felt. They do what they can; they take their soothing and healing tongues and lick his sores and wipe away his pus, and if they had had bread, they would have shared it with him. How easily the rich man could have done this without much trouble and expense! No, he does not do it, Behold, so ruthless, so more than animal heartless does wealth make, when man hangs his heart on it. It eats away the heart of man like a crab, so that not a speck of faith, not a trace of love remains in him, and he sinks below the unreasonable animals. Watch therefore, my dear Christian, lest the same fate befall you. Poor Lazarus is still lying at your door, and in him is Christ, your Savior, who became poor for your sake, so that he might

who made you rich, who turned his precious blood to you and made you his own. But if you ask who the poor Lazarus is today who lies in misery at your door, I answer: there are poor, needy members of the congregation here and there, there is a not insignificant number of widows and orphans among us, some of whom need our help. There is also the church with its institutions, with its seminaries, in which there are mostly poor, but Christian young men who need help; for unfortunately, only rarely do poor young men present themselves here for the service of the church, because of course faithful preachers in this country do not have their reward here on earth. There is also the mission, both internal and external; the inner one for the spreading of the gospel among our neglected fellow believers,

(16) As ruthless as this kingdom was towards others, so lavish was he towards himself. He clothed himself with purple and fine linen. To wear beautiful clothes is not in itself sinful. The good Lord grants us a garment to cover our bodies, and a better one to adorn our bodies, according to our state; but what is above that is of evil. This was the case with this rich man: He clothed himself as he ought not in his estate; his heart was set on his garments, he was proud and arrogant in them, and that is damnable. But could he pay for it! - Beloved, this is not the end. First, you are only a steward of earthly goods; you must give account of them to God. He has not entrusted them to you so that you may indulge in your lavish love with them. Secondly, he that spendeth his abundance in pride depriveth poor Lazarus of his necessities, and he crieth out unto God for it: and God, the righteous judge, shall punish thy sin. Finally, he who is too much concerned with the adornment of his body betrays the vanity of his heart; he forgets the one thing that is necessary, the proper adornment of his soul. And what folly is not the adornment of clothes! For we came naked from our mother's womb, and we shall go naked again. For the garment is the betrayer of our theft, which we committed in paradise; is it now a thief's garment, whereon he shall be hanged? And does the poor man flaunt his garment, which is but a cover of his shame? Therefore hearken to the words of the apostle, God resisteth the proud. And because this vice of vanity and love of finery is especially a plague of many women's persons in our day, let them also be especially reminded wherewith Christian women ought to adorn themselves. St. Paul says that their adornment should not be by rote, with braids of hair, with capes of gold, and putting on garments; but the hidden man of the heart unfeigned, with a gentle and quiet spirit, which is delicious in the sight of God.

At last it is said of the rich man here in the

Life: he lived all his days gloriously and joyfully. He was But because this happens so little, it is all the more difficult to be poor; this also Lazarus had to experience, so that he became horny. He does not give anything to the poor; everything must go down into his stomach and the rich man's table, which shows us his frugality; but collar; like a pig, he eats everything and leaves nothing for others. Thus he has spent all the days of his life. - his hunger. Oh, that was hard, very hard, apart from the Beloved! God will grant us a happy hour, and will not that we should always sit down and hang our heads; what good would that do him? Who could bear the burden and heat of life if there were no pleasure in it? But to live gloriously and joyfully every day, to make a habit of it, that will not do. For this reason a Christian must watch over himself, lest a pleasure well permitted by God become a habit to him, for otherwise the habit becomes a vice, an irresistible impulse that drives him inexorably on into temporal and eternal ruin. It is impossible for a man who lives all his days gloriously and joyfully to ever attain to the divine sadness, which brings to blessedness a repentance that no one regrets. O would that even the habitual drunkards, who are seldom unintoxicated, would consider this! Poor men think that if they have not drunk so much that they lie about in the streets and on the fences, they are not yet drunkards, and yet they are in the same condemnation with this drunken brother in the Gospel, and all who give such known intemperate men to drink are in the same condemnation with them. Would that all would obey St. Paul's rule: "Wait for the body, but in such a way that it does not become horny." All God's creatures are good, and nothing is abominable that is received with thanksgiving: thou mayest therefore use it, but thou shalt not abuse it. Remember that thou art a Christian who in holy baptism renounced the devil with all his works and all his nature, and swore to be the property of the triune God, body and soul. O never strip the Christian man! But how shamefully do those act who even strip off the natural man and degrade themselves to unreasonable cattle!

Let us now look at the life of the poor man. - He is called Lazarus, i.e. "God help". He has this name because he is dependent on God's help. If God does not help him, he must perish in his misery, for he finds no help from men.

Lazarus was a poor man, and that not only in imagination, nor in pretence - for there are enough of those - but he was poor in fact and truth. This was not a small cross, for poverty hurts, says the proverb. The wise man, Proverbs 30:8, knew this well, so he asked God not to let him fall into too much poverty. That is why God so earnestly commanded that poverty should be taken care of.

But because this happens so little, it is all the more difficult to be poor; this also Lazarus had to experience, so that he became horny. He does not give anything to the poor; everything must go down into his stomach and the rich man's table, which shows us his frugality; but collar; like a pig, he eats everything and leaves nothing for others. Thus he has spent all the days of his life. - his hunger. Oh, that was hard, very hard, apart from the Beloved! God will grant us a happy hour, and will not that we should always sit down and hang our heads; what good would that do him? Who could bear the burden and heat of life if there were no pleasure in it? But to live gloriously and joyfully every day, to make a habit of it, that will not do. For this reason a Christian must watch over himself, lest a pleasure well permitted by God become a habit to him, for otherwise the habit becomes a vice, an irresistible impulse that drives him inexorably on into temporal and eternal ruin. It is impossible for a man who lives all his days gloriously and joyfully to ever attain to the divine sadness, which brings to blessedness a repentance that no one regrets. O would that even the habitual drunkards, who are seldom unintoxicated, would consider this! Poor men think that if they have not drunk so much that they lie about in the streets and on the fences, they are not yet drunkards, and yet they are in the same condemnation with this drunken brother in the Gospel, and all who give such known intemperate men to drink are in the same condemnation with them. Would that all would obey St. Paul's rule: "Wait for the body, but in such a way that it does not become horny." All God's creatures are good, and nothing is abominable that is received with thanksgiving: thou mayest therefore use it, but thou shalt not abuse it. Remember that thou art a Christian who in holy baptism renounced the devil with all his works and all his nature, and swore to be the property of the triune God, body and soul. O never strip the Christian man! But how shamefully do those act who even strip off the natural man and degrade themselves to unreasonable cattle!

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But consider that whom the Lord loves, he chastens. O, it is a perilous cliff for Christians, where the little ship of their faith may easily founder, when they see that the wicked fare so well in the world, while the plague of Christians is new every morning. The pious Assaph knows how to tell of this when he says in the 73rd Psalm: "My foot almost slipped when I saw that the wicked were doing so well. They are blessed in the world and become rich. Is it then in vain that my heart lives blamelessly, and I wash my hands in innocence? And am I daily afflicted, and my punishment is every morning? I thought after him, that I might understand; but it was too hard for me, until I entered into the sanctuary of God, and perceived the end thereof. Then at last he exclaims: How do they (the wicked) come to nothing so suddenly! They perish, and come to an end with terror. Therefore do not be offended that the wicked fare well in the world, but the Christian fare ill. These are the marvelous ways of God. He gives the wicked their portion in this life, but the faithful in that life. The roles change once; the wicked's short joy will be turned into eternal weeping, but the believer's tears will be turned into eternal joy.

II.

Secondly, we consider the rich man and the poor man in death. - Of the rich man it is said in our Gospel, He died, and was buried. Why, what is this I hear, that the rich must die also? Yes. Must they then leave their riches and their glory here? Yes. O woe! Can wealth not save from death? No. Can it not give comfort in the hour of death? No. Will it not help in the day of judgment? No. Dear God, why does poor man hold on to the earth so tightly? - Yes, why, why? - It is his God, his comfort, and it shall be torn from him. And yet he cannot hold his God, and his impotent God cannot help him. Surely it is poor rich men who speak to the gold nugget: Thou art my consolation! But they must die. Therefore, let it not deceive thee, whether a man be rich, whether the glory of his house be great. For he shall take nothing with him in his death, neither shall his glory follow him: but take comfort in this good life, and praise it, if any seek good days. So they go after their fathers, and never see the light. In short, when a man is in dignity and has no understanding, he goes away like cattle.

The rich man died, and certainly his death was unexpected. For what is more wicked than that the rich should set their date far off? That rich grain farmer in the Gospel, when he had filled his larger barns, said to his soul, "Now eat and drink, be merry and of good cheer, for you have a great store for many years. But in the council of the highest judge the thunderous sentence sounded:

Thou fool, this night thy soul shall be required of thee; and what shall it be that thou hast gathered? All the glory of men is as the flower of the grass: the grass withereth, the flower fadeth, when the breath of the LORD bloweth therein. Jonah's gourd, with its leaves, gives the loveliest shade; a worm bites it, and it withers. The miserly Nabai dies in the midst of his desires. When the wicked king Belshazzar drank wine from the precious vessels his father had stolen from the temple at Jerusalem, and when he drank and praised his dead gods, a hand came and wrote on the wall, "Mene mene tekel upharsin," or "God has weighed you in a scale and found you too light." Then the wicked king was terrified, and his loins shook and his legs trembled; and the same night, when he did not suspect it, he was slain. So the wicked are suddenly nichte, perish, and come to an end with terror, as they hoped to live long.

As unexpectedly as death came to this rich man, so a frightening was it to him. For until now he had lived so safely, as if he had made a covenant with death and an understanding with hell; he had not thought of death, judgment, and eternity. Now all of a sudden it was said: "You must die! O, how miserable must he have been! How he disguised his face, wrung his hands, tussled his hair, and cursed the day of his birth! What dreadful curses and atrocious blasphemies did his godless mouth spew forth! Now his branded conscience woke up and drove him to despair. The many thousands of devils he had served here in life hovered around his bed and seized his accursed soul and dragged it down into the abyss of hell. Thus does Satan, according to God's doom, with all unbelievers. First he lulls them gently in the arms of lust, so that they sleep and snore; but when their conscience awakens at the gates of eternity, he drives them to despair, so that they go down in pain. Behold, this is the wages of the poor servants of the devil! With this coin their lord and master Beelzebub pays them in the abyss of hell. Learn this, ye that forget God, saith the LORD, that I am not even gone, and therefore there is no more saviour. Today, today, when ye hear my voice calling you to repentance, harden not your hearts. Work while it is day, before the night comes, when no one can work. Set your house in order; you will die, and then you will be judged.

Today you live, today you convert
 Before tomorrow comes, it may change; Perhaps today is the last day, Who knows how one may still die.

Therefore do not say: there is still time, I must first enjoy this pleasure;
 God will not shut today those without a gate of mercy. Nay, for he calleth, thou hearest, and with both hands thou listenest. He that dreams the salvation of his soul.,

He that hath missed the time of grace, He shall not be endued hereafter. Today come, today Jesus accepts you.

Let us now also consider the end of poor Lazarus. Did he have to die too? Yes. For it is said, But it came to pass that the poor man died. In this, then, there is no difference between believers and unbelievers: they must all die a temporal death. For death is the wages of sin, and because they have all sinned, death has come upon them all. O blessed are the faithful, that they also must die! What a terrible temporal punishment of sin it would be for them, if they had to live eternally here on earth and toil with sin, Satan, the world, and the flesh! But - no. Even the pious Lazarus died, and all his misery with him. His temporal poverty was transformed into eternal riches, his wounds and boils into eternal glory. A short sowing of tears was followed by an eternal harvest of joy. - He died so joyful, eagerly awaited death. How often had he cried out: I wretched man, who will deliver me from the body of this death? Dear God, I desire to depart and to be with Christ, which would be much better. It is enough, O Lord, it is enough; now therefore take my soul from me, for I am no better than my fathers. Let thy servant depart in peace, as thou hast promised me. As the hart crieth for fresh water, so crieth my soul, O God, unto thee. My soul thirsteth for God, for the living God. When shall I come to behold the face of God? Behold, with such groaning for a blessed end did he spend the days of his misery here on earth. Oh that we all had such a longing for heaven! For, beloved, a Christian may well desire death and long for existence; but behold, in death he is joyful and confident, sits end, if only it is not out of impatience, merely to be rid for he has a gracious God in heaven and the blessed hope of eternal life in his heart.

Now let us still ask: What brought the rich man to hell and poor Lazarus to heaven? With regard to the rich man we answer: Not his riches, for riches are not in heaven; nor his evil works, for they might have been forgiven him if he had repented of them; but his persistent unbelief, the fruits of which were his evil works. - With respect to the poor man, we answer: Not his poverty, for it is not the poor in body, but the poor in spirit, that our Saviour calls blessed; nor his sickness, for of many sick men the prophet's word is true, Thou shalt be judged. But they prescribe nothing to the dear God, but wait in patience for the hour when he will stretch them out and they mend not; only to those the affliction yields a bring them to faith. The pious Lazarus died a blessed peaceful fruit of righteousness, who are exercised death. He had lived in the faith of the Son of God, and in thereby; but his persevering faith in the Lord Jehovah Christ alone brought him to heaven. Therefore he that believeth and is baptized shall be saved; but he that believeth not shall be damned.

The Son of God died, and therefore his death was a blessed end. His death was no death, but a sweet sleep: for they that have walked rightly before him are come to peace, and dote in their chambers. Therefore he was not afraid when death, the king of terrors, approached him, but he exclaimed: Hallelujah, be welcome to me, thou dear messenger! You have taken away my temporal life, but you have brought me to eternal life. For though nature is afraid of death and the grave, and though the flesh is weak in this part also, yet the new man is not afraid; for the spirit looks beyond the grave to that eternal, blessed life in heaven, to which also the body that is laid in the earth to decompose shall come at the last day.

Now, beloved, look at yourselves once more. The rich man, while his days are good and he lives in lust, is confident, bold, and presumptuous; he does not fear God, nor does he shrink from any man; but when he is about to die, his heart fails him. Now he fears the wrath of God, which hovers over his head, but he is not comforted by the grace of God; he throws himself into the arms of despair, and goes down to hell with woe. Behold, these are the wicked, who, as long as they have good days, are proud and angry, and ask for no man: in all their doings they think God nothing, but in death they become smoking brands of fire. Isa. 7, 4 - There is the poor man, who has nothing but misery and humbled, so that he only lives out his miserable existence; but behold, in death he is joyful and confident, for he has a gracious God in heaven and the blessed hope of eternal life in his heart.

III.

Finally, let us consider the condition of both after death. - Of the rich man it is said in our Gospel: "When he was now in hell and

When he was in torment, he lifted up his eyes, and so on. Here thou bringest forth out of the mouth of eternal truth where the unbelieving kingdom is, namely, in hell and in torment, in the lake that burneth with fire and brimstone, which is the other death; therein shall all his comrades follow him. Here also thou bringest forth what hell is, namely, an unspeakable torment and anguish, where the damned are tortured by their evil conscience day and night, where they feel and sense the cruel wrath of God, which burns even to the lowest hell; from which wrath they well seek to hide themselves, but they cannot, though they cry: Ye mountains, fall upon us, and ye hills, cover us.

In this place of torment the rich man lifted up his eyes. Here on earth the poor blind man had not lifted up his eyes to the mountains, from which help comes to us, but had, after the manner of all mammon's servants, burrowed in the earth like the blind man's litter, and rolled in the dung like the nasty sow after the manner of the voluptuaries. Only now do his eyes open, only now does he see where he has got to; but - oh woe! too late, too late! But he must blame himself for having gone to the devil; his own heart testifies to him, "You could have been saved if you had not wickedly resisted. O what a dreadful gnawing worm is this to the damned, that they must say to themselves: We did not will! We fools, through our own fault, have fled from the right way! We have wilfully and persistently thrust away from us the saving hand of God, which reached out to us in Christ! Behold, the damned themselves must praise and extol God's righteousness, even against his will; they must testify that God is right in his words, and pure when he is judged; that God is just in all his ways, and holy in all his conduct. Thou hearest here further, that out of hell there is no more redemption. For Abraham saith, There is a gulf fixed between us and you. The gulf is the wrath of God, which separates the damned for ever from the gracious face of God and from the blessed. This gulf cannot be filled by anything. Christ our Saviour has once filled this gulf; he has quenched God's wrath, he has completely reconciled God, by his deeds and suffering; whoever now rejects Christ in unbelief has no more sacrifice for sin, but a terrible waiting for judgment and the fiery rage that will consume the wicked. Therefore it is also written of the damned: The ranch of their torment shall ascend for ever and ever. Their worm (that is, the evil conscience) shall not die, and their fire (that is, the wrath of God) shall never be quenched.

Oh, God, how you are so righteous.

How hard the wicked servants are punished in the lake of pain! For the short sins of this world Thou hast ordained so long a punishment: Ah, take it to heart, consider it oft, O son of man. Time is short, death is swift.

As little as there is salvation from hell, so little is the ...my sins confirmed. Therefore, woe is upon thy neck for least refreshment given to the damned. For when the rich ever!

man asks Lazarus to cool his burning tongue, he receives the answer: "You have received your good things in your life, but now you will be stoned.

What is the meaning of the rich man's request that Abraham should send Lazarus to his five brothers and testify to them that they would not come to this place of torment? Has it the opinion that he, had mercy on his ungodly brethren still living? Beloved, it cannot be denied that it is not at all possible that there could still be a trace of natural love for their still living relatives in the damned, according to which they wished that they should not come to the place of torment; we will leave that to one side; by the way, the mild desire of this damned rich man had a different meaning. His five brothers here in the world were his drinking and carousing brothers, whom he had tempted to do evil with his ungodly example. He was to them with a wicked, And when he considered that our Saviour pronounces woe on those who have given others trouble, that is, made them worse, he concluded that his condemnation would be increased if his brethren also came to the place of torment. What should he therefore desire more than that they should not go there? For it is certain that the damned in hell curse and maledict one another, especially those who have led one another to evil. Then the damned hearers will curse their damned preachers, who did not punish them in their life of sin, but rather encouraged them in it by their silence, and will say: Thou accursed preacher, if thou hadst punished me, admonished me, warned me, I might yet have repented in time, and escaped eternal damnation; but thus I have let the time of grace pass unused, and am now in the place of torment through thy complicity; for thou wast set to warn me ungodly, but didst not. Alas and woe for thy neck for ever! - Then shall the damned children curse their damned parents, who have gone before them with a wicked example, and shall say, Thou cursed father, thou cursed mother, thou art to blame for my damnation. If thou hadst directed me to Christ in my youth, as was thy most sacred duty, and hadst brought me up in the discipline and admonition of the Lord, I should not have come to the place of torment. But you did not do this, you were not concerned about my salvation, you let me go my own way, you did not punish my sins, but rather you punished me with your angry example in my life.

But what answer does the damned rich man get to his request? This: They have Moses and the prophets; let them hear the same. That is, they have God's revealed Word, in which God presents to them blessings and curses, life and death, heaven and hell. If they will not thereby be brought to repentance toward God, and to Word, in which God presents to them blessings and curses, life and death, heaven and hell. If they will not repent, neither will they believe, if any of the dead come unto them. In sum, those who do not hear the word of God and do not believe are lost. And if it were possible for the Son of God to appear again visibly in the flesh, they would not believe, but, like the ungodly Jews, would strike him again from the cross. For this is the nature of the world: it would rather be swindled upwards by an impostor than be saved by our dear Lord Jesus Christ. Therefore, if thou wilt escape eternal damnation, hear the word of God, and learn from it the way to eternal salvation. For he that waiteth and looketh for other things, for visions, revelations, and dreams, is deceived. Of this the holy scripture warns us.

Finally, let us consider the condition of poor Lazarus after death. - Where did he remain in death? It is said: "He was carried by the angels into the bosom of Abraham. That is, as soon as soul and body were separated, he was completely blessed in soul. For by Abraham's bosom is simply understood nothing else than the blessedness of heaven, as the place where all those go who have Abraham's faith; this we would prove with excellent reasons, if time permitted. Now in this place of blessedness was the pious Lazarus immediately after death; for blessed are the dead who die in the Lord (i.e., who die in the faith of Christ), from the moment they give up their spirit they are completely blessed according to their soul; and at the last day the Christian body also will rise again from the earth, glorified, and be reunited with the soul, and enjoy eternal glory.

Here also learn in passing what the holy. Angels are. They are God's messengers and the servants of believing Christians; they guard and protect the pious in life, and in death they carry their souls to God in heaven. Therefore drive not the holy angels from thee Therefore, do not drive the holy angels away from you through wanton sins, but make them your friends through repentance. For there is joy before the angels of God over a sinner who repents. So you can also sing with faith at your end:

Oh, Lord, let your angels carry my soul to Abraham's bosom.

What then was the affliction of poor Lazarus? This is indicated in the words of our Gospel, where it says: But now shall

he (Lazarus) was comforted. In the world he had had only sadness, but now he was abundantly comforted. Those who sow with tears will reap with joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves. There God will wipe away all tears from the eyes of his children, and there will be no more death, nor sorrow, nor crying, nor pain: for old things are passed away, and, behold, all things are become new. For our tribulation, which is temporal and light, creates an everlasting glory, which is above all things. And this glory of the elect in heaven endureth for ever. There is fullness of joy, and gladness at the right hand of God for ever. Just as one who sails on the sea sees nothing but water, so the elect in eternal life see nothing but joy. They have joy above in God, they have joy below in the final, just punishment of their and God's enemies; they now have joy in the holy angels and the elect. They have joy in themselves in their bodies and in their souls, which are adorned with heavenly gifts.

May our Lord Jesus Christ help us all to escape eternal damnation. May he help us to believe rightly, to live a Christian and godly life, to suffer patiently in crosses and tribulations, and to die blessedly one day. Whoever desires this, say: Amen! - Amen.

To the ecclesiastical chronicle.

The American Lutheran vs. Pastor Brobst. After Mr. Anstädt, in his "American Lutheran" of April 27, has done Pastor Brobst the undeserved honor of portraying him as a strict symbolist, he accuses him of defection into the army camp of the revivalists, because, in response to an expressed wish of the "Observer," he has assured them by letter that his "Lutheran Magazine" is in no way against the revivals or religious agitation in favor of a dead system of forms. Mr. Anstädt, however, adds, "That such a symbolist should suddenly be turned into a revivalist is truly a miracle, but not of grace, but of the almighty dollar." And because Past. Brobst, notwithstanding his above derisive assurances, continues to write in favor of liturgical worship and against Methodist prayer meetings, he is concerned by him of hypocrisy, and accordingly concludes by saying, "Therefore we are forced to believe that Brother Brobst, in pretending to be in favor of the Revivals, is playing the hypocrite for the sake of disgraceful gain. We still have some respect for the ultra-symbolists, such as the Buffalonians and Missourians are, who at least remain true to their principles, conscientiously defend them, are not tempted on any condition to abandon them, and go straight to battle against the Revivals; but against such a shining-through

Hypocrisy, 'like that of Mr. Brobst, we cherish a contempt quite unspeakable." So the world gives thanks when Christians seek its approval.

"Why do so few pastors' sons devote themselves to the study of theology?" This question seems all the more important to the "Observer" of April 14, as it is, according to him, a manifest fact that the New-York Ministry counts but few preachers who are sons of pastors, while the Frankean - and the Hartwick - Synods count none at all. He enumerates the reasons for this, which a pastor of the latter synod found out. One reason, it seems to this one, is the unsettled condition of their fathers, since it may be said in truth that the pastors are wonderful migratory birds. Another reason, it seems to him, is that preachers, as they grow older, though they may be spry, well skilled, and useful in their ministry, not unfrequently receive strong hints that the ministry of younger men is preferred. The most prominent reason, however, is the inadequacy of the preachers' maintenance. Few young men enter the holy ministry without debts, and often years pass before they can pay off these debts. - It seems to us, however, that the reason with these people is rather that the fathers lack the earnest, joyful denial of the world for Christ's sake, and therefore the same is not found in their sons. C.

Strange Christian Love Movement at the General Convention of the United Brethren in Christ at Western, Iowa, in May, 1865. The "Merry Messenger" reports: "It was at 10 o'clock in the forenoon that the news of the capture of the rebel President Jefferson Davis and his party reached the conference room, whereupon a strange stir was felt in the assembly, and it was difficult for the presiding officer to keep proper order. A general request was then made that the news should be received in the daily papers, and publicly read. This was done, and the expressions of joy among those present gave vent to stamping of feet and clapping of hands, and came to an end with the singing of a panegyric, after which business resumed its usual course." At the same conference these united holy brethren made a progress in their swarm holiness. It says in the proceedings, "In section 31 of our English discipline order, wherein the introduction of singing choirs in our congregations is disapproved of, the use of musical instruments was also included." How the skin of these holy brethren must shudder when they think, for example, of the Davidic services, where the Levites sounded their harps, trombones, and cymbals, and how they will be terrified in their holiness, how they will be morally grieved and horrified, when on the last day even the angels come down from heaven with bright trumpets. - Also

A correspondent in the same number of the "Merry Messenger" reports the following about the body weight and length of the General Conference of these holy brothers: "Curiosity is stronger with some people than with others _____ . He was no doubt prompted to do so, since a number of the delegates exceeded six feet in length and several inches, and among them were several two hundred pounds. Now they proceeded to weigh and measure, and it was found that the conference averaged 170 pounds per man in weight, and 5 feet 10 inches in length."

B. Judgement of the reformed "Evangelist" about a little writing of Pastor Schieferdecker. In No. 21 it says: "History of the first German settlement in Altenburg, Mo. Printed in the Wartburg Seminary, 93 pages. In this booklet, Pastor Schieferdecker describes the founding of the first branches of the separated Lutherans under Stephan, from which the Missouri Synod later developed. This part of the booklet is very instructive. Then it is described how Pastor Schieferdecker was expelled from the Missouri Synod because of his belief in the Millennial Kingdom and broke away with a part of the congregation. He now belongs to the Iowa Synod. An unedifying history of controversy! Although the author wrote it for his own justification, and we have no particular liking for the Missouri Synod, we do not like Pastor Schieferdecker's procedure at all. We think he should not have fragmented the Missouri congregation at Altenburg, much less sought to assert himself in possession of the church and parsonage, after he had been legally and legally suspended and deposed almost unanimously (by the congregation). And it is not edifying to read with what perseverance and tenacity he had wrangled with the congregation for so many years, although he knew that they did not love him. " B.

"The College Honors List." Under this pompous title the "Observer," that tried and tested financial artist, brings in its number of Feb. 10 a new, as it calls it, increased and improved edition of its so-called "large subscription" for the purpose of endowing a college, which had already appeared earlier. There they are, the proud names of the generous subscribers, in memory of their own honor, but the honor of God is not remembered with a dying word. And all the adulation is intended to serve the ambition of seeing one's name emblazoned in this list. And all the adulation is intended to spur others on to the same great deeds, so that soon "the keystone of the temple of endowment of 100,000 dollars can be laid with praise and thanksgiving, with jubilation and rejoicing." It disgusts us, the miserable money-making flotsam and jetsam of this

Christian paper to mention. Yet we must reprove the matter again and again, although we know from experience that the iron brow of the "*Observer*" does not blush over it.

A question of conscience, if a congregation wants to collect for its church building from outside.

A clergyman was delegated by his congregation to a not exactly pleasant journey, namely to a collection journey for the church building. Before he left, he called the people involved once again and said to them: "I will now be asked whether we have conscientiously done everything possible to pay off this debt; what shall answer? Brother so and so, can you say upon your conscience that you have done so?" How so, sir? replied the latter, "if you come upon conscience, I know not what I can do." The same question he addressed to a second and third, and immediately, and received similar answers, till the whole sum was drawn. The pastor had no further need to make the unedifying exit.

(Munkel's newspaper.)

Church News.

After Rev. I. L. Muckel's health has improved and he has received and accepted a regular appointment from the Lutheran congregation in Stanton, he was solemnly inducted into his new office by order of His Honor, President Bünger, on Sunday Rogate, by the undersigned with commitment to our symbols in the midst of his congregation.

May God have mercy on the dear Muckel and his congregation, strengthen the former more and more, and adorn his work on the latter with many blessings. Muckel was in danger of going completely blind. Intercession is necessary and will not be in vain.

Address.- livs. fl. k.
Ltuntou, Alueoupiu Oo...

I. M. M. Moll.

After Mr. Rev. I. M. Johannes of the Lutheran congregation of St. John's near Bath, Ill., has received a regular call and with the consent of his two former congregations in Ben- ton Co., Mo. has also accepted it, he has been inducted into his new office by the undersigned, by order of the Reverend President of the Western District, on Sunday Eraudi of this year.

May the highly praised Saviour bless the first brother in his important field of work.

Peoria, Ill, May 29, 1865.

Paul Heid, Lutheran pastor.

Address: fl. N. Zoünunes,
Datü, Jln8on 6th, Ill.

On the feast of the Ascension of our Saviour, the 25th of this month, Father Samuel Estel, duly appointed as assistant preacher of the parish of the undersigned, was solemnly introduced into its midst by order of the honorable Presidium of the Northern District.

May the Lord also give him an abundant mouth and wisdom, and make him a blessing to many.

Wausau, WiS., May 29, 1865.

I. Jacob Hoffmann.

Conferenz - Display.

The Northern Illinois Conference will, God willing, hold its next meeting at the home of Mr. Past. W. Heinemann, at Crete, Cook Co, Ills, on I I, July 12 and 13.

L. Lochner, Secr. p. t.

Please.

I would like to inform the dear women's associations and all friends of our seminary that we do not yet have any curtains in front of our many and large windows, and that the students are therefore unable to protect themselves from the blinding rays of the sun either in their study rooms or in the classrooms. Certainly, this notice alone would be sufficient to induce those concerned to consider satisfying the need mentioned; however, I would like to add my heartfelt and friendly request for participation in this work of love, which does not require any great effort on the part of the individual. Our seminarians will sincerely thank all kind donors and God will reward them. It would probably be most convenient and expedient if money were sent to us in order to be able to buy the curtains; but if someone wants to help in another way, he is at liberty to do so. J. C. W. Lindemann.

Father Brunn has asked me to see to it that a not insignificant sum of money for the travel expenses of the pupils to be sent by him to our seminary in New York will soon be available again. Since our faithful God has graciously seen to it that everything necessary could be procured for the pupils formerly assigned to us from Germany, I may well hope all the more to find willing hearts and hands again with my request to send me contributions for these travel expenses as soon as possible.

Addison, June 9, 1865.

A. Selle.

A History of the Reformation.

Mr. A. Schlitt in Baltimore has just informed us that he is willing to reprint the following excellent work: "Christian Friedrich Junii Kurzgefaßte Reformationgeschichte - bis zum Religionsfrieden 1555. Edited by Benjamin Lindner, Frankfurt 1755." Although the work is called a brief history of the Reformation, it is more complete than one might think; it comprises four parts with an appendix of no less than 2179 pages in large octavo, not counting the prefaces and detailed indexes. Mr. Schlitt intends to publish the work in monthly issues, the issue at 25 cents, and he thinks he will be able to publish the whole in about 20 issues. Collectors of subscribers are to receive one free copy for every ten subscribers. We can only warmly recommend the work. Whoever desires to gain a thorough insight into the history of the work of the Reformation, will find in this work full

Satisfaction. A particular advantage of this book is that it contains pithy excerpts from almost all of Luther's writings. Those who have the second volume of "Lehre und Wehre" can find more details about the nature of this history of the Reformation on pages 308-312.

----- W. [Walther]

The Western District Synodical Report. This report, to which the first readers of the "Lutheran" have already been referred emphatically enough in the previous number to await its appearance with eager anticipation, has already left the press well equipped and is available under the title:

Negotiations
the
Eleventh Annual Meeting
the
Western Districts

(77 pages large octavo with coloured printed cover, paperback) available from Messrs: M. C. Barthel in St. Louis, Mo., Siemon & Bruder in Fort Wayne, Ind., Hewes & Brauns in Chicago, Ills. and teacher G. Steuber in Milwaukee, Wisc. for the price of 30 Cts. per copy. A. Crämer.

(Receipt and thanks.

Received in the Prediger- und Lehrcr-Witt- wcn- und Waiscn-Raffe: I. In contributions from the gentlemen P rofessoren, pastors and teachers: For 1864 41.50 each: Baumgart (42), M. Eirich, Mennicke, Polack. For 1865 41.50 each: H. Bartling, W. Bartling, P. Beyer, Bergt, Bewie, Biedermann, Biltz, E. Brauer, Baumstark, Bunge, Crämer, Dorn, M. Eirich, Geyer, Gräbner, Garbisch, Hahn, Hosts, Horst, Johannes, Jlingel, Jung, Koch, Köstering, Kurz, Lehman", H. Löber, G. Löber, Mennicke, K.Moll, Nickel, Polack, E. Nieder, I. Niedcl, Nicpling, Nix, Nosch, G. Schaller, Schliep- siek, Schmeißcr, H. Schmidt, Schiirmann, Selle, L. Steinbach, Ströckfuß, Strikter, Wege, Wunder, Wunderlich, Zucker (41). 42 each: Franke, Döderlein, Loßner, Metz, Wehrs (43).

II. of gifts: from N. N. in Chariton, Mo., 45. coll. in the comm. of the Past. Stephen, 45.65. By Mr. Schuricht, received at Kassirer Birkner, 455.59. By Mr. Schuricht, received at Kassirer Bonnet cingegangm, - 483.46. Easter coll. in the comm. at Elkgrove, 411.71. Coll. in the comm. at West-Wheeling, 45.69.

I. F. Bünger.

Received for the German Lutheran Hospital and Asylum at St. Louis: From I. Kienzl, Collinsviste, Ill., 43. Coll. at Carlinville by Past. Geyer, 44,10. Coll. in the parish of Altenburg, Mo. by Mr. Neumüller, 46. H. Notermund, Benton Co. mo. 41. by Past. Biltz, Lafayette Co, Mo, A. Frerking, G. O. Frerkiug, and I. Rodekohl, each, 41-43. Coll. by Joh. Mützen, Frohna, Mo: by the Gcm. that, 46.75; by some youths, 42.15; by a returned soldier, 41.50-410.40. Past. Ströckfoot, in silver, 50c. Sr. Bennegabe, in silver, 41.00. Sr. Krumbhvltz, CollinSvillr, Ill, 50c. Sr. H. Schockemüller, Vincennes, Ind, 41st, Coll. on Penitential Day, Gcm. Cape Girardeau, 45.

For the orphanage, N. N., Warsaw, Ill. by N. N., 41.50. "Zion's Cong.", Benton Co. mo. by Rev. John, 45.80. by dcns. of N. N., 42. by dcns. of Heim. Beckemeier, 41st Ges. on the highz. of the Rev. Lange, Humboldt, Kans. by, 415.15. by Hcinr. Lorleö, 45.

Furthermore, the receipt of the following gifts is acknowledged with heartfelt thanks: From the Nähvcrein in Ehester, 2 woolen comforts, 2 woolen sleeping skirts were graciously sent some time ago. Past. Ridel, 2 Pf. butter.

L. E-Ed. Bertram, Cassirer.

Received for poor pupils -es school scminaro! of A. B. M. BorgSzewski 25c.-\$22.25. Mrs. Cis. Poycl, Chicago,! III, \$>. Past. Heid'S 6iem., Peoria, III, \$15.50. Past. Werfelmann'- Mein., Grasten. Wis., \$5. whose Gcm. in Town XI, WiS., \$5. by Past. WambSganß, Mayville, WiS.,, By F Fellwock \$1!>, Sasse \$;, W. Köpscll, Teacher Richter' H. Matter, C. Steinbach, H. Köpscll each \$2, Bro. Benter, W. Degncr, Mrs. Dols, Bro. Ocrkwig, A. Bcutcr, W. Buslaff, W. Iagow, W. Detlaff, W Borchart, Bro. Benz jc\$1, W- Pctcrmann, M. Fallwock, Nahe each 5.0 CtS., P Schnckar 25 Cts, zns \$3i,75. By Pastor Hattstädt, Monroe, Mich., \$1. Dnrch the same by the parish of Fran- kenrost, Mich., \$14, by Past Da b\$4. Bon JohnJcbbd, Glencoe, Ill.. \$5. by Heirn Schuricht of the Gcm. St. Louis, Mo. \$3. by Past. John voi H. Ro- tcrmnnd \$2. by Past. Baumgart's Gem., Benedy. Ill, second mission \$51.25. F. Stünkel. CcrkS Skcrr, Mo., \$5. S. Koch, Monroe Co. I, III, \$5. Past. Hüsciuann'S Gem. of Minden, Ill, \$62. by Mr. Ed. Roschke, Cassirer of the Western District Synod, \$76 90. By Mr. Lange, Ehester, by Ill. \$l. By Rev. Wunder, Cbicago, Ill. by cinem Unnamed \$1. By Mr. I. M. Estcl of the TrinityS Listr. of St. LouiS z 82, Dnrch Paff. Niethammer, S'igar Grove, O-, of whose St. Jacobus Gcm. \$23.50, of whose Trinity comm. \$13.75. Bon Past. WewcOS three congregations at Darmffadt, Ind, 515. Of Past. Sievers'Gem. of, Frankenlust, Mich. \$146,40. In Liddison: by D. LübrS \$3, Fr. Eickboff \$10, F. Goltermann \$832.05.

50 Crs. lKeeii rn z'ogandvmk, ,iuk., cnir Köbcl) \$13. ttien. in Proviso Hovpes ZivnS-Gcm. of, New Orleans, \$8.80. Past. Frankes Coufirmauken, Akdism, Ill, \$6.15. By Past. Böse, W. Klauenbcrg, \$1. Past. Matuschka^ Gcm,! Ncw mile, Mo., \$6.30. Bon Hrn. Niocr, Thorntvn Skalion, Ill., \$4. DrcicinigkeitS Dist., St. Louis, \$3.10. For inner mission: Past. Btttz's parish, La- fayctte Co, Mo, \$17,25. Past. Streckf ß' Clemcinkc, Grand Prairie, Washington Co, Ill , \$0,45. Past. Fi.kS Gem, Collinsville, Ill , \$7.85. by Mr. Oclrich, Bcn- ton Co, Monroce, Mich., \$1. Dnrch the same by the parish of Fran- kenrost, diPfeibm of Bro. Jordan \$!, M. Arnold \$5. On a child's baptism dei p. Nc'o., \$i. Past. HcidS Gcm. of, Peoria, Ill , \$0. Bon F. Weilte, Crcte, Ill, Mich., \$14, by Past Da b\$4. Bon JohnJcbbd, Glencoe, Ill.. \$5. by Heirn dIäbvereüi in Cbestcr, Ill, < for W Hoffman") 3 shirts and 3 T'.lug. Franke, by Past. Bergt, Perry Co, Mo, \$1. Past. LoßncrS Gcm, \$51.25. F. Stünkel. CcrkS Skcrr, Mo., \$5. S. Koch, Monroe Co. I, III, \$5. schentnchr. Born women's club in Racine, WiS., 2 bed sheets, 6 Sandy Creek, Ieffcrson Co, Mo, \$1.90. Past. Frankes confirmands, Atdison, Ill, \$6.75 Past. BeyerS Gem, Cbicago, \$2. past. Arndt, Past. Hüsciuann'S Gem. of Minden, Ill, \$62. by Mr. Ed. Roschke, Norfolk Co" C. W., \$2,70. Mrs. Kohlstock, Pleasant Nidge, Ill, \$8. by Ill. \$l. By Rev. Wunder, Cbicago, Ill. by cinem Unnamed \$1. By Mr. I. Minna Georg collectirt, Bcllevitte, Ill , \$7. Past. Nickel, Icfferson Co, I. M. Estcl of the TrinityS Listr. of St. LouiS z 82, Dnrch Paff. Niethammer, S'igar Grove, O-, of whose St. Jacobus Gcm. \$23.50, of whose Trinity comm. \$13.75. Bon Past. WewcOS three congregations at Darmffadt, Ind, 515. Of Past. Sievers'Gem. of, Frankenlust, Mich. \$146,40. In Liddison: by D. LübrS \$3, Fr. Eickboff \$10, F. Goltermann \$832.05.

Addisou, June 9, 1865. A. Selle.

Received in -er Raffe dienlichen Districts For the C v l 11 Mo, \$1. By Past. MangelSkorf, ges. on N- Langbein's wedding, Be'le. Niethammer, S'igar Grove, O-, of whose St. Jacobus Gcm. \$23.50, of cge - S chnldenti gungscaise in St. LouiS: Bon Hrn. H. ville, Ill, \$8.80. by Past. Wagner, ges. on W. Krone's baptism of whose Trinity comm. \$13.75. Bon Past. WewcOS three congregations O. HKmsoth, LcntonCo. mo. p u t. Hur. lost Meyer das., \$2. children. Pleasant Nidge, Ill-, \$11.25.

On the S v n e d a l - K a s s e: Bon Paffer Di'rkmannS Krcnz-Gcm. For Past. Brunn's building fund : Past. Biedermann's Gcm , New \$146,40. In Liddison: by D. LübrS \$3, Fr. Eickboff \$10, F. Goltermann \$832.05.

at Waterloo, Ill, \$5. Past. Biedermann's Gem. at New Wells, Mo. Wells, Mo. at 52.9n. H. Wilkc, by Past. Gräbner, St. Cbailes, Mo., \$1. \$3. F. Stäben \$5, Ch. Bögrc \$5. Summa \$832.05.

\$12.80. Past. Hoppe's Gem. New Orleans, La., \$9. Past. Hopve and Past. MatuschkaS Gem, Wasbingtoli, Mo., \$1.85. Dnröskens., Gem. 1^6. misprint in the last receipt: instead of Ph. Jathancr, Crcte, Ill, Leb, er Conzel- nrann. fe \$,-\$. Past. Hahns iKcm., Benlon Co, Mo.in Augnsta, Mo., \$4.85. Past. LoßncrS Gcm., Sandy Creek, Mo. \$8.50. \$5 - read: Ph. \$5. - and at- F. W- Kocb, Bloomingdale should read: OsteroeU., 525. Past. Nichmann's Gcm., Schanmburg, Ill., 550. past. For the Schulleh rer - S cminarbau in 21 d - dison: Past. Bloomington.

EinchS wem., Ehester, Ill., \$5,10. Past Gräbners 6'reiüi., St. Charles, Biedermann's Gcm., New Wells, \$6.75. Past. Törmanö St. Petri-Gem, Atdison. Ill, 6 Inni 1865. H. Bartling.

Mo., 521.50. Past. HeincmannS Gern., Cretc, Ill , \$14.75. Past.Nankclph Co, Ill, 42.50. Past. HalmS Gcm., Benton Co, Mo, \$8.50. Matsch- kas Gem., New Mette. Mo., \$13.20. branch parish dcs-Past. Seidels Gem. Qnincy, Ill, \$9. Past. Lesclö Gem. of Periyville, Ill, sollcn, Washington, Mo., \$2.80. Past. lüngc "S Inima- nuels-Gem., \$10.

Cooper Eo., Mo., \$4,1'5. Past. Lochner's gem., Rieh ward, Ill., H10.55. For the college sub stop fund at Fort Wayne: Past. HollS Gcm, Past. Nikkeis Filial- Gern., Scott Co, Mo, \$7. DcscK'cu Gern, in CapeCntrcville, Ill, \$10.45. Past. Hovpes Gem., New Orleans, \$5.90. Past. Gi- rardeau, Mo , Pst. Past. LoberS commun. of, Tbornlou Station, Ill,Mulls Gem. of, New Gehlmbeck, Ill. \$12.05. Past. Graves (No., St. \$12.15. M. Lnih. Women's Club, "äst. PoppS Gem., Warsaw, Ill, Kill.Charles, Mo , \$87.25. Bon rincm Unnamed, by Past. Heinemann, Past. SchnrmannS Gem., Honrestead, Iowa, \$1.60. same FiHal Gcm.,Crcte, Ill , \$5. Past. HollS cross comm., St. Clair Co, Ill, \$5.50. Past. Iowa Co., Iowa \$3.70. Past. MarkwortbS Gcm. of, Danville, Ill, \$6.70.ZuckcrS Wem. of, Proviso, Ill., \$15.89. by Past. Geyer, ges. to Past. BillttS Gem , Lafayette Co, Mo, \$13.20. Past. BcrgtS Gem.,NicscnbcrgS Wedding, Carlinville, Ill., \$8.55. Past. WagnerS gcm, Paitzdorf, Perry Co, Mo, \$11 65. Past. Seidels'Kcm, O. urrey, Ill ,511pleisant nidge. Ill., \$80.75.

85th Past. LoßncrS Gcm., Tandy Creek.,Iefferson Co., Mo., \$2.25. For the colleg cban at Fort Wayne: From the Concordia Dist., St. Past. Tor mannS St. Parris-comm., Nantoloh Co., Ill., \$!>. Des- sameLouis, \$48.75. Past. FickS Gcm, Collinsville. Ill, \$46 40. past. St. Pekri-Gern. there, \$16. Past. Köslcrings Gem. of, Altenburg, PerryStrockfuß' Gcm. of, Grand Prairie, Washington Co. iii. \$25

Co. mo. \$15.50. same Gcm. of, Frohna, \$3.50. immanucls dislricst, St.TreiemigkcitS Dist. of, St. Louis. \$124.75.

LouiS, \$13.30. bon hin. Harms, Benton Co, Mo, \$10. past. BeyerS For needy pastors: collected by Rev. Hüse- mann collected: to Fr. Gern. of, Chicago, 59. past. Wagner's Gemeinte, Pleasant Nidge, Ill,HarrcS Kindtaufe, \$10; to L. Wcndlers Kindtaufe. 58.20; to F. \$20. Past. Streckfnß' Fi'ckal gcm, Wa hington Co, Ill, \$18. same gcm,MaschofSKindtaufe. \$5; to W. Weihs Kindtaufe, \$2; to Friedrich Grand Prairie, Washington Co, Ill , \$0.8". Bon Renncgarbe, by Past.Brink- mannS Hochzeit, \$j,4!>. Bon Schulze, by Rev. Dör- maun, Streckfnß. \$2 DreieinigkeiSS-Dist. of, St. Louis, \$11.70. Bon the Rev.Randolph Co, iii, \$8.

Graves, Boyer, Geyer, Jungct. Lochner, Gräbner, H. Löber, Holls, For needy students: From M. S., St. Louis, 55th Mrs. W. Hartmanu, Wunderlich, Schür- maun, Markworth, Billy, Wagner, Lehmann,by Past. Evil, \$5. Ges. at Traug. Battle's wedding by Past. HollS. 58,8t Nmkert, H. Schmidt, Mertcns, Slreckfuß each \$1; G. Löber, Bergt, Ges. on WeinrichS baptism of child by Rev. Seidel, Adams Co, Ill, Nickel, Eirich, Dörmann, Franke, Pelack, Hamann, Sline- tcr, Clans, \$2.85. H. Noterniund, Benton Co, Mo, \$l.

Brohm, Matuschka each 42; Seidel \$1,15; Hahn and Schwcnscn For Past. Röbbelen: G. Brauns, by Past. Heinemann, Crcte, Ill, \$10. \$1,50; Pcnncckamp \$i,9u-\$48,i5. Bon the teachers Weigle, Seboldt, Ges. on O. Könke's baptism of children by Past. lüngel, Cooper Co, Hvchz. by Past. Sugar, Proviso, Ill, \$18.50. Bon same, in gold, \$l. Rev. Bart.ing, Winicr and Bunge each \$,--\$16.

For C o l l e g e - U n t e r h a l t s k a s s e: Immanucls- Dist., St. luengel, Cooper county, Mo. \$2. C. Nagel, by Rev. Bergt, Perry Ed. Noschke.

Lonis, \$22. Past. Dr. Gotjch and H. Laug- dein each \$1.5 -\$3. Past. county, Mo., \$1.

FrankcS Gem. of, Adtison, Ill. \$26.75. Past Jicks Gem. of, Collinsville, For the K i r c h b a u inFortDodge: Gem. in New Gchienbock. Ill, Past. Minor, \$9.

Ill. \$!l>,>5. Bon an unnamed, by Past. Wicked, St. Louis, \$0. By the Past. Minor, \$9.

same, by W. Klauenbcrg. \$1. Bon Past. HeincmannS Gem., Cretc, Ill, For the G e m. in St. P aul, M >' n n.: By F. W. Koch, Bloomington, \$st,75. f. W- Koch Blooiniugton, Ill, \$5. past. BcsclS Gem. of, Ill, \$25.

Pccrnyville, Mo., 561.25. same SalemS Gem. the , \$2.20. tri- uniteditS Dist. of, St. Louis, \$22. Past. Mueller's comm. to, Piltsburg, \$34. Mrs. Wirth, by Rev. Wagner, Plea- sant Rlkge, Ill, \$l. Past. Frankes

Gemeinte, 'Adtison, Ill., \$2ll.Ill).

To S y n o d a l - M i s s i o n s c a s s e: Bon the school children of Barbisch, Eik Grovc, Ill, of Clir. Ilten 510, W Brand, Chr. Wilke, Mich. Bär each \$8, W. Meier \$8, H. Brenner \$6, L. Müller \$5, H. Orhlerking the Past. John, Benton Co, Mo, \$2,30. by Rev. Dr. Gotsch, Memplis, \$!l, Cdr. Mensching. H. Müller \$2.5'1 each, H. Decke, H. Scnue \$2 each, Cb. Schönbeck \$8, F. Henningsmeircr \$1, cns. \$55, of Past. Tcnnc, By H. S. Schnly \$5; Dr. "Kölsch \$2; H. Langbein and Julie Pnjny, each, Cb. Schönbeck \$8, F. Henningsmeircr \$1, cns. \$55, of Past. Mcnuickc'S Gem, Nock Island-III, \$3. By Past. Wagnrcr by H. B. \$>. each \$1.5 >; H. Griclel, H. Lampe, Bro. Schaber, W. Nusch- Haupt, Mcnuickc'S Gem, Nock Island-III, \$3. By Past. Wagnrcr by H. B. \$>. Mrs. Schmidt, R- Langbein, Bro. Stoy, Clise ZiM' mc.le, H. Glicekamp, By Conrad Patge, Cretc, Ill, \$20. 'Ans Past. Lochncr'S Gcm., Nicki, Ill. Lonise Kellcraiannc and I. Sickcler W. Baumann and W. Nmgwald each by H. Dünsing, C. Stünkel, M. Wcimannc each 510, F. Schulze \$16, F. Printed by A. Wiedusch u. S ohn. St. Lrnie, Mo. 50c.; l.

BorgSzewski 25c.-\$22.25. Mrs. Cis. Poycl, Chicago,! III, \$>. Past. Heid'S 6iem., Peoria, III, \$15.50. Past. Werfelmann'- Mein., Grasten. Wis., \$5. whose Gcm. in Town XI, WiS., \$5. by Past. WambSganß, Mayville, WiS.,, By F Fellwock \$1!>, Sasse \$;, W. Köpscll, Teacher Richter' H. Matter, C. Steinbach, H. Köpscll each \$2, Bro. Benter, W. Degncr, Mrs. Dols, Bro. Ocrkwig, A. Bcutcr, W. Buslaff, W. Iagow, W. Detlaff, W Borchart, Bro. Benz jc\$1, W- Pctcrmann, M. Fallwock, Nahe each 5.0 CtS., P Schnckar 25 Cts, zns \$3i,75. By Pastor Hattstädt, Monroe, Mich., \$1. Dnrch the same by the parish of Fran- kenrost, Mich., \$14, by Past Da b\$4. Bon JohnJcbbd, Glencoe, Ill.. \$5. by Heirn Schuricht of the Gcm. St. Louis, Mo. \$3. by Past. John voi H. Ro- tcrmnnd \$2. by Past. Baumgart's Gem., Benedy. Ill, second mission \$51.25. F. Stünkel. CcrkS Skcrr, Mo., \$5. S. Koch, Monroe Co. I, III, \$5. Past. Hüsciuann'S Gem. of Minden, Ill, \$62. by Mr. Ed. Roschke, Cassirer of the Western District Synod, \$76 90. By Mr. Lange, Ehester, by Ill. \$l. By Rev. Wunder, Cbicago, Ill. by cinem Unnamed \$1. By Mr. I. M. Estcl of the TrinityS Listr. of St. LouiS z 82, Dnrch Paff. Niethammer, S'igar Grove, O-, of whose St. Jacobus Gcm. \$23.50, of whose Trinity comm. \$13.75. Bon Past. WewcOS three congregations at Darmffadt, Ind, 515. Of Past. Sievers'Gem. of, Frankenlust, Mich. \$146,40. In Liddison: by D. LübrS \$3, Fr. Eickboff \$10, F. Goltermann \$832.05.

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Co. mo. \$15.50. same Gcm. of, Frohna, \$3.50. immanucls dislricst, St.TreiemigkcitS Dist. of, St. Louis. \$124.75.

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Graves, Boyer, Geyer, Jungct. Lochner, Gräbner, H. Löber, Holls, For needy students: From M. S., St. Louis, 55th Mrs. W. Hartmanu, Wunderlich, Schür- maun, Markworth, Billy, Wagner, Lehmann,by Past. Evil, \$5. Ges. at Traug. Battle's wedding by Past. HollS. 58,8t Nmkert, H. Schmidt, Mertcns, Slreckfuß each \$1; G. Löber, Bergt, Ges. on WeinrichS baptism of child by Rev. Seidel, Adams Co, Ill, Nickel, Eirich, Dörmann, Franke, Pelack, Hamann, Sline- tcr, Clans, \$2.85. H. Noterniund, Benton Co, Mo, \$l.

Brohm, Matuschka each 42; Seidel \$1,15; Hahn and Schwcnscn For Past. Röbbelen: G. Brauns, by Past. Heinemann, Crcte, Ill, \$10. \$1,50; Pcnncckamp \$i,9u-\$48,i5. Bon the teachers Weigle, Seboldt, Ges. on O. Könke's baptism of children by Past. lüngel, Cooper Co, Hvchz. by Past. Sugar, Proviso, Ill, \$18.50. Bon same, in gold, \$l. Rev. Bart.ing, Winicr and Bunge each \$,--\$16.

For C o l l e g e - U n t e r h a l t s k a s s e: Immanucls- Dist., St. luengel, Cooper county, Mo. \$2. C. Nagel, by Rev. Bergt, Perry Ed. Noschke.

Lonis, \$22. Past. Dr. Gotjch and H. Laug- dein each \$1.5 -\$3. Past. county, Mo., \$1.

FrankcS Gem. of, Adtison, Ill. \$26.75. Past Jicks Gem. of, Collinsville, For the K i r c h b a u inFortDodge: Gem. in New Gchienbock. Ill, Past. Minor, \$9.

Ill. \$!l>,>5. Bon an unnamed, by Past. Wicked, St. Louis, \$0. By the Past. Minor, \$9.

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(Sent in by Past. P. Beyer.)

God will have many servants now; wilt thou
thy pound also?

God hath asked a hasty kingdom of hearts to be set up by
JESUS Christ; With sore labour, with bitter pains, With blood
and death he hath conquered the enemy, He hath reconciled
God and man, That now in all the world soundeth: God is
reconciled; O doubt not, he keeps his promise.

Where this word opens a heart, There the kingdom of the
Most High enters, Peace, joy, righteousness spring up, There
the treasures of God noble shrine beckon. O blessed lot of
God's children: Once Satan's slaves, dead sinners, Now heirs
of heaven, rich in God And brave unto death.

This kingdom God will strengthen as long as it is called on
heirs Today, And all enemies shall know it, Their fight is
fruitless, because God proves power. By men he will teach
men, By his friends fend off enemies; What they do in a fine
name, In this he will rest.

And as a gardener unhesitatingly handles the spade,
scatters seed, and then commands the germination, greening,
sprouting to the Lord and looks forward to the fruit: So God's
servants sow seed, the Word of God in his name, and God
gives his Spirit power, who creates believing hearts.

Forsake, lest only the members, Beth-hearted people of
the last time, Who consecrate themselves to him, the head
and master, To the church - and to the school service. What
else can be expected of thee?
Thou dost not grow in God's garden, Thy date is set on
money and lust, Till thou must depart.

Thou praisest, when with easy toil Much money and
honor acquire.
They toil as late as early, That even the sinner may yet be
saved. Thou dost show and leap in the mad dance, And
laugh that they still pray to show. You call them poor,
because they are sad and cowardly, But they are strong,
strong, rich.

Strong are they. The one who defeated you, the devil
himself, they defeat.
Reg, they are; else wouldst thou have pressed on to the
constant fight, because their work prospered? Rich are they;
thy dwelling, hear, And if it were of jewels, No sexton yet
exchanged;
He wants to be a gatekeeper.

For the day shall come, when the heavens themselves
shall be rent, And every one of his own, as he hath wrought,
shall pay the reckoning. Then woe to those who have
misappropriated God's gifts for their own use;
Gone is their good, grace is out, Hell becomes their house.

But the servants of God shall stand adorned with glory
and ornament, And the blessed righteous shall see the noble
fruits of their labor.

Then the judge himself will read: You have been faithful with
little, Now shine in the Father's kingdom like the bright stars.

Parents! Have you no sons whom God has gifted with
spirit and discipline? O bring them, that they may be
accustomed to the service of the word. Mark you that God
hath pleased you: I have entrusted you with these gifts,
These bright, intelligent, pious boys; Now do not indulge your
lust for honor, No, consecrate them and bring them to me.

Ye young men who have tasted the Lord's great
kindness, It is God who now calls and awakens you To his
service. Come not away, come in time, For watchmen God's
church beseeches, Lest the foe choke the children;
And God's finger is pointing at you.
Come on, give it to me now.

But ye Christians, far and near, Let us now daily
fervently beseech, That God may make us fishers of men,
Send labourers to the harvest. Then let us, ye shall see with
joy, God build the walls of his Zion. Come, all, and join in
holy prayer.

(Submitted.)

"Small Evangelical Catechism."

Among the benefits that have been bestowed
on us through the ministry of Dr. M. Luther, the
former called by God, is the following

none of the least the small catechism. It **was** written in and of the Last Supper. Proofs are added to each honor those who are set before me according to God's 1529 and was so well received that it was translated into individual piece. As far as the Unirte interest allowed, order." And how would the declaration have turned out if all European languages. It has been a treasure of the Luther's words were often used in the explanation, but Luther had not become the bad church ever since and will remain so for young and old, mostly spiced with Unirte wisdom. Even Dietrich's would have served an imitation pattern!

The Unirten of the "Evangelical Church Association" interpretation of the Catechism has often been taken as The fifth commandment is explained thus: "What of the West" have also written a catechism; a second, a model, which in itself would be very praiseworthy, but does God forbid in this commandment?" Answer: but already "revised" edition in 1850. This catechism both look quite strange in an unirte catechism. "Murder and death; likewise every deed and attitude does not seem to have found a particularly favorable It is self-evident that the ten commandments are whereby the life of one's neighbor or one's own is reception; for the gentlemen who wrote the catechism listed according to the Reformed way; this had to be shortened and embittered." It is true that in the sight of found it necessary to revise and improve the "revised" done for the sake of the Reformed. So the ninth and tenth God he who hates his brother is a murderer; but to say catechism again, and last year to publish the above-commandments are made into one, and the first into two. that the life of one's neighbor is shortened and mentioned "Small Evangelical Catechism," which differs Accordingly, the first commandment is the prohibition embittered by the attitude is nonsense, which one should significantly from the former. It is a bad thing when one against having other gods; the second is the prohibition not let the poor children learn by heart, but should leave can no longer accept one's own coin as genuine; this against worshipping images. Who can "expect" the put of the next "revised" edition of the Protestant also makes the newly minted one suspect, and therefore unrighteous to understand that he who worships no other Catechism.

it is to be feared that this new catechism will not have god must also worship no image? Moreover, the According to the previous pattern, the remaining much luck either. Unrighteous assert in their catechism, that they, like the commandments are also explained, i.e. Luther's

When our pious ancestors published an Jews, were led out of Egypt. Well, in this case we can explanation is changed with Unirter Conscientiousness. interpretation of the Catechism, it probably took several leave them with their opinion. The Lutheran explanation of the beginning of the

years. They took great care with the doctrines and with Our second commandment is explained in the Uniate Lord's Prayer reads: "God wants to entice us to believe the presentation; they considered and checked many Catechism in answer to the question, "What does God that he is our right Father and that we are his right times whether misunderstandable or ambiguous words forbid in this commandment?" in the following words: children, so that we may pray to him confidently and with or sentences had not crept in, and had the work checked "We shall not curse, swear, conjure, lie, or deceive by all confidence, as dear children pray to their dear father. by competent men or theological faculties. The His name-neither maliciously nor lightly." Yes, who would in the "Evangelical Catechism," on the other hand, it is uninitiated have no need of all this. Before it is have understood even Luther, if it had not been for the said: "God wills that we, together with all his children, understood, a catechism is made; no sooner is it finished light of the Lutheran Church Association which should pray to him confidently, as the right children to than it is "revised," and after a short thirteen years it is illuminated his words. The words: We are to fear and love their right father, and that we should be glad and certain found that even the revised one cannot hold its place; a God, are missing in the Protestant Catechism here as in that he not only wants to hear us, but can also hear us." a new one must be made. Whether great wisdom or all the other commandments. To add them to every The gentlemen unirritated seem to be masters in the art criminal indifference, or both together, are the causes of commandment would also have been too Lutheran. of spoiling everything that is beautiful and delicious. One of this - who can know? In any case, the history of the That a Jewish Sabbath observance is demanded in would think that even an unirte heart should be attracted the Catechism does not shed a good light on its usefulness the third commandment, according to which the "rest by Luther's unsurpassable explanation of the entrance to or on the efficiency of its authors. But the work is of such from earthly work" belongs to the sanctification of the the Lord's Prayer, and should shrink from laying its a nature that a warning against it is quite in its place. The Sabbath, goes without saying in the case of an unwashed hands on the same. But no, they must the unrighteous could do little if they did not resort to deceit. unirreligious catechism. improve. But what did the Unirte Weisheit want to

If they were to say to our fellow believers, "The Lutheran catechism is not taught here," they would catch few of Paul does not belong to the wise men of the evangelical uninitiated do not know how to give one. In the first place, them into their mishmash churches and congregations. church society of the West, for the apostle gives the nothing more than that they did not want to give Luther's But they do not say this, but leave unsuspecting same in the Christian sense, and says Ephesians 6:3: text; but what they have spoiled with it, the unauthorized Lutherans under the delusion that they will find among That it may be well with thee, and that thou mayest live describes themselves probably did not consider. them the teaching of their little Lutheran catechism, as long upon the earth." The "evangelical catechism" gives Oi. Luther's main concern is to emphasize that they learned it in youth. It is therefore the duty of every it according to the Jewish sense, and says, "That thou because God calls Himself our Father, we are really His faithful Lutheran to warn his fellow Christians, all the mayest live long in the land which the Lord thy God children and should therefore pray to Him as dear more so since it often happens that unchurched giveth thee." children pray to their dear father. The "Evangelical congregations exist alongside our Lutheran ones, and Catechism" also says, "that we, together with all his people are told that there is no difference between the may learn in the next "revidirte" edition. - How children, should confidently pray to him, as the right teaching of this and that church. incomparably beautiful is Luther's interpretation of the children to their right father." But a spiritually challenged

The "small Protestant catechism" in question, as its fourth commandment: We are to fear and love God, that person will say: "I know that well, but I would also like to very name indicates, does not want to be a Lutheran we neither despise nor anger our parents and masters, know whether I may consider myself God's child. But the one. Nor is it, either in form or content. It contains five but hold them in honor, serve them, obey them, love and "Lutheran Catechism" leaves that undecided; what does main parts: Ten Commandments, Faith, Our Father, value them. How exceedingly dull, attenuating, and that matter to me, you see. Here it is true what Luther bumpy, on the other hand, is the explanation in the usually says of the enthusiasts: they are untried spirits, Sacrament of Baptism. "Evangelical Catechism," when, in answer to the they do not know what temptation is, and therefore they question, "What does God require in this are not able to comfort, and even take away comfort. commandment?" it is thus said: "That I shall all my life The second petition is explained thus: What means: hold my father and mother in honor by true love, right Thy kingdom come? Answer: "God's kingdom has come obedience, and filial service. - In the same way I should about through redemption; also

also

But we ask in this prayer that we and all men may have a part in this kingdom, and that the same may be accomplished inwardly and outwardly (Luc. 17, 20. and 21.), in large and in small things". The children within the "Evangelical Church Association" will understand this declaration, provided that they have understood their teachers. The writer of this confesses that he does not understand it, and that he can only make sense of it from the attached sayings (e.g.: We wait for the blessed hope and appearance of the great God, etc.) and only guesses what is meant by it. Luther's explanation is: God's kingdom comes without our prayers, from Himself, etc. I understand that and the children understand it too. The kingdom of God comes where God's Word is believed and a godly life is led. But again it is nonsense to say that God's kingdom has come to perennality through redemption, and yet ask that it may yet be accomplished, and the gentlemen of the unrighteous prove that they do not know what they say and what they set. But it must be changed after all. The rationalists could not leave any good old hymn or catechism unchanged, but the Unrationalists are like them in their production of catechisms.

The third and fourth request have experienced the fate of the remaining pieces.

The fifth petition is: "We pray in this prayer that the Father in heaven may not look upon our - (sin, says Luther, but he lived over 300 years earlier. The world is progressing; now it is said -) sinfulness, and for its sake not to deny us (not "such a petition," but) the forgiveness of all our individual sins, etc., with which obviously pure nonsense is put into the mouth of the prayers.

The sixth petition is: "God does not tempt anyone, but we ask in this prayer that God may protect and preserve us, so that the devil, the world, and our flesh may not deceive us or seduce us into sins, shame, and vice, mistrust, unbelief, and despair. In Luther's Catechism it says: into mistrust, despair, and other great shame and vice. Why then has the word "misbelief" been omitted here, is there no such thing among the Unrighteous? No, their principle is: be good unirt evangelical and believe what you want. Misbelief is false faith. How, therefore, can they tolerate this word, since they knowingly and as a matter of principle tolerate false faith in their fellowship, yea, give it the same right as the right faith? Besides, the removal of this word The removal of this word is made good by the removal of three others: Sin, distrust, unbelief. They did not want to give Luther's catechism, but to make a new one! Oh, the thought of having made a catechism, which is now learned by heart, must be very elevating! - But the poor children!

The third article contains the following question:

"Why do we confess the Christian church to be a holy one? Answer: "Because the Holy Spirit works mightily in waiting due to the serious illness of the Mr. Secretary, the other by Word and Sacrament, and because everynews shall no longer be withheld from you. The individual in her is to be sanctified and perfected With heartfelt thanks to God we have to praise the thereby." Is not this a witty answer? The Church is holyfact that no new Indian uprising has occurred within the borders of our work and that our missionaries have been able to pursue their spiritual work in peace and quiet called taught because they are first to be taught? It is noeven in times of war. It is true that up to now there has been a time of general agitation and daily terror, in which the spiritual seeds do not flourish as they do in the beautiful times of peace; we have also had to experience this in our missionary work; Moreover, the great drought 3rd Art. is "believed," with that which they see with theirand poor harvest of the past year, at least in the Indian eyes, hold the church to be an institution for making menbelievers and saints, but not, as the Augsburg Conf.speaks, for the assembly. Conf. speaks, for the assemblyoften hindered the work among them; but still the door to of all believers and saints, to whom the hypocrites andthe Indians has not been entirely closed to us, and the wicked are only mixed. The uninstructed scholars shouldLord's blessing has not been lacking in the work of His have taken as their model the man to whom they oweservants. what is true and good in their catechism, and who made catechisms with more skill and luck than they did.in Minnesota, then he lived, after the former station Namely, Luther. In his large catechism, Luther writes ofGabitawigama had been destroyed in the Indian uprising this subject: "Thus the word church means nothing butin the year 186Z, in the small village of Crowwing on the upper Mississippi in a rented apartment and was devoted with all seriousness to the study of the Indian language. He himself may introduce himself to you, dear reader, speaking from his letters.

Crowwing the 4th Dec. 1863.

I am now putting all my efforts into the Indian language, and hope soon to be so far advanced as to be able to preach in it. In this I am entirely confined to myself. I have exorcised an old ragged grammar of Baraga's and have revised it for myself out of prudence, because I am not sure for one day that it will be demanded from me again, and the book is otherwise quite unobtainable. If only I had a good interpreter at my disposal, it would be much quicker; but I am determind, with God's help, to carry the matter out alone, and I see that it is possible. Nothing can be done with interpreters here; they are all lazy, unreliable people (not counting the very few exceptions). Last summer, for example, I made an agreement with an interpreter who, by the way, was well educated, but I had to give it back unused. Several times this man came so drunk that one had to be glad to have him out of the house again.

My old acquaintances among the Indians are always very friendly when I see them; only some who have an evil conscience avoid me. I have good confidence that God will finally let us succeed in our work, if only we do not throw away our trust and persevere. Our children are a great trouble to us. We wish that they could attend a regular school, but we hope that God will send them to school.

(Sent in by Pastor F. Sievers.)

Report on the mission among the Indians.

Now that, dear reader, the long-awaited time of peace has given our new fatherland the right to new hopes in both civil and ecclesiastical life, our missionary hopes, which have long been dormant, are awakening in your heart as well as in mine, and we entrust them to Him who is attentive to the pious wishes and prayers of His children and who alone can fulfill them. In this time I want to give you a brief picture of how things are now in our Indian mission. Of course, I had hoped that the synodal report of last year would have given you the following information in the course of last winter.

bless the limited instruction I can devote to them in suchI am only saying this to justify my behaviour to certain
a way that no harm will come from this deficiency. Maaßen. I am only saying this in order to justify my
Crowwing the 14th of Feb. 1864. behavior to certain people, because some people
The servant you sent me from Amelith, Mich. hasincluding yourself, may think that it would be better to
arrived happily after a somewhat delayed and thereforemove forward. I would like it to go forward myself, but it
delayed journey. It is very convenient for me that I willcannot be broken over the knee. There is still a mountain
have his services for a few months, as I can now makeof work before me. I truly do not waste my time with
better use of my own time. I have not yet traveled thisunnecessary things, but am always cheerfully at work,
winter, and will probably not travel again during it, sinceand every day I make a little progress with hard work;
it seems much more important to me to devote all myalso have firm trust in God that I will finally reach the goal
energies to the language first and to continue working on Predictably, the treaty made last year with the Indians
it without interruption. In addition, I have not yetby the federal government could not be considered
recovered from the loss of my Indian works. My Indianstrong and therefore could not be carried out because, to
books and writings, as you know, have all been lost, andput it briefly, it was nonsense. Now another treaty is to
since Baraga's dictionary and grammar (the only usefulbe made. God grant that something really salutary may
thing in Indian literature, though not without its faults) arecome out of it. The old Catholic priest, who is
no longer to be had, since the Catholic priests are saidextraordinarily jealous of us, went to Germany last
to have seized the remaining copies out of jealousy, Iautumn to get reinforcements. He is now wandering
must take advantage of the opportunity that has justthrough arid places in Carinthia and Carniola 2c., but
presented itself to me as best I can, in order to protectwould, of course, if God did not put a spoke in his wheel,
myself against future shortages. I have long sincecome back next spring and bring with him seven other
finished the Grammar; but with the Dictionary, if I am notspirits worse than himself. The Chaplain (also a
interrupted, I shall be so far advanced by the middle ofGerman), who is now here, is zealously carrying on the
April that a deprivation of the copy now at my disposalmission by distributing rosaries and other trinkets to the
can no longer do me any essential harm. This hardshipIndians, who sell these trinkets immediately after
has, as you can imagine, had its good side. It has drivenreceiving them to the next best person for some trifle; one
me to actually work on these books, which would notcould almost collect wagonloads of them. These Catholic
have happened otherwise. The time will probably be apriests, as missionaries, do not do any good (although it
little long for people until I am finished, because I can'treally seems that in pious (?) they consider this to be the
blame anyone if they think the matter is easier than it is.right way to heaven and think that they can earn their
After all, I myself thought learning the language was salvation through self-purification and other works; one
incomparably easier than it now turns out to be. It is notof them actually died of frostbite four years ago by
like learning English or any other civilized language,stubbornly holding back his hora in a snowstorm on Red
where one finds clues everywhere and where the wholeLake), but all the more harm; for they are to blame for the
idea of the language hastily coincides with ours. In thefact that the Indians regard a missionary as nothing more
Indian language there is nothing of the kind, everythingthan a man who gives them all sorts of things and to
is foreign. The way of thinking in the language is quitewhom one can always come begging, not to speak of
different from ours, not to speak of the mechanicalother things, and in general that they regard religion as
difficulties of winning over the organs for thean external thing that one can take off and put on like a
pronunciation of the unfamiliar sounds. Just try to read,skirt.
for example, the next best (not a very difficult one): The winter this time has been exceedingly mild and
Kakina, ki-gi-bi-AÜnZimin butuäon'in. pleasant; even the cold weather in the New Year was not
We are all born in sins. so severe here as in more southern states; at least it did
There are also examples of all missionaries andno harm.
others who have ever tried to learn the language Crowwing the 16th of Feb. 1864.
thoroughly, how difficult they have found it, because to For the gift sent to me I thank you and all kind givers*)
chatter quickly for the sake of ordinary chess is certainly most cordially and wish God's blessing for it.
no art. There is but One Voice about it. I often want to *) By the gift is meant the money collected within the Synod to
complain about my memory, which often leaves me in replace as far as possible the personal property of Missionary Clöter
the lurch; but I find again that others who are better giftedlost in the destruction of the station accomplished by the Indians
than I am, at least in this respect, are better able to Note of the sender.
remember.

It will be a new impetus for me to devote all my energies
to my work. I have ordered a sewing machine again, as
otherwise my wife cannot possibly cope with all the
sewing, as she has to make most of the clothes for all of
us, in addition to all the other domestic business. - Our
servant is now doing me good service by making wood
for this winter and the next; he won't be staying much
longer. - It is a pity that our old mission site in
Gabitawigama has to remain so desolate; but it cannot
be helped. Selling it is out of the question, and it would
be foolish for us to go there again under the present
circumstances. I am quite happy that God has arranged
in such a way that I will have the opportunity to devote
myself more undisturbed to my studies. Even now I have
to pull myself together very much not to split my time,
although I scrupulously refrain from all external work. -
Thank God we have been spared illnesses up to now,
although in the more populated areas there are also
various childhood illnesses.

(To be continued.)

To the ecclesiastical chronicle.

In the Iowa Church Gazette of June, Prof. S.
Fritschel seeks to defend himself against what we wrote
in the Lutheran of April 1 concerning the denial of the
Iowans that the Pope is the Antichrist. The defense is
based on perversion of what we asserted, and
misapplication of what the old orthodox theologians
wrote, and obscurity as to the meaning of a frndamental
article. Time is too noble for us to spend in proving this
at length, and the space in our paper is for more useful
things than we should waste on it; besides, those who
read both papers have no need of our key in this matter.
But since Prof. Fritschel, among others, refers to Joh.
Gerhard (who, by the way, asserts exactly the same
thing as we have asserted), let us here follow only one
statement of this great Lutheran theologian, which
proves that he has rejected precisely that doctrine of the
Antichrist as dangerous to the soul, which the Iowa
Synod and all the Chiliastes have in common with the
Roman Church, that he is, in other words, a single
person who is yet to be found. Joh. Gerhard writes: The
teaching of the Popes concerning the Antichrist "serves
indirectly to promote security. For since, according to the
presupposition of the Popes, the Antichrist has not yet
come, the world can in the meantime say with the evil
servant: My Lord is not yet coming, Matth. 24,48. Against
this one cannot object that the apostle also foretold that
the day of the Lord would not come before the Antichrist
would be revealed, 2 Thess. 2, 3, and yet for this reason
he could not be reproached for somehow bringing nearer
to safety.

For there is here a very unequal relation, because at the I look at the Lord when I consider the wonderful and Even though many a man has gotten bloody hands and time of the apostle the Antichrist had not yet come, while glorious progress that our institution has made in the few feet in the process, I have not yet seen a disgruntled look it is certain from Scripture and experience that he was years of its existence. Only four years ago we began with on anyone's face. And finally, fourthly, there is one more revealed at this time of ours. (Uoo. äo oxtr. juä. § 80) - our poor little attic rooms in my parsonage, and today the thing that is completely free in Steeden, as in the whole world, and that is the blessing of God, which is Incidentally, Prof. Fritschel may be reassured that the large, magnificent building of the institution stands there, unspeakably great and rich upon all who ask for it in the Missourians take this point so seriously. This is nothing united with our church and parsonage apartment to form right faith. new. When, in 1561, the first steps toward unification by such a beautiful, respectable whole that everyone can the Concordia formula were taken by petition to the see their pleasure in it. With this building, however, our As far as the three floors of our new building are princes, signed by more than fifty of the most important institution here has gained its own and independent concerned, in the lowest one on the front side there is theologians, these men (e. g. Simon Musäus, Wigand, ground, and with the building also the Missouri Synod, for first of all a laundry room, the lack of which has been one Judex, Amsdorf, Gallus, Mörlin, Heshusius, Westphal, it is the property of the Synod, built almost solely from its of the main gaps in our home furnishings up to now, and Aquila) complained: "that the suspicious Lutherans no own resources, and it is a sweet and strengthening next to it a bedroom for pupils, which can accommodate longer wanted to consider the pope as the Antichrist. thought to me that with our Ban your Synod has also 5-6 beds. At the back of the house there is a small room, (Löscher's Innocent News of 1742, page 402.) gained a firm foothold here in Germany. Therefore, it which is to serve as a wardrobe for the pupils, and the often seems to me as if a special divine providence lay in rest of the room is to be used for stables. On the second the fact that our new building had to be built together with floor is the large schoolroom, which is 20 feet long and our church to form a whole: I am delighted by the thought just as wide, and behind it are two adjoining rooms, that this reflects the spiritual and ecclesiastical bond that which are also intended as study and living rooms for unites us with the Missouri Synod, for if we were not one the pupils. The third floor contains five smaller in faith and doctrine, then your institution building here bedrooms, each of which could accommodate three and our church in Steeden would never have come under beds if necessary, and also a small pantry. If we add to one roof. May the Lord always preserve, increase and this the five attic rooms which were previously occupied strengthen such union and fellowship among us and by my pupils and which can now all be used as sleeping make it a rich source of blessing for His holy Church in quarters, and further, if we think of the new building as America as well as in Germany. Church in America as being united with our church and parsonage, to which it well as in Germany. You will find the report on the exterior is built at right angles, to form a beautiful whole and of our new building in my missionary bulletin." There it connected in the most convenient way by corridors and says in No. 2 of this volume: doors, then the dear readers will not be wrong when I "Every effort is now being made to enlarge our local speak of a stately and spacious beautiful building. In contributions from America are lacking, and there will not institution with the planned new building. By the time such a large building, of course, not only empty walls are be a collection trip this year, nor will there be a household readers receive these lines, the entire stately building will needed, but also tables and chairs and, above all, twice as large. But the Lord will help. For the travelers, be almost completed, three stories high and containing expensive beds. All of this was not included in the above please deposit the necessary travel money again until so much space that we will be able to accommodate 24-calculation. But the Lord will not let us be put to shame, the middle of August with Past. Foehlinger in New York. 30 students along with an assistant teacher. if only we do not hinder and endure His work through our They are to leave Bremen on July 1. The applications for Of course, the dear readers must think that our unbelief and laxity. new students are still coming in abundantly, so that even Steeden is a very small village, and when we poor village How the German Baptists train their untrained our expanded rooms will not be able to accommodate people speak of stately buildings, we do not mean preachers. The German Baptists have a school of their them all." And in the same letter it says of the new missionary houses like the one in Leipzig, but rather our own kind, namely a travelling preaching institute for building: "After the long, cold winter in March had dear friends must get the right idea of what we call stately pastors who already preside over congregations completely prevented us from our building work, the in Steeden from the fact that our entire three-story [probably without ever having attended a theological most beautiful weather came in April and we now began building is estimated at 800 Thaler. However, so that the training institute]. This year's course consists of ten the building with double zeal and with all our strength, readers do not think too little of our new building, I must lectures on doctrinal theology, ten on church history, ten since the new pupils are to move into it with St. John's at least solve the riddle of how one builds something on proofs of Christianity, ten on systematic theology. Day. God has promoted the work in these six weeks in stately in Steeden for eight to nine hundred thalers. This This institute is to hold two sessions this year, one at such a way that I hope to see everything completed by does not include everything that we have for free. First of Alton, Ill. and one at Chicago, each of which will last that day. You can imagine how busy my time has been. all, the master builder, for I am the master builder myself, fourteen days. Somewhat better than nothing, remarks However, not only has everything gone well with regard and secondly, all the help that my dear parishioners do the to the building up to this point, but I can only praise our out of heartfelt zeal for our missionary work, and finally, [Evangelist] new building with the deepest emotion of my heart and thirdly, the handyman services are done by our pupils, What the "Reformirte Kirchenzeitung" fantasizes about the papacy. In the number of June 1 it says: "As soon as Napoleon removes his French bayonets from Rome, Rome will become a part of Italy and the with joyful praise to God. and even though they have to pay for themselves, they do not have to pay for themselves.

Pabst must walk. And now Napoleon has finally decided is, we readily admit, while its moral teaching deserves to that she is by no means stingy, and in No. 4 of the to call off his garrison. Not for some years, but certainly. be recommended even to the strictest orthodox." This Informatory she now lists a whole register of her And with that, the fate of the Pabst is sealed. . . History editor has evidently not yet grasped the connection charitable deeds and gifts of love to the church. To stops no one, it marches on, and its future belongs not between faith and life. He thinks that a rationalist, an these charities of the congregation deacon Hochstetter to the papacy, but to freedom." - How little unbeliever, could at the same time be a Christian, moral, counts;. B. also the current expenses for the understanding the reformed Herr Redacteur has of the good man, that a thorn bush could bear grapes and a preservation of their preaching office (which, however, real power of the papacy. The headquarters of the Pabst rotten tree good fruit. Surely this blindly blind leading are still raised entirely in the manner of state taxes, is not that Rome in Italy, but that Rome which is found newspaper writer, before he teaches others, should seek through a "certain rate" imposed on the individual), in every man, namely, the hypocritical and work- to understand what it means when Christ says, "Without furthermore the erection of a new parsonage, because sanctified flesh of the old Adam. And there Napoleon's me ye can do nothing," and when Paul says, "That which the old one had burned down, for which, however, the bayonets are of no more help than Zwingli's sword and is not of faith is sin." The Methodist "Merry Messenger" fire insurance company also paid 1200 dollars, manner of argument. It is an old reformist error to also indicates the unchristian, miserable work anew, with furthermore the erection of a new schoolhouse, confuse the spiritual and carnal masses with one the recommendation, "This work contains MANY things furthermore the purchase of a churchyard, even the another. Only one thing helps against the pope, the that may serve for the edification of Christians." Such are annual school fees are counted among the charitable word of God, "a little word can fell him." Luther these holy sects! That the faith in the Lord Jesus is deeds, so that the sum of the charitable gifts is recognized this, hence he does not blather anything destroyed in their "Christians" they ask nothing of, if they nevertheless quite large. Although it is a peculiar reformist about "bayonets," but prays, "Preserve us, O are only "edified" in the Pharisaic work, these Buffalo thing to count the erection of parsonages and Lord, by thy word, and steu'r the Pabst's and Turk's Pabstvettern! schoolhouses and the raising of parsonage wages and murder." - When it goes on to say, "History marches on, B. school fees as ecclesiastical charity, for with these and its future belongs not to the papacy, but to liberty," The Buffaloes are improving, they are beginning to charities the parishes help themselves, do themselves this is a hackneyed demagogue's phrase, suitable at become at least somewhat Missourian. It is a slow some good, show themselves love, are themselves the best for a beer-house, but looking very strange in an process, to be sure, and Buffalo bits and pieces still object of their liberality; and though it is old Buffalo stuff an ecclesiastical magazine. The he ch e Scriptures teach remain, but there is a hopeful beginning. As is well to rail on Missouri so thoroughly, persistently, heartily, of the "future" of history not exactly such sweet things. known, it was the practice in the Buffalo Synod to lay out and in such copious effusions, yet let not all this disturb The holy apostle describes this reformed The Apostle the love gifts, e.g. for paying off the debt on the M. Luth. the joy we derive from the hopeful perception that describes this reformed future "liberty" with peculiar College, like state taxes to the congregations, to erect Buffalo is beginning to mend, that Buffalo is beginning words, 2 Tun. 3, 1 f.: "But know this, that in the last days building boxes, with the ordering of a regular monthly to become at least somewhat Missourian. Hear, marvel, dreadful times shall come. For there shall be men that cent levy, and in the case of any refusal to pay taxes, to and rejoice with us. Hochstetter reports in the think evil of themselves, covetous, boastful, proud, intervene with the threat and execution of the most Informatorium that Pastor Grabau opened the blasphemers, disobedient to their parents, unthankful, severe penalties, as banishment and deposition. With subscriptions for the new parsonage with the words: unspiritual, disobedient, unforgiving, profaners, such an unevangelical, legal, secular tax priesthood, "Now let us see what the free love of Christ will do!" This unchaste, fierce, unkind, traitors, workers of iniquity, introduced and administered by Grabau, the free was well-behaved, entirely in the Missourian spirit, and puffed up, loving lust more than God." It is almost as if Christian love activity in the congregations would there could be no lack of it. The congregation was the apostle were describing American "liberty," and such inevitably be killed, and the congregations themselves willing, joyful, and ready; there was no reluctance, no "liberty" will probably be the last straw in the history of would be disrupted and blown apart. It is therefore also strife, no threatening with banishment and deposition, the world. And in this the pope will also remain and an undeniable fact, which is set forth in black and white no separation, no mob, and no little rotunda. Only so spread and fortify his rule, many will take the maal mark in the years-long receipt lists of the Jnformatorium, that continued with the free love and it will still become of the beast, and not Napoleon, but only the LORD "the Buffalo congregations are, on the whole, drunk with everything gur. - Also from Milwaukee, a pastor G. W. JESus will finally destroy the Antichrist. Who is so blind avarice." The sad truth of this state of affairs, as the writes "in honor" of his congregation that it is not stingy, that he does not now perceive the growth of Pabstism necessary result of the peculiar spirit of the Grabauian for example, two members of the congregation quietly donated a very valuable baptismal font to the church, and especially in the Protestant countries, just look at government, was revealed to the people of Buffalo by the and the congregation also decided to raise its share to England or Germany or America. Have not the free Missouri Synod, but, as is often the case when finally pay off the debt to M. L. College. "In regard to the Americans only recently, on the occasion of the death of disagreeable truths come from disagreeable quarters, the truth then quietly breaks through, but the bearers of last point (writes W.) I was a little anxious lest there Archbishop Hughes, courted the pope with great the truth are not treated more favorably, but their attentive should be quarrels. At Synod I promised that we would loud cries against the pope, very deeply involved in the love is often repaid with black ingratitude; and so it has pay our part this year together with interest. At that time, the papal work and thereby certify themselves as the pope's been with us in this case. We are accused of "rapturous however, I had not even spoken to my congregation about it, because I had to fear that I would only have true blood cousins? B. drunkenness," "lying," "boasting," "delighting in caused discord. However, it went well beyond all expectations." He concludes his report: "I never

The "Hours of Devotion" are still recommended by the pious, holy sectarian newspapers. Thus Nicolaus Gebr of the "Reformirten Kirchenzeitung", No. 736, says: "That its (the "Hours of Devotion") doctrine of faith is rationalistic

to that she is by no means stingy, and in No. 4 of the Informatory she now lists a whole register of her charitable deeds and gifts of love to the church. To these charities of the congregation deacon Hochstetter counts;. B. also the current expenses for the preservation of their preaching office (which, however, are still raised entirely in the manner of state taxes, through a "certain rate" imposed on the individual), furthermore the erection of a new parsonage, because the old one had burned down, for which, however, the fire insurance company also paid 1200 dollars, furthermore the erection of a new schoolhouse, furthermore the purchase of a churchyard, even the annual school fees are counted among the charitable deeds, so that the sum of the charitable gifts is nevertheless quite large. Although it is a peculiar Buffalo thing to count the erection of parsonages and schoolhouses and the raising of parsonage wages and school fees as ecclesiastical charity, for with these charities the parishes help themselves, do themselves some good, show themselves love, are themselves the object of their liberality; and though it is old Buffalo stuff to rail on Missouri so thoroughly, persistently, heartily, and in such copious effusions, yet let not all this disturb the joy we derive from the hopeful perception that Buffalo is beginning to mend, that Buffalo is beginning to become at least somewhat Missourian. Hear, marvel, and rejoice with us. Hochstetter reports in the Informatorium that Pastor Grabau opened the subscriptions for the new parsonage with the words: "Now let us see what the free love of Christ will do!" This was well-behaved, entirely in the Missourian spirit, and there could be no lack of it. The congregation was willing, joyful, and ready; there was no reluctance, no strife, no threatening with banishment and deposition, no separation, no mob, and no little rotunda. Only so continued with the free love and it will still become everything gur. - Also from Milwaukee, a pastor G. W. writes "in honor" of his congregation that it is not stingy, for example, two members of the congregation quietly donated a very valuable baptismal font to the church, and the congregation also decided to raise its share to finally pay off the debt to M. L. College. "In regard to the last point (writes W.) I was a little anxious lest there should be quarrels. At Synod I promised that we would pay our part this year together with interest. At that time, however, I had not even spoken to my congregation about it, because I had to fear that I would only have caused discord. However, it went well beyond all expectations." He concludes his report: "I never approach my congregation with commandment and compulsion, even in outward matters, but with entreaties to their love, and this way I have never yet repented. A kind word finds a kind place. Where free love reigns, there is no need for

B. The Buffaloes are improving, they are beginning to become at least somewhat Missourian. It is a slow process, to be sure, and Buffalo bits and pieces still remain, but there is a hopeful beginning. As is well known, it was the practice in the Buffalo Synod to lay out the love gifts, e.g. for paying off the debt on the M. Luth. College, like state taxes to the congregations, to erect building boxes, with the ordering of a regular monthly cent levy, and in the case of any refusal to pay taxes, to intervene with the threat and execution of the most severe penalties, as banishment and deposition. With such an unevangelical, legal, secular tax priesthood, introduced and administered by Grabau, the free Christian love activity in the congregations would inevitably be killed, and the congregations themselves would be disrupted and blown apart. It is therefore also an undeniable fact, which is set forth in black and white in the years-long receipt lists of the Jnformatorium, that "the Buffalo congregations are, on the whole, drunk with avarice." The sad truth of this state of affairs, as the necessary result of the peculiar spirit of the Grabauian government, was revealed to the people of Buffalo by the Missouri Synod, but, as is often the case when disagreeable truths come from disagreeable quarters, the truth then quietly breaks through, but the bearers of truth are not treated more favorably, but their attentive love is often repaid with black ingratitude; and so it has been with us in this case. We are accused of "rapturous drunkenness," "lying," "boasting," "delighting in unrighteousness," "violent clamor," "a sleeping draught," "strengthening of the routs and rottes," "malicious slanderous assertion," "filthy slander," "Missourian vituperation," "Missourian blasphemy," and even "a big mouth. The Buffalo community also wants be

that she is by no means stingy, and in No. 4 of the Informatory she now lists a whole register of her charitable deeds and gifts of love to the church. To these charities of the congregation deacon Hochstetter counts;. B. also the current expenses for the preservation of their preaching office (which, however, are still raised entirely in the manner of state taxes, through a "certain rate" imposed on the individual), furthermore the erection of a new parsonage, because the old one had burned down, for which, however, the fire insurance company also paid 1200 dollars, furthermore the erection of a new schoolhouse, furthermore the purchase of a churchyard, even the annual school fees are counted among the charitable deeds, so that the sum of the charitable gifts is nevertheless quite large. Although it is a peculiar Buffalo thing to count the erection of parsonages and schoolhouses and the raising of parsonage wages and school fees as ecclesiastical charity, for with these charities the parishes help themselves, do themselves some good, show themselves love, are themselves the object of their liberality; and though it is old Buffalo stuff to rail on Missouri so thoroughly, persistently, heartily, and in such copious effusions, yet let not all this disturb the joy we derive from the hopeful perception that Buffalo is beginning to mend, that Buffalo is beginning to become at least somewhat Missourian. Hear, marvel, and rejoice with us. Hochstetter reports in the Informatorium that Pastor Grabau opened the subscriptions for the new parsonage with the words: "Now let us see what the free love of Christ will do!" This was well-behaved, entirely in the Missourian spirit, and there could be no lack of it. The congregation was willing, joyful, and ready; there was no reluctance, no strife, no threatening with banishment and deposition, no separation, no mob, and no little rotunda. Only so continued with the free love and it will still become everything gur. - Also from Milwaukee, a pastor G. W. writes "in honor" of his congregation that it is not stingy, for example, two members of the congregation quietly donated a very valuable baptismal font to the church, and the congregation also decided to raise its share to finally pay off the debt to M. L. College. "In regard to the last point (writes W.) I was a little anxious lest there should be quarrels. At Synod I promised that we would pay our part this year together with interest. At that time, however, I had not even spoken to my congregation about it, because I had to fear that I would only have caused discord. However, it went well beyond all expectations." He concludes his report: "I never approach my congregation with commandment and compulsion, even in outward matters, but with entreaties to their love, and this way I have never yet repented. A kind word finds a kind place. Where free love reigns, there is no need for

...for it is itself the most sacred order." That is quite excellent, true Missourian practice! So our struggle and our exhortations have not been entirely fruitless. Buffalo is improving!

Young man, at the bedside of this man now wailing in despair. After some reflection, he sought out all the Bible passages he knew that offered the despairing sinner the consolation of grace, and told them to the unhappy man. The latter listened to them, but when they seemed to reassure him, he broke off.

Atheists are not only the gross and open deniers of the personal external and supernatural God, but also the Unitarians, Jews, Mohamedans, Christians, rationalists, could no longer linger with him for this time, the believers in thought, friends of light, and so on. For in professor begged him to visit him again the following day. This was done, but my father found him again in the most awful despair, as the day before. Gadendamm pointed out to him a Bible, from which he was to give him true, the triune God, they have no God, and the one God, ...read it to him. This was done, and the professor gave it to my father and asked him to keep it for his memory. The request was faithfully fulfilled by my father; it became his pulpit. Bible, and I still have it in the house. But the word of God spoken anew to the sick man from the Bible was again fruitless; he could no longer believe in the grace of the Lord! - On the last day before his end, my father visited him again, found him once more in the most terrible despair, and had to witness that the professor suddenly went out of the world with a loud cry of despair! - See who can still see how desolate and miserable unbelief makes!

The bleak unbelief.

Just as thousands love intoxicating and stupefying drinks and sensual pleasures - unthinking of the state of defeat and bodily-spiritual debilitation that will follow sooner or later - so now innumerable people drink in greedy draughts the poison of the soul which the books of Renan, Strauss, Schenkel, Karl Vogt, Moleschott, which magazines like the Gartenlaube and all the writings related to these spirits offer them in streams. Men reach for this "spiritual food," as they are wont to say, in order thereby to become free, fresh, light, and cheerful, in order to get rid of faith in God's Word, in order, as they fancy, to become convinced that they no longer need communion, prayer, confession, or a pastor, who are only troublesome troublemakers to them. They hope, then, to get beetroot for their souls through these writings, for these books bite men's liberty, although they are instruments of the corrupter, as all writings and all speeches have been from time immemorial, which aim at depriving the Christian people of their faith. Desolation and despondency are at last the terrible reward of those who are led or seduced to unbelief. Some facts from life may show this in the following. When my father studied theology at Kiel between 1760 and 1770, there lived a professor named Gadendamm, who was an avowed enemy of the Christian faith and made a business of attracting students to himself and asking them what they believed, but then, when he found them believing, tried to dissuade them from the faith by joking and mocking. He used then to say, "Don't be a fool and believe that!" In such a manner he tried it also with my father, whose narratives of it, which I have preserved in faithful memory, are given here: Gadendamm found resistance with my father; the youth faithfully confessed the Christian faith against the man of years; therefore the professor mockingly and teasingly called him "the little orthodox," but always remained friendly to him. After a long time, since my father had not seen the professor, he suddenly sent for him, telling him that he was ill and therefore wished to see him. When my father came, he found the professor on the sick-bed, and was received by him with the cry of fear: "Ah! what do you think, dear B., should I be blessed?" Then he burst out in cries of anguish, exclaiming, "No! I cannot be blessed; I have deprived too many people of their faith." Startled, my father, who had

(Stade Sunday paper.)

Filling Stones.

If we take the following two pieces in repentance and One thing is the truth that we Christians, too, are by nature all but sinners before God; and as such we have justly deserved from his justice to be already in the abyss of hellish damnation, in the place of torment from which there is no salvation. But what is all this cross and affliction, even in one heap, compared with hell, that is, the eternal torment of an evil conscience and the wrath of God?

The other piece is the truth that Christ, the payer of debts, the expiatory of sins, the bearer of curses, the reconciler and redeemer of the whole human race, also tasted the hellish torment of the damned for Adam and all his children at the curse wood of the cross, killed the bitterness of death by his death, By his resurrection, he brought righteousness, life, and incorruptibility to light, and even now absolved his faithful in conscience by his gospel, and transferred them from the tower of iniquity, yea, the hell of the law, into heaven, making them citizens with the saints and members of God's household.

He therefore that hath both the law and the gospel, the former in repentance toward God, the latter in the true faith of our Lord.

Of no better nature is their heavenly Father, with which title of honor these and those of these atheists think to adorn this God of theirs; for since, according to God's word, he who denies the Son does not have the Father, and since the eternal Father of the eternal Son alone is the Almighty, the Creator, Sustainer, and Governor of heaven and earth, their heavenly Father is also nothing but a powerless idol and a freak of their unbelieving reason. They are also far from having a childlike heart and desire for this Father of theirs, The sooner the better to pass through death to blessed and eternal communion with him. It is rather the case, then, that they too, like the gross atheists, must be servants through fear of death throughout life.

Church News.

Our dear Magister Wege, formerly pastor in Cole County, Mo., could no longer endure the strain of serving his three congregations because of his advanced age. He fainted once at a branch during the sermon and was forced to long for a quieter place where he could serve the Lord in church and school - for keeping school is still his joy and delight - until his blessed end. Hopefully he has found such a place in Augusta, where he has been called by the Lutheran congregation there. On Sunday Exaudi, the 28th of May, the introduction of the undersigned took place with the assistance of Pastor Matuschka, who until then had served the congregation as a branch from Neumelle. May the Lord abundantly bless the testimony of his servant in this place, that many may believe in their Saviour unto eternal blessed life.

I. F. Bün ger.
Address: Uev. O. <1. 21st VVeZo, 21st, ^,UANst", 8t. Oüarles Oo.. 21o.

The Middle District of the Synod of Missouri, Ohio, &c. States holds its meetings this year at Cleveland, O., in the congregation of Mr. Praeses Schwan

August 16-22, at which the truth of the Christian religion will be discussed.

Incomers will want to report to the school! House behind the parsonage, Bolivar Str. 98, near the City Cemetery.

All Synod members, including those brothers who otherwise intend to attend the proceedings, are requested to inform Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made for accommodation.

The making of the Parochial Reports from Jan. 1, 1864, to then 1865, shall not be omitted by the Voting Pastors.

T h. Wichmann, Secr.

Conferenz - Display.

The annual conference of the teachers of St. Louis and vicinity will commence Thursday, July 13, in the morning, at Carondclet, St. Louis Co, Mo. Those attending are requested to report in advance to Mr. I. G. Kurz, teacher, Carondclet, Bor 18. On behalf of the St. Louls Teachers' Conference I . G. Kunz, Teacher.

Negotiations
the
Eleventh Annual Meeting
of the
Western Districts,
(77 pages large octavo with coloured printed cover brochirt,) are available from Messrs: M. C. Barthel in St. Louis, Mo., Siemon & Bruder in Fort Wayne, Ind., Hewes & Brauns in Chicago, Ills. and Lebrer G. Stenber in Milwaukee, WiSc., for the price of 30 Cts. the cromptar.

So just appeared and to be had by the undersigned:
Arithmetic

Example book for German

Volksschnlen North America.

Edited and published
From
J. C. W. Lindemann,

Second Edition.

First booklet. The four basic calculations in whole, unnamed and single-sort numbers.
Second booklet. The four basic calculations in named and multi-sorted numbers.
Third booklet. The four basic calculations in (common and decimal) fractions.

Price per booklet, single 25 Cts.
" " Dozen K2.00.

M. C. Barthel.

Conrad Witter's bookshop here asked us to indicate that it accepts subscriptions to

Gustav König's picture of Luther.

(Luther in full figure pointing to the open Bible).
Componirt nach Air. Krsnach.

Folio. Subscription price K2,23.

Since the picture is excellent and the price very moderate, we hereby approve of this
Please. D. Editor.

Receipt and thanks.

For poor students received through Bro. Past. Johannes of E. M. two pairs of woollen stockings. Bon Mr. Nieländer (esp. for the Brunn's) 810. Bon Mrs. Hold deßgl. 50 Cts. Collecte of the congregation at Neu Mcle, Mo. (for the scholars coming from Germany) 810.50.

For Brnnn'S proseminar by Past. Hügli in Detroit by Mr. G. Born 82.

For Past. Röbbelen from Past. Hügli in Detroit 85.
C. F. W. Walther.

For the seminary household: Don P. 83rd; from Mr. Bäcker DräS dahier 2 baskets of bread; collected by Pastor Wagner on H. Bode'S baptism of children 84.; from the gardeners Faßolds dahier 2 barrels of kitchen vegetables; from Mrs. Brinkmann of Carondclet 1 barrel do.; dcßgl. 1 basket do.; by Past. Claus of Wittwe Ott \$5, of Brandhorst 85th; by Past. Burfeind of Blumenbcrg 81st.

For poor students: Bon Mrs. Flcsse of Zion parish near Ieffcrson City 1 pair of wollciic socks; from the Cincinnati Women's Association: 6 shirts and 12 collars, 12 handkerchiefs, 12 towels, 12 pillowcases, 6 inlets, 2 sheets, 5 pairs of woolen socks; by Rev. Hamann by Mrs. Landet thank-offering 81, Mrs. Breihan deßgl. 81, Mrs. Ries 50 CtS.; by Past. Dorn by P. Walken- horst 83, Wittwe Obermüllcr 83, A. Crämer.

For poor pupils: Bon Mr. Th. Hoffmann in Mishawaka, contents of the savings bank of his son Theodor, who passed away on 31 March, 1 I. 2 M. old, sclig in the Lord, in silver 8! 13-82. by Past. I. Horst v. s. Gem. in Red Wing, Minn. 87.50; F. Nützel 820. by N. N. in St. Louis 825. by Mr. C. Bieth in Detroit 81. by Past. Jäbker 810. by Past. Bcmtbal, Coll. at Fr. Kan's wedding, Frankenmnth 87.50; I. Birkncr95 ctS. By Teacher Backhaus, Collecte on Mr. F. Homuth'S and I. Hoffmann'S weddings, Bloomingtou, Ill. 84.35. Lurch Dr. Sihler by H. Körte, Fort Wayne, Pentecostcoll. 83.05. - Improvement: To 810 by Mr. Brackhage in No. 13 add 82. - To M. Große, by N. N. in St. Louis 82. To M. and H. Wyneken, by Past. Keyls Gem. of Baltimore 812.62. For K. Gross, by Past. Dörmann, Kindraufen coll. at H. Schulze 87; dess. Gem. 83. for H. Engelbrecht, by Past. Engelbrecht 810. for G- Sommer by Bro. S. in St. Louis, 86. for L. & F. Crämer, by Rev. Jäbker 85. for Joh. Zimmermann, by Past. Jäbker 81. for M. u. H. Wyneken by Past. läbkerS Gcm. 875; for the same by Past. Tirmenstein'S Jüngl. Ver. 812, 50. for E. Bürger of the Jungfr. Der. in Fort Wayne 88,05, for W. Picpenbrink, by I. Dirknrcr 83; by dems. for Ph. Scholz 82,50; by dcms. for G. Sommer 85; by dems. for A. Brömer 820. for H. Heinrich of the Jungfr. Ver. in Chicago 810. for G. Sommer by Past. Schumann 82; for F. Kugele by Past. Schwensen, v. s. SalemSgcm. 817.15, s. Petrigem. 83.30. For H. Niemann by Past. Bartling's Gem. 810.

For the household: By Past. W. I. Friedrichs Gem. 815. by I. Birkner 819. by Don Past. ErnstS Gem. 88.05. By Past. Böling from his Gem. by Flemming, Wetzcl, M. Schoßow. C. Schößow, Bartel, Schmidt, F. Lemke, BublitZ, C. Lemke, Böeing each81; G. Hilgeudorf, I. Götsch, E. Schneider, C. Schneider each 50 cts. C. Hilgcndorf 75 cts, C. Ernst 25 cts. By Past. Rufs, Kindtauf coll. at Schwerdt 82.20; v. d. G.m. at Mequon 87.50. By Past. F. Steinbach's Gem. by I. Fährmann, G. Krieke, R- Schreiber, F. Steinbach 82 each; Fr. GarvenS/ H. Otto, C. Mäuse, I. H. Kemper, W. Stödefalke, H. Mohaupt, W. Lohmann, H. Wiese, Mrs. GarvenS and N. N. 81 each; M. Schmidt 63 cts.; I. Arndt, C. Klotz, I. Witholz, C. Thessin, F. Thessin, I. Wilde, I. Türknrcr, I. S. Hartmann, G. Prowatzke, H. Lohmann, Bro. Conrad 50 cts. each; F. Speckin, I. Spckkin, W. Schulz, P. Lampe, D. Keller, Bro. Schwaninger, Bro. Wehner 25 cts. each; Coll. of Filialgem. On Nen-Köln 85.52; C. Schubert 82.00, I. Ballbach/8l. From Past. HarterS Gem. 820. by Past. Also 814. by Past. Bartling 817. by Past. Seuel, Palm Sunday coll. 823.40. Past. E. I. Friedrich's congregation, RusscJgrove 87.35. By Rev. Reinke, Palm Sunday coll. 821.50. Past. Burfeind, Coll. s. Gem. 87. by Past. Lehmann, subsequent by A. Jöckel 82. by Past. Trautmann, subsequently by. F. Gempel and F. Kaumeier 81.50. Don Past. TirmensteinS Gem. 820. by Chr. Piepenbrink of the Women's Ver. in

Shebovgan 88. by Past. KarrerS Gem. 810. by Past. Tramm by s. Gem. to Laporte 87, by H. H. ÄBackhaus and L. Schumm 85. by Past. Wehr's Gem. 85, by Past. I. Walther's parish 810, of Past. Rupprecht's Gem. in Fulton Co. 83.77; Bro. Lciningcr, K. Kutzli each 81; S. Britsch 35 cts.; A. Moll 81; of his Gcm. a. d. Nidgc 84.30; Bro. Ebel 81; I. Dittmar 25 cts.; Wwc. Schumacher 25 cts. From his comm. to Turkenfoot by J. Matthias, I. Knipp, T. Knipp 81 each; G. Schneider, I. Leiser 50 cts. each. From Past. Dörmauns Petrigem. 85; from Past. St. KeylS Gem. philadelphia 851. by Past. Engelbert of his Gem. 88,73; I. Glöde 25 cts.; F. Flötcr81; I. K. Stauß 82.
G. Alex. Saxer.

Entered into ver Raffe middle Districts:

To the synodal treasury: By Past. Saupert by Fr. Schäfer 82. by Past. Detzer by J^ Müller, Cath. Letzer each 82nd Bon Past. Niethammers st. Iacobusaem. z9.10; by whose three-cin. gcm. 88.75; by Past. Stephan of L. Kolb 85; Don Past. Sihler's comm. pentecostal coll. 873.47. By Past. läbkerS Gcm. 812. Don Past. Fritzes Petrigcm. 818. of Past. Dulitz's Gcm. 83.25. Bon Past. schwanS Gcm. 851.47. Don Past. KÜchlcs St. Petrigem. 89. Bon Past. Schumann's Gcm. in Te Kalb Co. 89.45. by Past. Rupprccht ofD. Haag 81".
On the Synodalcasse of the middle district: Bon Hrn. Past. Bodes Gem. Pfingstcoll. 87,36.
For the church building in Fort Dodge: From Past. Sihler's Gem. Collecte 844.92.
For Past. Röbbelen: By Past. Wynekens Gem. Ostcrccoll. 829.75; by Past. Saupert byFr. Schäfer 81.
For Past. Wüstemann: Bon Past. Wynekens Gem. Osterccollctc 829.75.
For poor students: Through Past. Wyneken at the wedding of Mr.^J. H. Hille ges. 83.55. By Past. Saupert for the seminarian Chr. Strikter 815.80. By Past. Dulitz of L. 85.
For the seminary building in Addison: by Past. Saupert by an unnamed 82.
For Lebrorge: By Past. Saupert by H. Tschoppe 81; on Hrn. LanacIcS infant baptism ges. 82,5"; by Fr. Buchholz, thank-offering 85; Jranstruck82; Ebr. Mcierding 83; Mrs. Becker, thank-offering 85; on Hrn. Becker's infant baptism gcs. 85,30; and by his Gcm. Öfter-Collecte 820.80.
In aid of theCollege budget at Fort Wayne: From Past. SaupertS Gem. coll. 836.55; by same from Ebr. Meierding 82. To Mr. F. MayerS Hocbz. in ZancSvillc sent by Past. Eirich 815.38. Bon Past. Hattstadt's Gcm. 821.25. by Past. Schwan's Gcm. 869.25. Bon Past. Schäfer's Gcm. in Lanesvillesä, of its branch in Greenville 85, and by the same of E. Walther 85.
For inner missi on: By Past. Bodes Gem. 87,66. By Past. Stephan v. Gco. Schlehenbocker for the recovery of his children 82.
For sick pastors: by Rev. Hattstadt's Gcm. 81.76. By Rev. Hnsmann by a woman in childbed 85.
For the construction of the college dormitory at Fort Wayne: Bon Past. HatIstädt's church 818.80. By Past. Schäfers Gem. 810. by Mr. Joachim Birkner in New-York 845.
For the Hospital in St. Louis: By Past. Schäfer by I. Zabel 85.
For theHcidenmission: From Past. Niethammer's schoolchildren 84.50; on the Hochz. of Mr. W. Fink ges. 83M. From Past. Stephen's congregation 86.95.
For Mr. SaxerS Sub sti tn ten: By Past. Stephan, Peru, Ind. ofL. Kolb 5^ cts, Rnbener50cts, Theobald 81, Hetzner50 cts, Mrs. Bctzner 50 cts, Schmidt 81, Conradt 81, and others 85. From Past. Dulitz's Gem. in Huntington 89.20, of whose Gem. rn Lancaster 81.30. Bon Past. Sievers 85, of Past. Zagal's Gem. 816.55.
For Nassau - Mission: By Past. Stubnatzy by Fr. Nahdert 82.
For poor college schul er: By Past. Dulitz of T. 85.
For military hospitals: By Past. Dulitz by I. Weber 82, M. Weber 81, Wittwe Hartmann 25 cts. L. 81.75, by Past. Rupprecht's comm. 83.50.
For the general presiding officer: Von Past. Rupprechts Gem. 89. Tuition received from college students: from W. Werner 86, K. Ringwald 86, Joh. Landeck 86.
Fort Wayne, June 14, 1865.

Conrad Bonnet.

Change of address:

Rev. Z. Liits,
Cvvooräin,, HL'sH'ette Ov., No.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 21, St. Louis, Mo. July 15, 1865, No. 22.

Sermon, preached at the opening of this year's meeting of the Synod of Missouri 2c. northern district, at Milwaukee, Wis. on the 14th of June, and communicated by resolution of the same by
C. F. W. Walther, d. Z. A. Pr.

I. N. J.

Grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in faithfulness and love, be with you all. Amen.

Venerable and universally honored and beloved brethren in the Lord!

The most important thing in a synodal community is pure doctrine and knowledge. A synod is to be a part of the church of God on earth; its characteristic is therefore also that in it "the gospel is preached purely and the holy sacraments are administered according to the gospel. It, too, is to be built on nothing else than the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; it, too, is to be a flock of those "holy believers and sheep" who "hear their shepherd's voice"; to it, too, is addressed that commission which the heaven-bound Savior has bequeathed to his church on earth: "Teach them to observe all things whatsoever I have commanded you"; their ultimate end, too, is the beatification of sinners, wrought by nothing else but the pure Gospel; their

let your first prayer not be, "Thy kingdom come," but, "Hallowed be thy name."

No matter how excellently a synod may be composed, no matter how well ordered, no matter how adorned with splendid gifts; no matter how flourishing its institutions for the training of ministers in church and school, and how generously it supports them; no matter how many shepherdless souls it may gather into congregations, supply them with zealous preachers and teachers of children, and make them Christian; No matter how great her influence on the spread of Christian morals in her country, and how devoted and active she may be in her missionary work among the heathen, if she lacks pure doctrine and knowledge, she is only a body without a soul, a shell without a core, and tears down more than she builds up. And still more: If a synod may shine in all its congregations in the splendor of great holiness, in the zeal of godly exercises, in the multitude of good works, in the miracles of conspicuous revivals - if it lacks pure doctrine and knowledge, its holiness is mostly an empty appearance, its godly practices mostly a worthless service of joy before God, its good works mostly the poor fruit of a rotten tree, its great revivals mostly a fire, the fruit of which is not purified gold of faith, but desolate places of fire. Yes, what am I saying? - even if a synod has made the pure confession of the orthodox church its law - does it thereby lack

if the doctrine and knowledge are pure, they belong to those whitewashed tombs which seem pretty on the outside, but on the inside they are full of dead men's bones and all kinds of filth.

Pure doctrine and pure knowledge are always together. Pure doctrine is therefore lacking not only where philosophy is taught instead of theology, where humanism is taught instead of Christianity, where one selects from God's word what seems to agree with reason and rejects what is contrary to it, or where one destroys the creed of Christ with clever words; Not only where one denies and falsifies articles of the holy Christian faith, or yet makes them uncertain by declaring them to be open questions; not only where one mixes man's thoughts among God's thoughts and passes them off for God's word, preaches changing views and opinions of the times beside the firm prophetic and apostolic word, and uncertain hopes of men beside the certain Christian hope: Pure doctrine is also lacking where one only bows in servile obedience to the confession of the orthodox church, and indeed anxiously seeks to repeat what the latter has preached, but in so doing is without his own living insight into the reason and connection of the doctrine of salvation and without his own experience of its divine effects. True pure doctrine is not a matter of mere memory and intellect. It is a fruit of divine illumination and united with a true living faith.

separated from each other. It is only then that it really takes hold, when it has become effective in the hearts of its proclaimers as a God-power that makes blessed and holy, so that they can testify to their listeners with the Holy Apostle: "Our Gospel has been with you not only in the Word, but both in power and in the Holy Spirit, and with great certainty. Our Gospel has been with you not only in word, but both in power and in the Holy Spirit, and in great assurance.

Where pure doctrine and knowledge abound, there the counsel of God for the salvation of men is not only preached as purely as wholly, but also in its right application. There the preachers are like fathers of the house, who "bring forth out of their treasure things new and old," and like faithful and prudent stewards, who "give the servants their due in due season. Not only does one preach both the law and the gospel purely and un mutilated, but he also proves himself to be a righteous and blameless worker who "rightly divides the word of truth. There the law is preached in such a way that through the revelation of its spiritual meaning and the seriousness of the divine threats, even the most self-righteous man sees himself seized in its recesses, and that it "passes through the heart" of even the most secure sinner, so that he is filled with terror of hell, and if he does not stiff-neckedly resist, is moved to exclaim "Dear sirs, what shall I do that I may be saved?" Where pure doctrine and knowledge prevail, the sweet gospel of Christ is preached in such a way that even the most desperate sinner sees sure help before him. Not only is it shown that man is justified and saved before God through faith alone, but also how he can attain to this faith and through it victoriously overcome all temptations. Not only is the treasure of grace contained in the sacraments taught, but also their proper use. Christians are taught not only in what they are bound, but also in what they are free. They are taught not only that good works are to be done, but also in what truly godly works consist. And they are not only taught the pure doctrine, but they are also taught to discern the wolves and their pernicious doctrine, as well as the false brethren and their wickedness, and to understand the signs and the spirit of the times, and to beware of them.

So where pure doctrine is going on, far from the preachers of it thinking that they now know it and have arrived at the goal, they are rather deeply convinced that they have hardly made a start in it. Always asking God for salvation, always studying God's Word, always struggling through all kinds of temptations, they advance daily from faith to faith, from clarity to clarity, from certainty to certainty, from joy to joy.

Where, then, it is in a synodal community, give up the sun of worthiness over it brighter and brighter, bring in it more and more

The dead to life, more and more weak to strength, and it itself becomes at the same time a battle army before which hell raises and against which it rages, which under the leadership of the King of truth is powerful before God to disturb the fortifications, so that they disturb the attacks and all heights that rise up against the knowledge of God. Such a synodal community then becomes more and more what it should be: a cloud of witness for the One Truth against all error, a light of the world against its spiritual darkness, a leaven of mankind against its spiritual death, a salt of the earth against its spiritual rottenness, and a right "rescue house" for the neglected children of this world.

So pure doctrine and knowledge went forth in the apostolic church, so in the Lutheran church of the Reformation age, and, I dare confidently say, so both go forth to some extent in our synodal community.

But how? is this self-testimony not an intolerable arrogance and a dangerous speech that puts one to sleep in safety? - So it may seem. But, my hearers, it seems so only. For pure doctrine and knowledge is not a merit of which any man could boast, but nothing but a free gift of divine grace, which can be acquired by no amount of ingenuity and diligence and by no amount of worthiness of his own, but can all the more easily be forfeited and lost through his own fault, that is, through ingratitude. And this, then, is what we now want to bring vividly to mind from God's Word before the opening of our synodal proceedings this year.

Text: 1 Cor. 1, 4. 5.

On the basis of these read words be the subject of our present consideration:

Pure doctrine and knowledge a free gift of divine grace.

But did we do

- 1. knowing alive how both alone are attained, let us then
- 2. learn from it, how therefore also both alone be preserved.

1.

"I thank my God always for the grace of God which is given you in Christ Jesus, that through him you have been enriched in all things, in all doctrine and in all knowledge," says the apostle Paul in our text. With this he evidently says two things about why the Corinthians were once so rich in pure doctrine and knowledge, first, because both were given to them, and second, because they were given to them by grace alone, for Christ's sake.

That this was really the case is easy to see. For what had the Corinthians done, or what had they done to deserve it above others, to have an

How could they become as rich a church in doctrine and knowledge as they had become? They had done nothing for it, deserved it by nothing. "Ye know," cries the apostle to them, "that ye were Gentiles, and went unto dumb idols, as ye were led." In pagan blindness and senseless idolatry, then, they had beforehand, without asking for wisdom, walked dully as they had been led by their priests; and as inhabitants of Corinth, one of the most nefarious cities of Greek antiquity, they of all people had lived safely before others in pagan sinfulness, even in defiance of their accusing natural consciences. Far from faithfully using the innate light of nature, they, like all pagans, had extinguished it in themselves, and thus had prepared themselves with nothing to receive grace. And yet what happened? They of all men God had chosen to be the bearers of his richest grace. When Paul, on his second great apostolic journey, came to Corinth, and his preaching here was answered by the Jews only with blasphemies, the apostle was already preparing to leave Corinth again; but behold! now the Lord himself appeared to him in a vision by night, and said to him, "Fear not, but speak, and be not silent, for I have a great people in this city." So he, the greatest and most gifted apostle, remained in Corinth for a year and a half, and planted here, out of the very Gentile inhabitants of this city, one of the churches richest in doctrine and knowledge of all Christendom on earth at that time; and after he had left Corinth, God so favored that this very church should receive for a teacher an Apollo, who was an eloquent man above others, and especially mighty in the Scriptures. What Paul, the most gifted of all the apostles, had planted here, Apollo, the most gifted of all the apostles' disciples, watered, and God gave it to flourish.

Behold the manner in which a community alone becomes rich in doctrine and knowledge. In the first place, this is never the fruit of human will, ability, and action, but only a gift from above.

First of all, no human will helps here. The right desire for truth arises only when man has already begun to recognize the truth. It is true that the hearts of thousands are often filled and moved beforehand with the question, "What is truth?" but where the Holy Spirit Himself has not worked this question by having already given man a taste of its sweet light, even the most burning thirst for truth is nothing but a haughty idolatrous desire for knowledge, which only hinders the finding of truth. For if such pretended lovers of truth are then really preached the same, they may well say, as those Athenian philosophers pretending to seek for truth did when they had heard Paul's sermon, "What does this fool want to tell us?" There it will be

For it was evident what had been their pretended intention of truth, and that the natural man really heard nothing of the Spirit of God; that it was rather foolishness to him, and could not know it, for it must be spiritually directed.

But here, too, no human skill can help. The light of heavenly doctrine, knowledge, and experience stored up in these books, then all eager drawing from these streams and rivers flowing from Scripture is just as futile but not for the acquisition of the wisdom of this world. This is not a work of human speculation. The divine truth of God does not enlighten the mind and heart of the reader of God's glorious books appears to him as darkness, or he thinks of angels, but also contrary to all thinking of the natural man. The more, therefore, a man has acquired the wisdom of this world, the more learned he is, and the farther he has advanced in art and science, the more this prevents him from seeing and recognizing in the foolish preaching of the gospel the divine wisdom which has clothed itself in it. God, in order to bring fallen man back to Himself, has purposely made His revelation so that knowledge of it is not possible without the deepest humility. It is to remain hidden from those who remain arrogant. For this reason Christ prayed, "I praise thee, Father and Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes."

And so, in the third place, no human effort, no knowledge are not only a gift from above, but also a free diligence in search and research, no study, no matter how earnest, can help. No natural man has ever found pure doctrine and knowledge by seeking them. Here, too, as God says in the prophet, "I am sought of them that asked not for me; I am found of them that sought me not: and I now offer to every man the power to know from it what the Gentiles that called me not, I say, Here am I, here am I." What the Lord Himself says of the righteous apostles, "Unto you it is given to know the mystery of the kingdom of God," is true of all who have ever attained to this knowledge, and ever will. It is not enough for a man to have the Scriptures and to search them day and night. Many thousands have had it and still have it, but because they have not diligently searched in it, and still search in it; but before the eyes of their souls hung the covering of their natural thoughts, as the covering of Moses hung before the eyes of the Jews, and still hangs, they remained blind, learned in merdard, and could never come to the knowledge of the truth. The Scriptures remain to them as a book closed with seven seals. Therefore Jeremiah cried out to the people of his time: "How can you say, 'We know what is right, and have the Scriptures before us? For what the scribes say is a lie.' It is not enough, therefore, that men should accept the pure creeds and doctrines of the orthodox Church, and the glorious Bible-opening

But, according to our text, pure doctrine and knowledge are not only a gift from above, but also a free diligence in search and research, no study, no matter how earnest, can help. No natural man has ever found pure doctrine and knowledge by seeking them. Here, too, as God says in the prophet, "I am sought of them that asked not for me; I am found of them that sought me not: and I now offers to every man the power to know from it what the Gentiles that called me not, I say, Here am I, here am I necessary for his salvation, so little does God look at I." What the Lord Himself says of the righteous apostles, merit and worthiness when he gives pure doctrine and "Unto you it is given to know the mystery of the kingdom of God," is true of all who have ever attained to this community. Whenever he does this, it is a time of his special visitation of grace, which usually comes just when unfaithfulness and apostasy have risen to the highest level and have finally ruined everything. God acts as the Lord, according to his unlimited liberty, and according to his power to do what he wills with his own. As the Word of God clearly testifies to all this, history, namely the history of the church, also confirms it in a factual way. To give just one example: when pure doctrine and knowledge had been almost completely lost in Christendom through the rise of the Papacy, individuals and entire large bodies worked for centuries, sometimes with great earnestness, to bring about a reformation of the corrupt church and to restore doctrine to its first purity. How much effort was made for this purpose by, among others, Peter Waldus in France in the 12th century! He had the Bible translated into the language of the country and tried to spread it among the people.

wide. How eagerly did Johann Wiclef in England work towards this in the 14th century! In Bohemia in the 15th century, how courageously did the holy martyr John Huss work for this purpose, who himself preferred to suffer death by fire with joy, rather than having to revoke and deny the truth he had recognized! Great scholars, emperors, and kings, in league with all the great general conciliums, used all their wisdom, their power, and their influence to attain this end. But behold, all was in vain. The power of the papacy, and with it the power of error, rose higher and higher, so that it seemed that it would only take a few more years for not only pure doctrine and knowledge, but Christianity in general, to disappear from the face of the earth. And what happened? An Augustinian monk appeared, full of reverence for the pope and the papal church. Through the reading of the Holy Scriptures, some light had already fallen into his languishing soul; but filled with fear of God's wrath because of his own sin, he did not even remotely think of wanting to reform the Church. Only the shameful indulgences that were being practiced at that time, which he regarded as an abuse rejected by the pope and his church itself, he confidently attacked in the name of the Lord. And what took place? In the name of the Church he was commanded to be silent and to recant. So the monk, already captivated by God's Word, realized that those who called themselves the kitchen could not be the Church. He therefore did not recant. But when he was condemned by the pope as a heretic and put under the ban of the church, condemned by the emperor as a rebel and put into the eight of the empire, and condemned by the greatest papal scholars and entire universities of that time as a false teacher, he was condemned as a rebel and a destroyer of the church, and church-destroyer in countless writings - then, in this unheard-of gigantic battle, the light of truth penetrated more and more into the monk's, namely our Luther's, soul. He continued to pray, he continued to research, he continued to preach, he continued to fight; and behold! after a few years, the full sun of pure doctrine and knowledge rose again through him over all of Christendom, as it had not shone again since the time of the apostles.

Behold, an actual, irrefutable testimony, even of history, that pure doctrine and knowledge are not the fruit of human will, ability, and action, and not the result of merit and worthiness, but solely a free gift of divine grace.

For only consider, with great means, with great prudence, and with great earnestness and zeal, thousands had attempted the reformation of the church before Luther, but all had been in vain; but through Luther, who did not intend it, it was brought forth most gloriously. He had not sought the truth. He had gone to the monastery in order to earn heaven for God with his strict monastic life, and here, in the midst of the aberration, was where he found the pearl of the pure Gospel of sin.

found. He had searched, but until God's hour came, his search had been in vain. He tells us himself in a sermon on our text: "I myself think of the time," he says, "when I studied the Scriptures with all diligence, what I would gladly have given for someone to have interpreted a Psalm correctly for me, and when I began to understand a verse, I thought I had been born again. How I struggled and squirmed to understand, for example, only the little word 'righteousness before God'! But all his study was fruitless, until at last the right understanding of it enlightened his soul like a blast from the heaven. 'Here I immediately felt,' he writes, 'that I was born whole and new, and had now found a wide open door to enter Paradise itself.'"

And why did Luther, why did the baptized Christians of his time deserve it, that God finally, after thousands of years of vain groaning of deceived Christendom, gave them again Christian doctrine and knowledge in the first apostolic purity and fullness? Luther, even in his unconverted state, was certainly a naturally sincere man, not a conscious hypocrite; he was also quite serious about his own chosen difficult service to God, and many thousands were serious about it in his time. But were not millions also serious about this for many centuries before? Why, then, did God allow the light of golden and pure doctrine and knowledge to "break forth" again in full splendor, especially in Luther's time? - There is only One reason for this: His good pleasure, His free grace.

2.

Well then, m. Z., if we have now come to know vividly how pure doctrine and knowledge alone are attained, let us now learn from it how both also alone are preserved.

Pure doctrine and knowledge are like all spiritual gifts: they are given without any effort or merit on their part, but they are lost through their own fault alone. Here also it is said, "Israel, thou hast brought thyself into misery: for thy salvation is with me alone. As God lets the light of the earthly sun go out not only on the pious, but on the good and the evil, so also the light of pure doctrine and knowledge; but as quickly as a light, both can go out again. With horror we read what the church father Jerome writes of the time of the victory of the Arian heresy: "The whole world sighed, and wondered to be Arian." *) A similar thing occurred in the Church soon after Luther's death. Until then the lampstand of pure doctrine had burned brightly in many thousands of places; but no sooner had God taken from him his faithful servant and intercessor of the world, which was not worthy of him, than the lampstand of pure doctrine was also taken from him.

Word in a thousand places suddenly thrust from its place.

*) "Ingenuit totus orbis, et Arianum se esse miratus est." Dial. adv. Lucifer. c. 7.

Among the Corinthians also, when the apostle wrote unto them, it had been the manner. Now what is it that the apostle requires of them above all things, that they may not have received the grace of God in vain, and lose it? He saith, "I thank my God always for the grace of God which is given unto you in Christ JEsu." Though the apostle herewith only assures the Corinthians how He thanks His God always theirs for the grace given them; yet herewith he plainly desires them to

right at the same time teach that if He always thanks God for it, they themselves are bound to it in a still higher degree.

Thanksgiving, thanksgiving, this only service of the New Testament, is therefore in one word the true actual means from man's side, by which alone pure doctrine and knowledge are preserved.

But this thanksgiving includes above all two things; first, that the greatness and undeservedness of these gifts may be vividly and humbly recognized.

Earthly treasures may and ought to be had and kept without attaching one's heart to them, even on condition that they be held in comparatively low esteem: It is not so with spiritual, heavenly treasures, and especially with the treasure of pure doctrine and knowledge. If preachers and hearers begin no longer to cling to this treasure with all their heart, and no longer to esteem it above all the gold and goods of the world as their most precious jewel and crown; if, on the contrary, they begin to become indifferent to it; if, on the other hand, lukewarmness, complacency, weariness, and finally contempt take possession of them, then they may well continue for a time,

as once the Jews, who have form what is to be known and right in God's word; but the real treasure, which was familiar to them before others, is then already buried and lost. Then they may still carry the light in their hands for a time, but no longer in their hearts; they themselves are then no longer burning and shining lights, but drowsy light-holders; it therefore requires only a little temptation and challenge, and the light finally falls away from their hands. They did not recognize the time in which they were afflicted, and now their house is left desolate.

But the same danger also arises when, though one does not forget that pure doctrine and knowledge are a precious good, yet that they are a free, undeserved gift of divine grace. As soon as one begins to ascribe heavenly wisdom to himself, to reflect upon it, to miss the fact that he has derived it from

of his own prudence, and therefore ceases to praise and extol God daily for it, and to call upon him daily for preservation in his word and pure knowledge, fervently and humbly: then one deprives God of the honour due to him, makes himself God, and provokes God to be angry with him.

must thrust the lampstand of his pure word again from the place where his grace alone had placed it.

But, m. Z., as little pure doctrine and knowledge remain to a church if it does not vividly recognize the greatness and undeservedness of these high gifts, just as little can these gifts remain to it if it does not also use them with incorruptible faithfulness; for this is the second part of the thanksgiving which God alone demands for them.

If God gives a church pure doctrine and knowledge, he gives it first of all the most glorious means for the creation of its own blessedness; will God now let it have this means if it does not use it faithfully to create its blessedness with fear and trembling? With this God also gives her the pure seed for the enlightenment, sanctification, and beatification of the lost world; now will God let her have this noble seed if she does not use it to scatter it with untiring diligence? With this God gives to a church the key of his revelation; will God let her have this key, if she does not use it to shut out for herself the treasures of divine revelation by incessant reading and research, study and meditation, and to penetrate ever deeper into them? God thus gives a church the most insurmountable weapons against all lies, even the most deceptive, and against every error, even the most veiled, with which the world is seduced under the name of truth; will God now let her have these weapons if she does not use them to fight against lies and error in all forms with zeal that nothing can stop? - No, the pound kept in the sweat-cloth the Lord will take from the ungrateful church, and give it to more faithful souls, "for," saith the Lord himself, "to him that hath shall be given, and shall have abundance; but from him that hath not, even that he hath shall be taken away."

Let this be said to us, too, m. Br. Pure doctrine and knowledge are still with us until this very hour. We have not acquired them by our wisdom and diligence; we have inherited this treasure like children from our fathers. Nor have we earned it by anything; we are no more worthy than those who do not have it; God has freely given it to us by grace. The only thing that God now requires of us in return is that we thank him for it. O let us then also give thanks to God for this. For God's sake and our own, let us not forget for a moment how great and undeserved these gifts are, and let us use them faithfully. Oh, will not the fire of first love lose itself here and there, and lukewarmness, complacency, weariness, indolence, even contempt, creep in? Will not that certainty already take possession of us, which arises from the fact that one thinks that the pure doctrine and knowledge, with which we are now graced before millions, is our own work, the attainment and preservation of which lies in our power? Will we

not already lax in the faithful use of this highest heavenly use all the pure doctrine and knowledge given to us for as a very dangerous one for Christians. Granted that it gift that can be bestowed upon a church? our own salvation; for no cleverness and no outward zeal contains some things that cannot be endorsed by Bible

I say, weaken us, if we do not recognize the danger in of converted hearts can and will preserve this treasure, believers, it cannot be denied that it contains much that which we are therefore already hovering, and do not want in short, nothing, unless we stand before God in true is instructive and useful. But do not most religious and to emasculate ourselves again! As quickly as the light has repentance and living faith, and are enlightened and theological books, especially those which come from the risen among us, so quickly can it go out again among us, impelled by his Holy Spirit. For as God gives his pure old country, contain more or less error? And who would and we who have hitherto been the salt of the earth may word only for the sake of the elect, so it is they alone, the presume to pronounce our religious papers all free from become foolish salt, which henceforth is good for nothing invisible church, through whom God receives it, who cry them? Christians should examine everything and keep but to be poured out and let people trample it. Let us be out to God day and night in deepest humility: Lord, keep what is good." There the sectarian spirit once again afraid of the thousand warning examples of churches us thy word, for the same is the joy and consolation of speaks out so clearly that even the most simple-minded once highly pardoned and now lying in the dust. Let us be our hearts. Summa, m. Z., our attitude towards our synod can see that the sectarian spirit is not Christ's, but a spirit afraid of that word of the prophet, "Cursed be he that must be this: May our Synod have friends or enemies, of frightful ignorance, recklessness, and lack of doeth the work of the Lord unadvisedly," and of the word honor or dishonor, increase or decrease, peace or conscience. He who only knows the ABC of Christianity of the Lord, "Unto whom much is given, of him shall much discord, it is all the same to us, if it only preserves its sees at first sight that the hours of devotion not only be required." jewel, pure doctrine and knowledge; but should it ever contain "some errors," but that their whole spirit is a

But if we want our treasure to be preserved, each one become indifferent to it, should it lose it by ingratitude, or rationalistic one and the way they show to heaven is a of us, in his or her own position and profession, must put sell it as a traitor to the world, or to the false church: then false one that leads the poor sinner to hell - but the blind his or her hand to work, and all our ecclesiastical it may perish after all, and the name "Missourian" decay sect spirit does not see this. The apostle Paul says of institutions must help in this. You fathers and mothers as a name of dishonor. false doctrine, "A little leaven leaveneth the whole must lay the foundation in your homes and instill in your But so that this does not happen, let us finally hear dough," Gal. 5:9; but the careless sect spirit says, "O, children at an early age pure doctrine and knowledge and with an open heart the well-known warning and prophecy more or less error does not mean so much; for our own a deep love for it, as well as a fear of all false doctrine. of our German prophet, which he made as early as 1524: religious papers are not free from it." (So that the You school teachers, however, must faithfully continue "Dear Germans, buy because the market is at the door; unscrupulous sect spirit confesses at the same time that this work of the house in your schools, or, where it has gather because it appears and the weather is good; use he knows well that he is not preaching true truth.) Paul not yet begun, begin it with all the more ardent zeal, and God's grace and word because it is there. For know this, finally says: "Examine everything" - the sect spirit thus prove yourselves not to be hindrances but true that the word and grace of God are like a driving understands this as if the holy apostle had meant to say: assistants to the office of preaching. You preachers must downpour, which cometh not again where it was once. Read everything, and recommend everything for not be content with giving what you have at the moment, He was with the Jews, but he is gone, they have nothing. reading, even if you know beforehand that the book but at the same time continue day and night with reading Paul brought him into Greece; gone is gone also; now contains much error! Is not this blindness upon and research, in order to become ever richer in doctrine they have the Turk. Rome and Latin country asked him blindness? - Oh, dear Christians, be warned against the and knowledge, ever more powerful in refuting error, and also; hin is hin; they have now the pope. And ye Germans sects; their preachers also come in sheep's clothing, but at the same time ever more fervent in the work of the must not think that ye shall have him for ever; for truly inwardly they are ravening wolves; they offer Lord. Remember: Every standstill here is a step ingratitude and contempt shall not leave him. Therefore poisoned bread to souls with smiling mouths, and say: backward; to grow no longer here is to die. We professors grasp and hold who can grasp and hold; lazy hands must Eat it confidently; it is indeed poisoned bread, therefore at our institutions for the education of servants in school have an evil year." - examine well what ye put into your mouths; but swallow and church must constantly strive to make our institutions And now just One Word, m. Br. Nor will we, nor may the best of it fresh; it will be good for you; ye know it, too, true prophetic schools and high lighthouses of the land, we, nor can we rely on our faithfulness, but on God's that we have no other bread. Finally, to top it all off, we where everything else is missing, except the light of the faithfulness alone. Let us then take hold of this first of all want to share some flowers from the "Hours of pure teaching of the apostles and prophets. Already our in faith. For if we will not let go of this faith, God will not Devotion," which show what kind of plants are contained grammar school must prepare for this with the utmost let go of us either, will give us that necessary faithfulness in them. Thus it is said in No. 83 of the first section on seriousness. To this end we must also buy out our of his own, and thus preserve for us and our children his the forgiveness of sins: "Life on earth resembles a great pastoral conferences and synods ever more carefully and pure Word and Sacrament, and will also accomplish the road on which all mortals walk to the same goal; it is diligently. To this end, our periodicals and in general the good work which he has begun in us until the day of called: blessedness through perfection. Those who means of the press at our disposal must be used with JESUS CHRIST. To him be thanksgiving, praise and continue steadfastly reach it sooner. The sinner remains ever greater conscientiousness, and our readers must be glory forever and ever. Amen. idle and idle, or goes back wandering. Others hurry past him. Time has fled. He recognizes his mistake. He hurries back to the great goal - but in the meantime he has lost a miserably accomplished time, which nothing replaces. Others stand more accomplished and more blessed far before him. The hour flees; he no longer reaches the others. For the sake of the repentance of his foolishness, God is not unaware.

But the most important thing here is that we...

<p>To the ecclesiastical chronicle.</p> <p>Sectengeist. Thus the "Christliche Botschafter," the paper of the Evangelicals or Albrechtsleute, writes of June 30, after having again displayed the "Hours of Devotion": "Some of our church sheets censure this work</p>

just against those who sin, and does not change the course of the world order to make him equal to others by a miracle." It is evident from this that, however much the Hours of Prayer speak of forgiveness, it is but talk; their real opinion is, that if a man has sinned, he must bear the consequences of it for all eternity. But the hours of devotion have the consolation that God actually condemns no one; the sinner only remains behind the virtuous for all eternity. Thus it is said, for example, in Numbers 135 of the second section: "Thus it is not the loving Godhead, but our own imperfection and sin, that condemns us. Thus love and mercy are united with justice in God, in that those who have been punished by themselves (perhaps under new and severe trials) finally approach the highest good again. But eternally the more perfect precedes them, eternally is the consequence of the soul's self-neglect on earth." One can see from this that the Hours of Devotion have added a little purgatorial doctrine to their universalist doctrine that all men will finally be blessed, which probably comes from the fact that the author, Mr. Zschokke, was a Catholic. As the Hours of Devotion do with forgiveness through Christ, so they do with faith. They speak much of it, so that blind sectarians think that the book is evidently quite Christian, but what is actually meant by faith in it is read in No. 61 of the first section, where it is thus said: Christ promised eternal life to those who believe in him. But to believe in him is to live as innocently and lovingly as he did."

W. [Walther]

Union. With "pleasure" the apologist presents to his readers a communication from soldiers who, belonging to different confessions, have made union in camp and now wish to see it carried out at home as well. In the message, the soldiers, some of whom are Congregationalists, others Evangelicals (Albrechtsleute), Baptists, Methodist Episcopalians, and Protestants, declare, among other things, the following: "Do we Evangelical congregations not all have one God, the same Savior, the same creed, and the same baptism? Shall and must only the name separate us, or the letter, or a word that was put or used in such and such a way in the translation of the holy Scriptures? That we are separated is chiefly based on forms; but the main thing is one and the same." - We think the soldiers are right. That the sects have not yet made a union is due only to unessential things; in the main they are one among themselves, namely, in their views of what true Christianity is; on this they are only at variance with the Lutherans, who therefore, of course, cannot unite with them. W. [Walther]

Claudius, the Wandsbeck Messenger, on the newfangled doctrine of human rights.

We read the following in the "Pilgrim from Saxony" of 19 and 26 February of this year: "We have recently donated a memorial to the old Wandsbeck messenger in these pages, and I told the dear readers at that time that he had been one of the few who, at the beginning of the French Revolution, had looked the new statecraft brightly in the eye and clearly recognized its demonic character. The French Revolution began by abolishing all distinctions of class and by dissolving the people into a primeval mass of perfectly equal individual beings; this was called the Rights of Man or the State of Reason. Let us hear at the end of our consideration a man who had the heart to have his say, and a heart for his people not to join in the follies of the time. The reader will see from this that serious Christians and friends of the fatherland who are capable of judgment judged then just as they do now, and can never judge differently.

Claudius begins by describing the difference between the old and the new system, as he calls it, in brief and concise terms: "According to the old system, in a great house there are gold, silver, and earthen vessels, some for honor, some for dishonor; according to the new, all vessels are equal in matter and form. According to the old, the king, the government, the regent, etc., is the regent. According to the new, all men are free and have equal rights.

Whoever is now convinced that from this side (from the New System) comes only disorder and unhappiness and no salvation, and that the Old System with all its infirmities is the only one that can hold men together in a civil way and make them happy, - shall he also go along and rejoice? - He shall not! Rather, once it has come up for discussion, he should say faithfully and openly against it what he knows against it, and as well as he knows it, it should bring him thanks or ingratitude. He should say what is true and what serves peace, and what serves the betterment of one another, with gentle, friendly words. Though he may not be blamed for a little selfishness... For the cause is worthy of zeal, and the lioness who defends her cubs does not wag her tail. - I certainly see that many things in the world could and should be different, and that improvement would not be unnecessary; only it seems to me that the improvement of non-citizens must be the evil that one wants to improve; that one need not give one's head to save one's lobe, and that a smaller happiness that one has is better than a greater one that one should first have, and so on.

It also seems to me that the external institutions alone would not do it. There are republics, and yet there are malcontents there. So it lies with man. To him

He always wants something different and something new, always wants to build and improve, is always not rich, not powerful, not honored enough, and makes good institutions bad and bad good. Man, then, must be improved, and, I would advise, not from without. One does not turn the hand so that the work in the clock may go right, but one improves the work in the clock so that the hand may go right. In the same way, I would not like to turn the hand of a human being, but to improve the inner workings, so that everything on the dial would work by itself. In general, methinks, I would like to see an improvement that would not help one man against another, one party against another, one people against another, but that would help all men, all parties, all peoples; in short, an improvement that would make the wicked good, the evil-minded well-meaning, the foolish wise, the faithless faithful, and so on, and so made all men without exception, high and low, princes and subjects, friends and foes, good, humble, merciful, generous, noble, and happy. - This is my meaning, and I rely on it.

Better, of course, is better; but without a doubt, attachment and prejudice to and for the old is nobler than prejudice and attachment to and for the new. The general applause and the easy acceptance that the new system finds is somewhat alarming. It is with our soul as with our body. It also has a tongue and has a stomach. The tongue does not like bitter things, but the stomach finds them wholesome and healthy, and what spoils the stomach pleases the tongue. But it is an old myth that truth is not sweet.

True, they say, but give the people only correct terms! Enlightenment! Enlightenment! Man must be enlightened! - Well, no one has anything against correct concepts; there are also certain things for every man about which it is quite useful and good to enlighten him, i.e. to tell him: this and that is so and not so, this and that is good or not good, this and that must happen or not happen, and so on.

Who does not know that one should not steal? and gallows and wheel still warn about this on all military roads, and steals no one? - So with all the holy ten commandments. But what more dost thou expect of thy commandments? Dost thou understand better than the good Lord? He could not reach his goal by commandments, so he chose another way. And you think that commandments and enlightenment are enough? But if all this is not yet clear to you and too far away, then I will come closer to you. Go into thyself and ask thyself, honestly ask thine own heart: whether it is not something else that moves thee to will than mere knowledge? Whether the wheels of knowledge and will in you always go with each other, and whether they do not often go against each other? Whether thou dost not even at times, when thou hast the wheel of knowing better in the

Dear, do not confess and deny that it is not you alone who is so afflicted; other people are so afflicted, and most of them even worse. But confess then also that it is a vain dream and a delusion that reason and enlightenment can give the firm, immovable point and put teeth into the inclinations and passions! and believe no longer in a thing that is not true and that could never have been made true, and which is unfortunately refuted by an experience of 5793 years. For what else has ever been the intention of the better and wiser men of all times in their doings and actions than to give reason dominion over the senses and passions everywhere? And have they been able to do it and bring it about? And indeed, some of them have begun the thing at the right end.

He who by his will and seeking, or by God's mercy, has come so far that all chains have fallen off and none clings to him any longer, is truly a free man. - He is very different from the free man, and these two relate to each other as the will to be relates to the being, as the bottom relates to the top, as nothing relates to everything. The free man is rid of the earth and of all petty interest; from now on nothing works out of him, nothing applies to him, thou drives and moves nothing but the true and the good. He asked the skirt of the flesh stripped, feeds on the food of the gods and ships on the ocean of pure love.

We want to conclude the excerpts from Claudius with his song: Urian's Nachricht von der neuen Aufklärung (Urian's Message of the New Enlightenment), which is already known in many cases, but which cannot be taken to heart enough:

A new light has risen, A light, sheer as carbuncle.
Where there's hollowness to catch it, there it goes in
with impetuosity.
It is a peculiar light, He who does not know, does not believe.

First it teaches you human rights, See how the thing
pleases you!
Till now there were lords and servants, And servants
and lords in the world.
Henceforth are not servants any more, Are all
masters to and fro.

Otherwise there was diversity in the swing, And
people were smart and stupid, There were short,
were long,
And thick and thin, straight and crooked; But now,
now they are all at once Almost one and the same,
smooth as an eel.

It was called freedom among the ancients, Where
head and neck was safe,
Where there was order and law, And no one
touched a hair.
But now is free, where everyone can do cartwheels
and rumble.

Reason, what one never had to deny, Was ever and
ever a useful light;
But what else she knew not, that else she knew not.
Now she sits broad on her rump, And knows now
also what she knows not.
Religion was noble gift
For us so far, was Himmelsbrod, And people went
"on it to grave:
It is and comes from God.
Now she comes here, doesn't know how herself?
You now suck from the finger them.

Ye also know well of the potentate, How he rules
magnificently, And how, without quarrel and
advocate, Honour and fear are due to the sceptre.
But now Scepter is not much at all, Not better than a
(broom)handle!

Before your thunder they go. (Ps. 104:7.)

In the year 1733, June 18, two musketeers at Forst in Niederlansitz, Gräbe and Zimmermann by name, went on leave. On the way a violent thunderstorm overtook them, while they came to a shepherd boy, who, lying on his knees, with his hat in his hand, pleaded heartily to God. A touching sight! but too little for Gräbe to be ungodly enough to say, "Boy, put on your hat, or the thunder will smite you to pieces!" But the travellers were scarcely ten paces further when the lightning struck the scoffer. Dismayed by the ray of weather, he fell to the earth, and his hat flew far away.

(Waldecker Sonntagsbote.)

Concordia College.

All those who intend to send pupils to the Gymnasium for the next school year, which begins on September 1, are hereby kindly requested to register with the undersigned without delay. I am prepared to give all useful information that may be desired in the shortest possible time.

The costs of maintenance will be very moderate in the coming year, unless completely unexpected circumstances arise. A request for help, which was issued in late winter to all the dear communities, except for those who had already shown their active support, or who are particularly hard hit by war hardship, has found such an extremely generous and kind response from many sides that partly because of this, partly because of the unexpected drop in market prices, a considerable surplus remains in the budget. This, however, only became apparent after the last payment had had to be collected from the pupils. But even with this payment, many poor pupils could be helped from the support fund, which was also very well supplied. Therefore it seemed appropriate to transfer the surplus to the next year. In order to also help those students who were admitted to the theological seminary in this year

If the brothers and benefactors should be accepted to benefit from their share of these gifts of love, a corresponding amount of the surplus will be given to Mr. Professor Crämer for their benefit. I have taken this opportunity, partly to give my dear brothers and benefactors a pleasant message, and partly to express my heartfelt thanks publicly.

God grant that the hearts of many parents and pious boys may be moved to choose that part which, though lowly before the world, is highly esteemed before him. The work of this school is almost exclusively directed to the direct service of the church. The church, however, as the experiences of this year prove, is calling loudly for preachers from all sides. Therefore the school casts its net and hopes to God to make a great move. The Lord has graciously restored peace to the land, and the crops are blossoming in unusual abundance. Through the construction of the new dormitory, space has been gained so that a large number of students can be accommodated. There has been no lack of necessities up to now; God will continue to provide them. It cannot be otherwise: God has laid down and given many gifts for his church service far and wide in our midst. May He also give us all enlightened eyes and hearts to recognize them and to offer them to Him in faithful love.

G. Alex. Saxer.

The Middle District of the Synod of Missouri, Ohio, et al. states.

Holds its meetings this year at Cleveland, O., in the congregation of Mr. Praeses Schwan, August 16-22, at which the truth of the Christian religion is to be dealt with.

Arrivals should report to the schoolhouse, behind the parsonage, 98 Bolivar St., near the City Cemetery.

All Synod members, including those brothers who otherwise intend to attend the proceedings, are requested to notify Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made for accommodation.

The making of the Parochial Reports from Jan. 1, 1864, to then 1865, shall not be omitted by the Voting Pastors.

Th. Wichmann, Secr.

Conferenz - Display.

The Wisconsin Pastoral Conference will assemble, God willing, Tuesday morning, the 22nd, to Thursday evening, the 24th of August, 1865, at the home of Rev. Ph. Wambsganß, at Mayville, Wis.

At Iron Ridge station, on the La Crosse railroad, the limbs coming by rail may dismount, from whence they are to be picked up.

W.

Christian Friedrich Junii brief history of the Reformation.

Concerning the reprint of this excellent work, which completing these books, every diligent student will be able to Mr. A. Schlitt in Baltimore has already announced in an solve all other tasks that occur in normal practical life with earlier issue, and which he invites us to subscribe to, we ease and certainty. have added the following to the Baltimore The short explanations attached to each section of the "Sonntagsblatt": "We consider it highly expedient, indeed calculus book, which are never missing, will be welcome to necessary, to publish the above history of the every teacher and will be of great use to every student if Reformation, for the need for a truthful one has been handled correctly. It is to be expected, then, that this generally felt for a long time. That of d'Aubigne, published recommendable arithmetic book, when it appears for the by the Am. Tractat Society, deviates fully from the truth second time, will not only find a friendly reception, but also and cannot be read without damage (by the simple- quite soon a general distribution and application in all the minded)." [Very properly noticed, and well to be noticed.] schools of our synod in particular. May the Lord give His "Now, as our History of the Reformation is published in blessing to it! monthly instalments of 82 pages, in large quarto format, C. Krauß, Teacher. brilliantly furnished, and each instalment furnished with a picture, and at the cheap price of 25 cts. it is very easy for any one to come by degrees to a beautiful and valuable work. The subscription extends to the complete work, and each subscriber receives a picture as a premium with the last issue. All preachers, school teachers and friends of the company sink authorized to collect subscribers. Whoever collects ten subscribers will receive a free copy. All letters relating thereto should be addressed to: A. Schlitt and Co, 6 N. Gay St., Baltimore, Md."

C.

The arithmetic Exempel-Buch für teutsche

Volksschulen Nord Amerikas by Herr Director Z. C. W. Lindemann has already been reprinted, published in a second edition in 3 successive issues, and can be obtained from M. C. Barthel, St. Louis, Mo. for 25 cents per issue and K2.60 per dozen.

- I. Booklet. The 4 basic calculations in unnamed, one sorted numbers.
- II. Booklet. The 4 basic calculations in named, more sorted numbers.
- III. booklet. The 4 basic calculations in ge. .meinen and decimal fractions.

This arithmetic book, prepared with all due care for the German schools, is to be especially recommended to all teachers of our Synod, both because of its rich, practical content and its outwardly solid layout.

In the preparation and compilation of this calculating book, special consideration was given to the local conditions of coins, measures and weights, but also to the state of our schools.

Therefore, the not excessive but correct selection of examples in each booklet not only provides the pupil of each class with sufficient practice and security in arithmetic, but the tasks are selected and ordered step by step in such a way that they stimulate and lead the pupil forward to ever sharper self-thinking and "extended reflection", so that the pupil not only becomes familiar with the arithmetic operations, but also learns to apply them correctly in certain cases on the blackboard, as in his head. Gradually in as short a time as possible

The student is guided through all the coinage, measurement and weight relationships in the II. and III. booklets. After completing these books, every diligent student will be able to solve all other tasks that occur in normal practical life with ease and certainty.

The short explanations attached to each section of the calculus book, which are never missing, will be welcome to every teacher and will be of great use to every student if handled correctly. It is to be expected, then, that this recommendable arithmetic book, when it appears for the second time, will not only find a friendly reception, but also quite soon a general distribution and application in all the schools of our synod in particular. May the Lord give His blessing to it!

C. Krauß, Teacher.

(Receipt and thanks.

For poor students received from Rev. Wehrs in Iowa Cito 55. Through same from Mrs. M. Hemmer 55 From Rev. Claus in St. Louis for the newly arriving Bnmn's scholars 82.5". By the same from Mr. W. Walthe there for the same purpose 510. By the congregation at Collinsville, Ill, deßglicichen rill.

C. F. W. Walther.

For the seminary household received through Pastor Claus from the Jünglingsverein sr. Gem. 513 and from W. Waltke 510; from Caspar Becker of Carondelet iz barrel of cabbage, iz Bush, new potatoes, z Bush. red turnips; through Past. Bergt of Friedrich Hecht sen, \$5.

For poor students by Past. Claus von W. Waltke 55. A. Crämer.

ForMilitary Hospitals received: 51.25 from Past. Froderking, \$2 from Past. Rolfs Gem. in Asia, 54 from the Gem. in Cape Girardeau, 51 from W Rinne, 51 from F. Wcnte, 554.25 from Past. Hüsemann's congregation, 75 cts. from N. Dohrmann, 50 cts. from Gottfried Merz. Th. Brohm.

Received for poor scholars: by Dr. Sihler from Mr. Hartmann at Fort Wayne 56; by Rev. Winter by s. Gem. at Henderson, Minn. 510.

For the household: by Past. Streckfuß by sr. Gem. 517) 5; by Past. Spengeler of s. Immanuels Gem. 515; by dens. of Past. Kahmeicrs Gem. 521; by Past. Böling. subsequently from Garbisch 51,50, from Sorweid 51, from A Ernst 50 Cts , together 53; by Past. Rupprecht, from s. Gem. to Napoleon 54.20, by Braun 51, M. Reiser 51, Fr. Weigel 25 Cts, Dittmer5>, add. 57.45; by Past. Geyer, from s. Gem. at Carlinville 510.

G. Alex. Saxer.

Received from the Women's Club in Past. Strasens Gem. 5 shirts, 2 pairs of trousers, 2 pairs of woolen stockings. From Past. Stegers Gem. 21 Bush. Potatoes, 5 Gall. Fat, 3 peck apple slices, 1 barrel vinegar, 7 shoulders,- 5 hams, 2 sides. From Past. Neichert's comm. from W. Luecke 2 sack wheat, 4 bush. Corn, 1 side of bacon. From Rev. Schumann's Gem. 57 lbs. of butter. AnS of Fort Wayne's Gem. from Mr. Körte 1 sack of wheat, 1 p. of potatoes; from Mr. Schwcgmann 2 vests, 1 pair of trousers. From Rev. KühnS Gem. 6 bush. Barley, 6 gallons of Molasses. From Past. Stephen's Gem. from W. Brettmueller 1 S. wheat, 2 skeins want Itzurn; from K. Brettmueller 1 S. potatoes, 1 roll butter. From Past. Zagels Gem. from G. Griese 1 Brtl. Veal. Collected by Pastor Müller at a wedding 57.80. From Past. Lehner's parish from Wittwe Bohnenberger 1 bush. Wheat; from A. Stapf 2 pc. pork. From Baltimore parish, wcstl. part, 20 towels. From an unnamed person, 52.

F. W Reinke.

To the Synodal Cassr of the Western District: from Past. Wunders Gem. of Chicago, 535.25- From Past. Wunder 51- From teacher Karau, St Louis, 5l. From Immauuels tristr, St Louis, 518.30. From Triune.

keits-Listr , St. Loms, 59.30. by Past Leyers Gem. of Chicago, 53.50. 2-on Past. Nickel, Cape Girardean/Mo. 51.75. from Zion's cistr. , St. Louis, -5, >5. from Past. Matushka' Gem. of, New-Melle, Mo., 54.25; whose Mal. Gem. Washington, Mo., 53; of Teacher Mueller, Grand" Prairie, All., §1. Bon Past. Wonders Gem. Chkago, 54.49; of Past. Schmidt's Gem., Elk Grove, Id. §8^787 By Past. H. Schmidts Gem., Wbeeling, Ill ,'. §4,1l8. From Past Lehmann's Gem. St. Louis Co, 58,50. by Past. Sch iepsiek, Vloomington. U., 51. by Past. Mtz, New Orleans La., 8>. From Trinity Distr^ St. Louis, 59.30. From Immannels Listr, St. Louis, 521.25. From Elise Tepc by Past. Evil. St. Louis, Cl. Bon Past, lobns Gem. of Dissen, Mo. §4.80.

To the college tuition fund: from Past. Pen^ekamp's branch comm. CalbounCo. iii, §16,10. from Wilhelmine Nies (late) §5. from Im'manuels Tistr. St. Louis, 5l l. From Past Lödcrs Gem. Thornton St., Ill, 512.20. From Past. Heitmüllr^ Gem. Rodenberg, Ill . §6. by Past. FickS Gem., LollINSviUe, Ill, 512.70. by F Carls, Bear Branch, Ind. 50 ets. By. Past. Dodeileins Gem. Jackson. Mo , §13,51'. Of Trinity kcils llstr, St. Louis, 111. Of Immanuel's distr, St. Louis, 511.

For Mrs. Prof. Biewend, widowed: Of milling Elise Fey, Ehester, Ill, 51.50. Of gray Dankmcv ^r, Vmedy, Ill, 55.

To theSynodal Missionary Fund: from the Trinity" Distr... ^Lt. Louis, P4,9i'. From teacher Ulrich's school children. St. Louis, 54, from Rev. Hoppe'S Zionegem. New-Orlcans, La , 52,30. by Past MetzS Gem. of, New Orleans, La. of, 57,80. collecte at mission feast ick Past. John's Gem. of Dissen, Mo., 521.50.

For inner mission: By Christine Niemeyer, Holstein. Mo., 55. From Past. Kvsteriugs Gem., Altenburg. Mo.. 513.55. From Past. Kosterings Gem., Frohna, Mo., 53.75. fromP ist. BeyerS congregation, Chicago, Mo. 513.50. from Mrs. Strübing, St. Louis, Sec. 1. from Past. Matuschka, New Melle, Mo., 51. from E. Kölling, New Mcle, Mo* 5t. By H. Klasing, New Orleans, 5>. By Fr ^u GllS, Chicago, 51st, by Past. Schwensen's Gem, New Bielefeld, Mo, 522. from N. N. by Past. Böse, St. Louis, 53. by Past. gicks Gem., Coüinsville, Ill, 58,25'. Dost Past. Hahn's Gem, Benton Co, Mo, 59,30; of whose Immanuel's Gem, Cole Camp, Mo, 53,70; of his Filial Gem, Nichland, 52. Of Elise Tepe byPast. Evil, St. Louis, 5t. Mission feast collecte at Past. John's congregation, Dissen, Mo., 521.50.

For the building of the school teachers' seminary at Addison: From Past. Hoppe'S Zion's congregation, New Orleans, 53.20. From G. P. Elbert, Leavenworth, 52.

On the college budget in Fort Wayne: By Past. Metz's Gem. meetings, New Orleans, §45. by Past. Metz ges. in Gem. meetings.56.

On the College's cultivation i n F o r tWa y n e r Of Past. Dörmann's St. Petri's Comm. of Randvph Co, Ill, §8-80.

For poor students: From l. Meischter, Clever- dale, Mo., 51. from Mrs. Elise Tepe through Past. Böse, 51.

For school teacher seminarians: by Past. Lehmann, St. Louis Co, 50 ets. ForPastorNöbbrlen: From Elise Tepe through Past. Böse, St. Louis, 51.

For plundered pastors: By Past. Biedermann ges. auf Hrn. Ludwigs Hochzeit 51,50.

For displaced and deprived persons in Missouri: from Past. l. N. Beycr's parishes at Caledvnia and Winchester, Wis. -56.40; of whose Gem at Bloom- sield, WiS. 59.80.

For Dir. Saxer's substitutes: Don Past. MeUS Gem., New Gehlenböck, Ill., 513.70.

For curtains for the school teacher's se- minary: From Mrs. Hold, St. Louis, 50 cts. From N. N. through Past. Böse, St. Louis, 51.85. Ed. Roschk(.

Display.

B

At L. Volkening, St. Louis, Mo., there are naH- standing antiquarian books for sale:

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" Disputes within and outside the Lutheran Church, IO Volumes25.	00
Chr. Stock 's Homiletical Lexicon9	.00
Weimar 's Bible26	.00
"	30,00
L. Seckendorff's Historie des.LuthSr- thuins und der Reformation 6.50	Lankisch, (loueorstuntiu6 .50
Joh. Gerhard 's 6cü:ks88io kürlfrolies""	9.00

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(Submitted.)

"Small Evangelical Catechism."

(Conclusion.)

The crown is put on the catechism work by the exposition of the doctrine of the sacraments. Here the authors prove all the more that they are natives of the unchurched church; from the foregoing one would hardly have been able to tell to which community of faith they actually profess, if the title, "Protestant Catechism," had not betrayed it. - "What is a sacrament?" is the first question. And, strangely enough, the answer is: "A sacrament is a gift of grace instituted by Christ Himself and bound to "visible signs and means" (i.e. not a sacred act), and then continues: "through which the Lord gives and receives new life (i.e. not forgiveness of sins). In answer to the question, "What is Holy Baptism?" it is said in our Catechism, "Baptism is not merely bad water, but it is water put into God's prayer, and connected with God's Word. In the Uniate Catechism it is said, "Baptism is that sacrament by which new life is offered to man by the Triune God." We are not much the wiser with the answer. But only further, "Wherein is this good of God's grace constituted and bound?" Answer: "Go ye into all the world, and teach, etc." Now we are done, and have only learned what purpose the

baptism should have, but not what it actually is. Nor do nor hell can hurt me, for here in baptism he has given us we hear what the Catechism understands by "spiritual a bath to wash us from sins, to drown us in bitter death life," for the next question is about the obligation of through his own blood and wounds. Where is this baptism, and the one that follows is about the duty of written? Hear how the words and promises of God read: parents toward their baptized children.

Let us now see what our Lutheran catechism teaches about baptism. It poses three questions that come into consideration in all means of grace. What is baptism? What does it give or profit? What is the meaning of such water baptisms, or how shall I use baptism? The first question is answered: Baptism is not only bad water and so on. The second: It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promises of God read. Here you know what you have through baptism: forgiveness of sin. If thou art already poor in earthly goods, but believest in thy baptism with all thy heart, thou mayest say, I am a baptized Christian, and as such a child and heir of God, and therefore rich enough. If thou art despised in the world, thou mayest say, I am a baptized Christian, called by the name of him that loved me, and gave himself for me, and am therefore honoured. If thou art afflicted and controverted for thy sins, or if thou art in danger of death, say, I am a baptized Christian; neither sin, nor death, nor Satan, nor any of these things.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Further, Acts 22:16, it is said, Be baptized, and wash away thy sins. Gal. 8:26: Ye are all the children of God through faith in Christ: for as many of you as were baptized put on Christ. But how can water do such great things? Water certainly does not, but the word of God, which is with the water, and faith, which trusteth in the word of God which is in the water. For without the word of God the water is bad water, and no baptism. But with the word of God it is a baptism, that is, a water of life rich in grace, and a bath of new birth in the Holy Ghost, as St. Paul saith to Tito in the bridegroom. Paul saith to Tito in the brooding chapter, (God, according to his mercy, maketh us blessed,) by the bath of regeneration and renewing of the Holy Ghost, which he hath abundantly poured out upon us through JESUS CHRIST our Saviour, that we through the same grace might be justified, and be heirs of eternal life, according to the hope, which is certainly true."

Whosoever therefore hath remission of sins, having put on Christ, being born again, hath

new life, i.e. a man who is under the curse and wrath of God and has fallen prey to condemnation has become such a man who stands in the childship of God and becomes a partaker of eternal life. This must be done in man; he does not do it himself. But the unrighteous do not believe all this. The things they say about the new life are nothing but empty phrases, for there is nothing behind them, and they themselves do not understand them. This they prove by the fact that they do not mention a single one of the sayings mentioned above in the passage about baptism, while in other doctrines they are not stingy with the introduction of proofs. Yes, should one believe that in a catechism for Christian youth, in the main section on baptism, not even the words of the promise, "He that believeth and is baptized," etc., are mentioned? Why do they not do this? They must not, they cannot. The Proverbs speak too powerfully, speak too much of the Lutheran biblical doctrine, which they hate from the bottom of their hearts and seek to destroy. Therefore these sayings are a thorn in their side. It may well be that from time to time a teacher or preacher is found among the Unrighteous who is attached to the Lutheran doctrine of baptism; but these must be silent, must not confess, at least not publicly confess, what they believe, and must least of all do so in the catechism and publicly teach this doctrine, for the Reformed would take it very badly. They must therefore betray Christ with his word, not for thirty pieces of silver, but for the favor of the reformers; and do not consider that the Lord says, "Whosoever shall deny me before men, him will I also deny before my heavenly Father."

In the previous one, the "Revised Catechism," the Unirten spoke out entirely in the sense of the Heidelberg Catechism, that is, clearly and decisively in favor of the Reformed doctrine. It says there: What does baptism mean? Answer: "It means that, as water takes away the stain of the body, so also our soul, through the power of the blood of Christ, is washed clean from its stain, that is, from all its sins." Here it is expressly said that baptism does not give forgiveness of sins, but only represents it; it is therefore not a means of grace, but merely an outward sign. In this the gentlemen commit the same shameful abuse of the name of God as in the doctrine of the church. To prove that baptism only means the cleansing of the soul from its sins, they introduced the saying: Be baptized, and wash away thy sins. To the next question, "What does holy baptism assure us?" it is said, indeed: "The grace of God, forgiveness of sins, filiation to God, and inheritance of eternal life," but these beffer-sounding words mean little. For when it has first been impressed upon the child's mind that baptism is a mere symbol, and that it can therefore give nothing, he will at best become confounded as to how

The unlearned have made the practice of this disgraceful art their life's work. If they now say that they profess the evangelical (i.e., unchurched) church because it "acknowledges no other guide of faith and life than His infallible word alone," then everyone can see that they are lying liars in a glib way, and they have done very well to omit this assertion from the present catechism, for they hopefully no longer believe in it themselves. Alas, it is a delicious thing when a Christ man knows what he ought to believe; a delicious thing that the Lutheran Church has for itself and its youth a catechism that knows what it ought to teach. But it is a miserable thing about people who do not know what they should teach and believe, who twist and turn like the weather, depending on whether they are driven by human favor or human fear; who say "yes" and "no" at the same time; who teach one way today, another tomorrow, always learn and can never come to the knowledge of the truth, as this catechism sadly testifies.

What one can expect after what has been said so far about the Holy Communion in the "small evangelical catechism". It is easy to see what one can expect from the "Small Protestant Catechism" about Holy Communion.

In the Lutheran Catechism the question stands at the top: What is the Sacrament of the Altar? And the Lutheran Church makes an unequivocal confession that she does not believe the Lord Christ to be a liar, but that he is true and gives what he has promised, saying: "It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted for us Christians to eat and drink by Christ himself. The same question is asked by our Uniate Catechism: What is the Holy Communion? Answer: "Holy Communion. Supper is that sacrament by which the new man receives the body and blood of our Lord JEsu Christ as the food of his life." We already know this chant. It is, as Luther speaks, Mumm, mumm said. Why is it not said that every communion guest receives with his mouth the body and blood of Christ, the believer for blessing, for the forgiveness of sins, the unbeliever for judgment, as Paul does. Oh, they do not believe this, at least the Reformed do not, and for their love the word of God must be denied. According to the above answer, not every communion-guest, but only the "new man," receives communion. The hypocrite and unbeliever who goes to the Lord's Supper under pious pretense receives nothing. According to this doctrine, there are no unworthy guests, for those who would be called such receive nothing. There is no oral partaking of the body and blood of Christ, and therefore no partaking of the true body and blood, and thus the false doctrine of the Reformed Church is pronounced. In the same sense the next

Answer from. It bites: In what is this good of God composed and bound? "In bread and wine in the Holy Communion. The worthy enjoyment of the Lord's Supper is the eating and drinking of the body and blood of the Lord Jesus Christ." To partake of the Lord's Supper worthily is to partake of it in faith. The sacramental enjoyment of the body and blood of Christ is thus denied. Faith indeed receives or enjoys Christ spiritually, that bites, it appropriates to itself the merit of Christ; but sacramental enjoyment is not by faith, but with the mouth. Now if faith comes to the sacramental enjoyment, the effect is forgiveness of sins and eternal life; if it comes in unbelief, judgment follows. This is what the apostle Paul says in 1 Cor. 11:27: "Whosoever therefore shall eat of this bread, or drink of the cup of the Lord, unworthily, is guilty, not only of the bread and wine, but of the body and blood of the Lord. If the unworthy can be guilty, i.e. sin against the body and blood of the Lord, then it must also be present and received.

Hereupon the words of Christ's institution are given, but everyone will see that they are not to be understood as they read, but find their explanation in the preceding sentences. And this is the deceit, that the words of Christ stand there, but another sense is put under them; this is the poison, that under the appearance and name of the word of God men's word and men's doctrine, that is, false doctrine, is introduced. Now, of course, to the question, "What do we receive by such eating and drinking?" the answer is given, "Forgiveness of sins, life, and blessedness; as it is in the words of institution, Given and shed for you for the remission of sins." But these are such things. If one first establishes reformed doctrine and then uses Lutheran-sounding phrases, one certainly has a right to think that this is fog, with which one wants to deceive unsuspecting Lutherans and make the matter palatable to them. One wants to satisfy the Reformed and the Lutheran. Both give communion, and each believes what he likes, or each thinks that he receives Holy Communion according to his confession. The people may well be unionists, but they are not honest and righteous. One should beware of such sin. As a warning we give the well-known serious words of Luther, which are found in his writing: "To those at Frankfurt a. M., to beware of Zwinglian doctrine and teachers," and bite: "And in sum, that I come from this place, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should have and receive one and the same sacrament, and one part should believe that it receives the same bread and wine; but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and wicked,

and keep silent about it, and let both parts go, each in hislf a person keeps the word of God in his memory and inThe need for teachers is becoming more and more delusion that they received the same sacrament, eachhis heart, he will not only be grounded in sound doctrine,serious and urgent. But it is a state of emergency that according to his faith 2c. But if there be any that have aso that he will know how to believe rightly, live a Christiannot all requirements can be met; that there are not heart harder than any stone, staff, or diamond, he mustlife, and die blessedly, but will also be able to protectenough people to fill all the schools with teachers. Oh, of a surety be an apostle of wrath far off. For the Turkshimself against all kinds of lies, deceit, and fanaticismhow much more blessing could be bestowed if more and the Jews are much better, who deny our Sacramentwith which people try to lead us away from the pure Wordpeople were willing to become instruments of blessing to and confess it freely; for thus we are not deceived byand the true sacrament. Do not be blinded by the beautifulour God!

them, and fall into no idolatry. But these fellows must bename "evangelical." This name belongs to that church What is to be done to remedy the need? - Praise and the right high devils of the earth, who give me vain breadwhich teaches and believes strictly and exactly accordingthanks be to God that he, according to his mercy, has and wine, and let me take it for the body and blood ofto the Gospel; but this is what the Lutheran church does,awakened the dear Pastor Brunn in Germany for us, who Christ, and so miserably deceive me. That would be tooand that is why it has been called Protestant from thewith great zeal seeks to recruit and prepare young hot and too hard, and God would soon be satisfied.beginning, as every Lutheran knows and the unbelieverspeople for us, some of whom enter the local seminary Therefore, whosoever hath such preachers, or isalso know. Why do these call themselves evangelical, and later the school ministry. We have received brave confident of them, let him be warned of them, as of thesince they do not teach according to the gospel, do notpeople through him and will also receive such in the devil himself in the flesh."

At last we meet with the question, "Who then shallcatechism, but rather make it only a partial cover ofthankful at all if we only wanted to put our hands in our receive such sacrament worthily?" Answer, "He thatshame for their false doctrine? In order to attract justlaps and leave it to Rev. Brunn alone the care, how our eateth and drinketh in true repentance and right faith: forthose Lutherans who would not come if they knew thatseminary would be supplied just with older pupils! It is he only is rightly worthy and well sent, who hath faith inthere is a great difference between the unit-evangelicallovely and delicious to see how young men are found in these words, Given for you 2c." If one had let the biblicalChurch here and the old venerable Evangelical LutheranGermany who, out of love for the Lord, are willing to do doctrine be given in advance, one could at best turn aChurch in Germany. Therefore be warned, Lutherans,our work for little pay. I say this, not because these young blind eye to the "wise" change in this sentence; but sinceespecially you who have not been here long and are stillmen are looking for wages at all, but because they are one wants to lead false unbiblical doctrine, one shouldinexperienced. Right doctrine and right faith are required. only paid a small wage, if one compares their income not embellish one's evil with the words of right pure life,But warn also everyone who can and is able to warn hiswith that of the local tradesmen, farmers, etc. We, i.e. the and thus disgrace and insult the same and deceive thefellow believers who are in danger of being seduced bycongregations, are the only ones who are willing to work poor people under Luther's name. The gentlemen of thethe unionist frenzy. He who himself recognizes andfor a small wage. We, that is, the congregations of our Church know, or at least should know, that the dear manenjoys the benefits of the pure Word and thesynod, the individual fathers of the household, the young has always been very zealous against the enthusiastsunadulterated sacraments cannot look on indifferently asmen, etc., think it quite all right for others to come and do who adorned "their poison" with his words. The samehis brethren are drawn into error and sects. R. our work for small wages, while we ourselves do not like thefts they also commit. Since they do not want to follow to do it for the very reason that it brings in only small wages, because we have the opportunity to earn more in some other way! But this is certainly not in order! On Luther's teaching, they should not use Luther's words to cover their false teaching. They know quite well what people are called who are not allowed to come in their own garments, but must disguise themselves in sheepskins. Involuntarily one is again reminded of Paul Gerhardt's words, the pious songwriter: "Beware of the syncretists (the men of faith, our unrighteous), they seek their own and are faithful neither to God nor man.

The office of the keys and confession is not mentioned at all in the present Catechism, while in the previous one, the "revised" one, there was still talk of "common preparation or so-called confession. Why this was done, whether one merely wants to pay homage to the now popular spirit of the times, or whether the omission is to be regarded as a certificate of poverty which the unlearned issue to themselves, I do not know, but I assume the latter case. What one does not have, one cannot give. -

You Lutherans, thank God that you are not afflicted with such botched wisdom in your homes and schools, but have a catechism that contains the pure gold of the right pure life of the Word of God, and use it diligently. He that hath his catechism

God willing and we are alive, classes will begin again on the 1st of September this year. The lessons in the school teachers' seminar will begin anew on 1 September of this year. It would be very desirable if by then a number of boys and young men, perhaps also men, could be found who would be willing to serve the Lord in the school one day, and who would therefore prepare themselves for this with serious diligence. It is expected that more new students will enter the school than have left after the recently held exams; however, if the ever-increasing demands of the church are to be met, which is not only desirable but urgently necessary, many more must be found who are willing to dedicate themselves to the school ministry. Of the approximately forty applications for school teachers received, only thirteen could be considered from here. Thus, for the time being, about 27 schools remain unoccupied, at least in so far as no teacher of one's own can be employed. In addition, new needs will arise from week to week, so that we must expect that in the course of a year probably forty to fifty school teachers will be required. Truly it is a grace from God that he has so blessed the work of our pastors up to now that the demand for pious and capable school teachers is so great.

Who wants to serve the Lord in the school?

...makes one happy. By attaining that, one has probably here are quite significantly less costs associated with it. If, for instance, they lack all aptitude for music, etc., such even lost the soul!

How few Christian parents, young men, and boys "consider" that it is infinitely more blessed and glorious to work on the souls of men, of God's children, than otherwise to pursue a profession. It is true that all professions in which a man can serve his neighbor in truth are ordained of God; it is also true that not all men can be preachers and school teachers; but it is also true that the glory of such an office, in which one can work on souls, is very little recognized. A soul, the soul of a man created for eternal life, is truly a more precious material than gold and precious stones, much more than iron, leather, and the like. And what is worked out in a man's soul on the basis of the divine word does not perish, like the work that belongs only to this world; but it remains for eternity and has an eternal heavenly reward. But many young and old do not see this! On the one side they see only profit and honor, on the other vain misery and much work - work that has no great value with all worldly-minded people. So one soon decides in favor of the side on which money and goods, honor among men, and good days are to be hoped for. Of course, it may well be that this one and that one will choose church and school service for the same reasons; but there will be only a few of them compared to the great number of tradesmen, and they will usually soon find themselves disappointed.

The sense just described is unfortunately the prevailing one, especially among young people who have outgrown school. Why do the boys do it this way? - Is it any wonder that out of the great number of our young people only a few are found who would like to become school teachers? - But is it not a very deplorable state of emergency that it is so? Can fathers and mothers, can preachers and teachers say that they have done all that could be done to plant a better sense, to plant a desire and love for church service? - What then do we do to awaken in our children, from their youth, a sense of church life, of congregational and synodal life, of parish or school ministry? -

It does much, not only for the awakening of the Christian spirit in general, but also for the awakening of desire and love for service in the church in particular, when father and mother speak of the pastorate and school teacher as delicious offices before and with their children; when they describe it to them as something glorious, to be able to serve God in the same, to win souls for him. If the desire arises in a God-fearing and gifted boy to take on such an office one day, it can be fulfilled much more easily here than in the old fatherland, in that it would be more difficult for him to be able to serve God and win souls.

In a similar way, teachers in the schools, pastors in their sermons, confirmation classes, and home visits can the teaching ministry. This should be done out of love for work for Christ's kingdom. If this is done faithfully to a God and one's neighbor. There is nothing sadder to think certain extent, there will be no lack of students for our of than a teacher who can achieve the daily necessary institutions. Here, too, the saying applies: Constant dripping wears away the stone! Repeated introductions always labor and groan and yet accomplish nothing and requests finally make hearts soft and willing. For this because God has denied him the necessary graces. He reason I would like to urge all fathers who have suitable is a burden to himself, to the schoolchildren, and to the sons, all preachers and school teachers, to pursue this congregation; he carries the office as a yoke and longs cause of our Savior, to pursue it with zeal. The young to leave it. It is unkind to appoint such ungifted people people, for example, either do not read this idea and as teachers. How can he teach others who is not himself request at all, or they do not read it at all; therefore it is able to discern any truth, worldly or divine? No, if a up to the old people to hold it up, to remind them, to brilliant talent is not necessary to become a righteous remind them again and again. Only then can one count school teacher, it must at least be mediocre. God protect on success. If the Lord says that he who receives aus from people who want to become teachers because prophet in a prophet's name, that is, as a servant and they find schooling more convenient than other work, minister of God, shall receive a prophet's reward, then he because they are too unskilled in their profession to get who wins a man for a pastorate or school office will ahead, or because they are useless for anything else! certainly also receive a similar reward. And so much the We cannot use such people! But if there is anyone to more should we be merry to win workers for the Lord, as whom God has given the necessary gifts and who now we can comfort all timid, fearful, and stupid ones with the wants to serve the Lord in the children; if there is anyone certain and constant help of the Lord, and point them to who wants to risk life and limb; if there is anyone who the glorious reward of grace promised to teachers who wants to take the shame of Christ for honor and does not point many to righteousness. How zealous, not long ago, want to look upon the ingratitude of the world, let him be were our canvassers to obtain a soldier for the army; welcome. Let us work diligently to make him a useful should we not also be zealous to obtain fighters for the servant, who will then also work with blessing. army of our God? -

Let no one stay away because he is poor. As sure Of course, it is not enough to just ask any young as it is that wealthy parents are obliged to maintain their people to choose the teaching profession. One must take children in institutions themselves, without the help of a good look at one's people! Not only piety of heart, but others; and as sure as it is that whoever gives his heart also at least some talent is necessary to be able to work to Christ will gladly sacrifice his possessions to him, if he with blessing. The former, of course, is the main thing! has them; it is also certain that the poor have always He who cannot say with Petro, "Thou knowest, Lord, that found help and support, and will continue to find it. God I love thee," is not fit to be a school teacher; he cannot make many hearts willing to help poor students. We feed Christ's lambs. Love for Christ and his lambs have had plenty in the past school year! In addition, the replaces much that is lacking in the intellect. - But it is annual maintenance costs are only small: for about 24 good, very good, if the newly awakened are first tested dollars, food and fire are procured. If you are enough, for a while, if they are allowed to prove themselves in a simple and modest, you do not need much for clothing and their attitude, whether their desire to become teachers is other needs. It is a rule that each student has to bring really serious and well-founded, and not based on vanity, his own bed (only the bedstead is supplied), but if one arrogance, and convenience. Many a man has regretted does not have it, God will provide for it. He provides for the bargain he has hastily entered into; he has worked everything that is needed and leaves nothing to be love for service in the church in particular, when father with reluctance and has finally withdrawn his hand from desired!

the plow, to the annoyance of many.

May he, the faithful God, bless these lines on the hearts of many readers; may he make many fathers willing to appoint their sons to the exquisite office of a Christian school teacher; may he awaken young men and younger men to sacrifice themselves with joy to him who loves them above all things from eternity. Whoever would like to come, but is not yet able to do so, should use the time and try to train himself especially in singing and instrumental music.

(violin and piano); this will be of great advantage to him. A new application has come in. Then it is truly necessary. If you have to painfully sympathize with the calls for help when he enters here. But whoever wants to come at the time to cry out to God with one accord and fervently: Oh, Lord, that come to you and you are unable to help, since you beginning of the new school year should show this at the time have mercy on this great, bitter need of your poor church; are the ones through whom most of the heart-breaking right time and not neglect to send in the necessary look at the many souls so dearly bought with your blood, cries for help and distress reach us, please see to it that certificates, at least certificates of morals and curriculum who hunger for the bread of life and thirst for the living; you do not fail in your holy duty in this play. See to it that vitae. So then God be commanded.

J. C. W. Lindemann, Director of the Seminar.

Addison, Du Page Co., Ill.

"Ask the Lord of the harvest to send laborers into his harvest."

How necessary it is that we all let ourselves be found in accordance with Christ's command in this request and fervently implore the Lord to send laborers into His great, wide harvest field here, that will fall all the more upon the soul of the first members of our Synod when, in addition to the two calls that have already been made, they are rightly urgent and well-founded. This will fall all the more upon the souls of the members of our Synod, if now, in addition to the two appeals which have already been made, and which are most justly urgent and well to be heeded - on the part of our school teachers' seminary and on the part of our I. college in Fort Wayne - there is added a true cry of distress on the part of our preachers' seminaries, especially our practical institution. And yet, how could, how could we remain silent when the facts speak so loudly? At the end of the academic year that has just passed, we have examined 13 students of the theoretical seminary and 11 of the practical seminary and released them into the ministry. At least a dozen professions, some of them urgent, are still unfinished. It is to be expected that new demands will be made on us daily; and if the Lord blesses the effectiveness of our travel preacher, who has just been chosen and equipped, according to His kind grace, and if he finds many larger congregations that will soon be supplied with their own preacher, then the number of vocations to be completed would increase significantly in a short time. And now, what forces are still at our disposal to meet all these demands only to a certain extent? Six pupils remain in the theoretical seminary, but they have only completed their course after a year; eleven are now entering, but for a three-year course, the duration of which cannot be shortened. The practical school still has 12 students, but five of them have just entered or have only recently entered, five others have been vicars for a longer period of time in the past year and must now complete their studies. In addition, three are still in such vicarage positions, but one of them will not be able to return to the institution at all, the other two only after a longer period of time. It is true, as has already been reported, that this autumn our dear and gracious Past. Brunn, but they will have to study for at least another year, and in some cases even longer. Our Proseminar, however, for which the Lord, the kind God, gave us our own teacher last year, now has only three students, and to this day there are still no more students.

and with redoubled diligence kindle the love of Christ in their tender hearts and direct their minds early to the glorious calling to make people blessed as assistants of God, the Holy Spirit. But you in particular, you brothers in the ministry, who know the plight of the church before anyone else and who often, when calls come from your circle, are able to help it.

that the hearts of all of us may be inflamed with zeal to his paper wants to interpret that correction given in the mission of gymnastics in America. - Yes, honored faithfully help to relieve this crying need of the church, as "Lutheran" in childish joy as a triumph for himself and his guests, we are taking a stand against all religions, much as it is in us, and not to grow weary in the work to thereby pardoned doctor. Instead of providing himself, whatever names and forms they may have. It is a which he has ordained us, and to cry out to him sincerely, as well as his entire honorable community, with better hopeless error to believe that only the Muckerhum is unceasingly, and fervently: Lord, send labourers, many, rules of ecclesiastical order, his head has been dangerous, and I have been ashamed to read calls in the faithful, diligent labourers into thy harvest, for the harvest destroyed, his black toes have gone mad, which is why German papers here for the formation of Christian and is great, but the labourers are few.

Follow-up to the attack from the Yorkville community.

When the deliberate attack on the Yorkville parishioners are not afraid. Parishioners, of which, after the supernatural, which Christianity has contributed not a congregation was published in No. 16 of the "Lutheran" all, honest thinkers find themselves guilty. Of course, and little to nourish, rests the lever of all priestly influence and against Dr. St. and his faithful, those faithful declared that in comprehending after-Lutheran does not consider it all priestly rule." - God is to be thanked if the enemies they had to take the whole misguided attack on their something unworthy and shameful when, through such speak so plainly and say it straightforwardly that when shoulders. They themselves had allowed themselves to activities as have come to light here, the vineyard of the they pretend to take up arms against the "clergy," they be seduced into the associated machinations by all sorts Lord is stirred up by wild sows and the unity of the church mean all religion, all faith in God and in another world.

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the Yorkville congregation who had escaped the discipline of divine word. Ebrwürden St., however, as much as some things might speak against it, was

nevertheless innocent in all forms, and they therefore asked that ibn be acquitted by some correction. A news

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who had undertaken the assault. It goes without saying, in a well-known city: "We (Germans) come to this much-

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St., refers only to the acts which have been committed ourselves shamefully deceived! They want to gag and

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allowed himself to interfere in the affairs of the Yorkville these laws, that we may be and become what we are: again," he accidentally inserted the personal word "me."

community in a way that was not very honorable. Thus it free men." Another, at San Francisco in California, With a raised voice he therefore declared to his dear

was he who, already at the time of the founding of this named Auftmann, delivered a speech as "first speaker" congregation: "With what measure you measure me,

congregation, not only raised many a lamentation about at a "May festival of the social gymnastics association" they will measure you again. The congregation

the Missourian intruder against his friends, but who also on Sunday morning, in which he said that the main task understood the word mistake and answered him with ear

himself incited his congregation members to see to it that which the gymnasts had hitherto set themselves in tips. By the way, this story takes place in New York and

the hymnal of the New York Synod, with its well-known America had been the "fight against slavery"; this had is told by an ear witness.

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Jews, with a few large bundles of these hymnals from St. worm at the life-mark of this nation. The enemy I mean is of the I. man, to such an extent that he talks of uncalled

Matthew's Church, in order to persuade the people here parochialism. The history of the world shows us by interference. Or should Mr. Past. Brobst really not

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return the two bundles of hymnals to their pastor in in the case of the United States. The tendency to deny us the profession of informing our readers about the

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these circumstances it is very stupid when the limited

editor of the Lutheran Herald writes in No. 5

he lets a bombastic trumpet blast sound in the Herald Protestant congregations, or whatever else they may call against the little Yorkville Pfäfflein. But unfortunately it themselves. We Germans will completely lose our sounds very weak when he then tries to save the significance as the first cultural people on earth if we do innocence of his doctor, with whom he has already made not oppose the religious madness of the great masses many a bargain, and to stop the machinations of those everywhere and seek to combat it. This flirting with

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so aloud, but which have it in their leaders. O Christians, behold, the enemy is at work to tear even the last ground

of the fear of God out of man's heart; let us then be the more zealous not only to preserve our treasure

ourselves, but also to offer it to others. W.

Walther]

The Reformirte Kirchenzeitung of July 6 gives some

about the gymnastics clubs in America that is

news

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are a disgrace for the entire New York Synod. Under influence of the parsons the chief

these circumstances it is very stupid when the limited

editor of the Lutheran Herald writes in No. 5

the mission of gymnastics in America. - Yes, honored guests, we are taking a stand against all religions, whatever names and forms they may have. It is a hopeless error to believe that only the Muckerhum is dangerous, and I have been ashamed to read calls in the German papers here for the formation of Christian and Protestant congregations, or whatever else they may call themselves. We Germans will completely lose our significance as the first cultural people on earth if we do not oppose the religious madness of the great masses everywhere and seek to combat it. This flirting with

heaven has cost man the earth, and in this inclination to

the supernatural, which Christianity has contributed not a

little to nourish, rests the lever of all priestly influence and

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so aloud, but which have it in their leaders. O Christians,

behold, the enemy is at work to tear even the last ground

of the fear of God out of man's heart; let us then be the

more zealous not only to preserve our treasure

ourselves, but also to offer it to others. W.

Walther]

The word "me". A clergyman, who already had a fat

sinecure, had been trying for some time, though in vain,

to increase his salary. On the fourth Sunday after Trinity,

after a stirring philosophical treatise, he lapsed into a

serious blunder at the end of the sermon. At the words,

By what measure ye measure, ye shall be measured

again," he accidentally inserted the personal word "me."

With a raised voice he therefore declared to his dear

congregation: "With what measure you measure me,

they will measure you again. The congregation

understood the word mistake and answered him with ear

tips. By the way, this story takes place in New York and

is told by an ear witness.

R.

A word to the "Lutheran" from the Rev. Brobst.

The same refers to a notice we took in No. 20 of the

"Lutheran" of his quarrel with the editor of the "American

"Lutheran." By this we seem to have stepped on the foot

of the I. man, to such an extent that he talks of uncalled

interference. Or should Mr. Past. Brobst really not

recognize, even on calm reflection, what a vast difference

there is between simple knowledge of a matter and

interference in it? And with what does Mr. Past. Brobst

deny us the profession of informing our readers about the

ecclesiastical matters of this country that are dealt with in

the public journals? After all

we print in his honor a reply to the "American Lutheran" found in the same number of his "Magazine."

But the whole of what is said here amounts to the fact that, according to Webster and Adler, he meant the word "revival" differently from the way the "Observer" and all revivalists understand it according to the meaning that has become historical among them. Now Mr. Past. Brobst either does not know that such a thing does not apply under the present circumstances and that one must use the words as the opponent understands them, if one does not want to cause misunderstanding through one's own fault - and then he gives the enemy a bad nakedness; or he knew it and did it anyway - and that would not be honest. C.

"American Rationalist-Pastors." In the "Reformirte Kirchenzeitung" of June 15, a Mr. St. writes: "A friend reported to the writer of these lines that in a large city of the East a man keeps a beer saloon, on which hangs at the same time a sign with the inscription: "Here is also promptly and cheaply baptized and copulated." We heard from another so-called pastor, who is the darling of all the world's children, that one Sunday he "baptized" in turn 20 children in a beer saloon, some of whose fathers were already half drunk. "If I offered him twenty-five dollars, he would baptize my Newfoundland," remarked one American, of this outcast from the church, now doing business on his own account." -As appalling as it is to hear of such ejectors calling themselves pastors, and pretending to exercise for money the sacred endowments of the Son of God, it is far more appalling to see that our German people have sunk so low as to allow Germans to be served by such incompetents. But so it always goes: the greater the grace that was offered to a people and which it trampled under foot, the lower it has fallen. W.

[Walthers]

Freemasons. In a newspaper we read: "The Masonic Lodges in France, having long since thrown the Christian doctrines into the dustbin, have now placed on the agenda of their meetings the question whether "the belief in God should not be deleted from their constitution? It would certainly not be a pity if the Free Masonic Lodges and all secret societies deleted the confession of God from their constitutions, for then people would sooner recognize who the Grand Master of all such lodges really is, namely not the good Lord, but the devil, and so many ignorant and careless Christians would no longer be lured into such secret societies.

This, as well as another calling that came to me at the same time, which I accepted all the more gladly because, at an advanced age, I was no longer able to cope with the difficulties of the locality, resulted in the Zionand Seminary, was ordained. After he had received and congregation becoming vacant through no fault of itsaccepted a call as assistant preacher from my own. After the same, in community with the like-mindedcongregation, he was ordained by me in the midst of my congregation with the assistance of Pastors I. P. B yer and G. S. Löber by order of the honorable President of visited several times by Prof. Crämer and provided withthe Western Di- stricts Synod. Likewise, on the 5th Sunday after Tr., July 16, the gratitude with which the congregation remembers this.candidate duly called by the congregations at Bain- For on July 2 of this year (Vom. III. p. tr.) the congregationbrdge. St. Joseph and Royalton, Michigan, was was given a new preacher, but I had the great joy of beingordinarily called. John Holiday, who was prepared for the able to ordain and introduce my successor in officeholy ministry at the practical theological seminary in St. myself, who was requested by the congregation andLouis. In the midst of the congregation in Bambridge and commissioned by the Presidium of the Western Districtin the presence of representatives of the congregations of our Synod. He is a pupil from Brunn's institution, whichin St. Joseph and Royalton, he was ordained by the is well known and a friend of ours, Mr. Sandvoß fromundersigned on behalf of the Ebrw. President of the Erfurt, who continued his studies at the ConcordiaNorthern District Synod and inducted into his office. Seminary in St. Louis and has just completed them. May The Lord of the Church bless the work of these his servants. H. Miracles. Chicago, Ill, July 26, 1865. Addresses: Rov. P. st. Oro886, No. 400 Huron 8t , 6IU6NZO, Ill. Uev. "I. l'LwrtnZ, lVatorvliet, Lorrion Oo., Niest.

Address of the dear officemate: R-ov. ^V. lumlvc>88, k. 0. ssossDr.8vn No. N. Wege, pastor in Augusta, Mo.

Since it had been decided by the venerable Synodfor some years, that their old church became much too that the District Presidents should receive adjunctssmall, they felt compelled to build a new church. This new because of the visitations entrusted to them, whichchurch, built in such meager times, we were allowed to necessarily take them away from their own congregationsolemnly consecrate to the service of God on the 2nd for a longer time, the dear Immanuel congregation in St.Sunday after Trinity. This day was indeed a real feast Louis asked for a Pastor Adjunctus in the person of Mr.and celebration day. Already in the early morning the Candidate Theodor. Louis, in order to give thenumerous guests gathered inside and outside the old undersigned the opportunity to wait for his presidency,church to attend the farewell service, where Pastor and to be well provided for even in the absence of theirMultanowsky held the speech. Afterwards the guests pastor, chose and appointed a pastor adjunctus in themoved in an orderly procession to the new church, person of the Candidate of Theology, Friedrich Wilhelmwhich, after it had been opened by Pastor Loci under the Stellhorn, who had completed his studies here. The sameusual ceremonies, received three assembled people was ordained on the 3rd Sunday n. He was solemnlythrough its three spacious doors. Pastor Sirasen then ordained by the undersigned in the Immanuel Churchsaid the consecration prayer, followed by the main with the participation of the pastor of the congregation,service. Pastor Engelbert's sermon on the gospel of the Professor Walthers, and committed to the confessionalfeast was listened to with rapt attention and certainly writings of the Lutheran Church. accompanied by great blessing. In the afternoon the

On the 4th Sunday a. Tr., the 9th of July, Mr. Franzundersigned preached again before a large crowd on the Kleist, from Strelowhagen, district of Nangart inEpistle of the Feast of St. John. Pomerania, was ordained by me as called pastor of the The church, executed in the Gothic style, from a Lutheran congregation in Washington, Mo. Washington,drawing by the Rev. Stephen, is an ornament to Mo., with the assistance of Pastor Matuschka, wasWatertown. It is the most beautiful and tasteful church of ordained by me and installed in his office. Not only thethe place. Its steeple, with a half projection, of a height of difficulty of being served from Neumelle by Pastor130 feet, makes a pleasing impression upon the eye. The whole length of the church is about 100 feet, its width 45 Matuschka, which was caused by the Missouri current inwhole length of the church is about 100 feet, its width 45 the winter time, but rather the increasing congregation infeet. As soon as one has entered the nave of this church, an almost entire town of about 2000 inhabitants requiredone sees that one is not in an American meeting house, a preacher of their own. but in a church. At first the eye rests with pleasure upon

May the Lord make both of these appointed servants,the beautiful altar, adorned with Gothic ornaments. To of His work a great blessing, that through their faithfulthe right is the pulpit, to the left the lectern, and in the service His kingdom of grace in St. Lonis and incenter the baptismal font. A spacious cloister divides the Washington may be preserved, built and increased. lower pews. On three sides I. F. Bünger.

Kirchweih - Festival.

Since the Lutheran congregation in Watertown, Wisc., has grown in number of members under God's blessing for some years, that their old church became much too small, they felt compelled to build a new church. This new church, built in such meager times, we were allowed to solemnly consecrate to the service of God on the 2nd Sunday after Trinity. This day was indeed a real feast and celebration day. Already in the early morning the church to attend the farewell service, where Pastor Multanowsky held the speech. Afterwards the guests moved in an orderly procession to the new church, which, after it had been opened by Pastor Loci under the usual ceremonies, received three assembled people through its three spacious doors. Pastor Sirasen then said the consecration prayer, followed by the main service. Pastor Engelbert's sermon on the gospel of the feast was listened to with rapt attention and certainly accompanied by great blessing. In the afternoon the undersigned preached again before a large crowd on the Epistle of the Feast of St. John.

The church, executed in the Gothic style, from a drawing by the Rev. Stephen, is an ornament to Watertown. It is the most beautiful and tasteful church of the place. Its steeple, with a half projection, of a height of 130 feet, makes a pleasing impression upon the eye. The whole length of the church is about 100 feet, its width 45 feet. As soon as one has entered the nave of this church, one sees that one is not in an American meeting house, but in a church. At first the eye rests with pleasure upon the beautiful altar, adorned with Gothic ornaments. To the right is the pulpit, to the left the lectern, and in the center the baptismal font. A spacious cloister divides the lower pews. On three sides

Church News.

For nearly ten years I, the undersigned, had served as pastor to Stringtown, Cole Co, Mo, the Zions - church near Jefferson City and a preaching place on Honey Creek as a branch. Then a rotter broke out in Stringtown, and

The church is decorated with arches, whose delicate columns also support the vaulted ceiling and the roof truss. The most beautiful decoration of this church, however, is the pure preaching of the bright Gospel. The most beautiful decoration of this church, however, is the pure preaching of the Holy Gospel, which resounds here, and the right administration of the reverend sacraments. Praise God, the sheep of Christ who gather here must not languish, as a so-called president of the well-known Wisconsin Synod once wrote publicly to the world about this congregation and its preaching ministry, against his conscience, and has not yet repented of it; but they will find pure, full and healthy pasture. May the faithful God keep the old truth to this new church all the time. Amen!

Mission Feast Celebration.

On^V. Sunday after Trin. the Lutheran congregation at Dissen, Cape Girardeau Co, Mo. celebrated Misstonsfest. They had invited their neighboring congregations, some of which participated in great numbers, thus increasing the joy of the celebration. Prof. Cr mer appeared at the request of the congregation, to the great joy of all those present. Otherwise, apart from Rev. John and the sender, the pastors K stering of Altenburg, Bergt of Paitzdvr  and D derlein of Jackson were present. Prof. Cr mer had the kindness to preach the sermon for the morning. In a heart-warming manner, based on the words Marc. 16, 15. and 16., he inspired in the congregants a desire and zeal for the glorious work of the mission to the Gentiles, as a duty to which not only the dear apostles, but all Christians are bound by Christ's command. In the afternoon Rev. K stering preached on the inner mission based on the words 1 Cor. 1, 9. At the request of the congregation, both sermons will be printed and will soon be published by A. Wiebusch and Son in St. Louis. May they find a wide circulation.

In addition to the rich spiritual refreshment, the physical refreshment was also not lacking; for on two occasions the several hundred guests from near and far three weeks in advance, so that the necessary were fed and watered together at a well-laid table in the open air.

The two collections brought in \$43.00, half of which is to be used for outward mission, the other for inward mission.

This was the first mission festival in this region; but many of the participants will certainly have left it with the wish that the dear neighbouring congregations, as well as others, would follow this example and hold similar festivals at times, to stimulate fraternal fellowship and Christian zeal in the work of the mission, both within and without.

But praise and glory be to the faithful God for this day of joy, which we were able to celebrate again in peace and quiet in an area that has been "unsafe" for years due to war.

New Welles, Mo. the 12th of July, 1865.

R. H. Biedermann, Past.

Luther's People's Library. 11. and 12. volume.

The dispatch of this volume begins in these days to all who have subscribed or paid for it. The contents are: the conclusion of the interpretation of the Sermon on the Mount, the interpretation of the 118th, 127th and 147th Psalms and comprise 312 pages in total. The layout is the same as in the earlier volumes.

Orders for all volumes published so far (1 to 12) can be dispatched immediately; only one should indicate the manner of dispatch, and if to be sent by first class mail, the postage (12 Cts. pr. double volume). Post, the postage (12 Cts. per double volume) to be enclosed.

Persons who wish to engage in the distribution of this work will receive a remunerative discount on the purchase of copies; copies will also be given on commission to persons who are sure of payment, and, if necessary, a four-month credit will be granted.

Finally, the announcement that the 13th and 14th volumes are already in progress and will appear in the fall of this year. It is not necessary to subscribe to this volume, but merely to send in orders when it appears.

Letters 2c. address directly to:
A. Wiebusch u. Sohn.
Letterbox 3975. St. Louis, Mo.

The Middle District of the Synod of Missonri, Ohio, &c. States, will

hold its sessions this year at Cleveland, O., in the congregation of Mr. President Swan, August 16-22, at which time the truth of the Christian religion shall be dealt with.

Arrivals should report to the school house, behind the parsonage, 98 Bolivar St., near the City Cemetery.

All Synod members, including those brethren who otherwise intend to attend the proceedings, are requested to inform Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made for accommodation.

The making of the parochial reports from Jan. 1, 1864, to then 1865, shall not be omitted by the voting pastors. Tb. Wichmann, Secr.

The Eastern District of the Synod of Missouri, Ohio, &c. States

Holds its sessions this year at Williamsburg, N. N-, at the congregation of the Rev. Weisel, from August 30 to September 5.

W. Keyl.

Conferenz - Display.

The Wisconsin Pastoral Conference will assemble, God willing, Tuesday morning, the 22nd, to Thursday evening, the 24th of August, 1865, at the home of Rev. Ph. Wambsgan , at Mayville, Wis.

At Iron Ridge station, on the La Crosse railroad, the limbs coming by rail may dismount, from whence they are to be picked up.

Synodal Report

of the Northern District, assembled at Milwaukee, Wisc. from June 14-20, 1865.

This book, 63 pages in length, and containing, in addition to the excellent synodal address, the two extremely important papers, "The Doctrine of the Difference between the Old and New Testaments," and "The Doctrine of the Divine Inspiration of the Holy Scriptures," has just left the press, and is available for 25 cents per copy from M. C. Barthel, St. Louis, Mo. This book, containing the two important papers, "The Doctrine of the Difference between the Old and New Testaments," and "The Doctrine of the Divine Inspiration of the Holy Scriptures," has just left the press, and is available for 25 cents per copy from M. C. Barthel, St. Louis, Mo.

Indication.

The still almost completely new organ of the Trinity Parish in St Louis, which was calculated for a new church at that time, but is much too small for the now soon to be completed new church, is offered for sale. It has 30 sounding stops and the price is 1400 dollars. For further information please contact
Fuerchtegott Schuricht, St. Louis, Mo.

Warning.

Everyone, especially every teacher at elementary schools, is hereby seriously warned against a certain subject named Franz M ller. He travels from place to place and makes it his alleged business to show school children all kinds of beautiful pictures through magnifying glasses attached to a small box in exchange for five to ten cents. However, this wretched man uses this pretended business to get the opportunity to commit sodomitic sins with boys to satisfy his shameful unchaste lust. That he did such things with boys, he himself admitted in court. The following may serve to describe this man more closely: He is somewhat below average height, according to his statement 30 years old and unmarried, pale and somewhat weak in appearance, wears a small beard (including a moustache), and in his behavior toward others is refined and polite, although he shows more of a feminine than a masculine character. In particular, it should be noted that he has various recommendations for his paintings, including one from Prof. Winkler at "Martin Luther College".

May the gracious and merciful God control and prevent the horrible destruction which Satan has in mind with this his instrument, and have mercy on the latter according to his great grace for the sake of Jesus Christ, his dear Son!

St. Louis, July 18, 1865.
I. O. Ulrich, teacher at the German Lutheran Immanuel School.

Changed address:

Box 240. II. Lralces blor, Lebrer.
Uoelc Island, III.



An old song about Matth. 7,15-23.

The world is false, faithful God, It is full of
prophets, Who by mocking the true teaching want
to kill the souls: There they boil poison of
seduction, And there they pervert thy writing With
man's deeds and doctrines.

The sheep's dress now becomes very mean,
One makes up its defects.
The false teachers enter in the sanctity of the
angels; They pretend all heaven, and alas! yet
open the gate To the abyss in hell.

When they are moved by simplicity, the wolf
shows his claws; the poor sheep, which he tricks,
loses its life, when it gets such pasture, where only
poison and floury dew lies, so that it dies forever.

O JESUS, arm my mind with the prudence of
the righteous, That I may be skillful and joyful in the
defence of the truth; And if the wolf be clothed in
sheep's clothing, Grant that I may know him by his
evil fruits.

The grapes do not bear the thorn bush, The
thistle does not bear the fig;

One can also leach from xxxen trees not good
fruits.

The evil discipline of false teachers is the fruit of
a rotten tree, which belongs to the fire.

Where men despise the word of the Lord, And
teach the statutes of men; Where men seek their
own glory, And dishonour the blood of Christ;
Where men play with the treasures of grace, And
steal the salvation of poor souls: There, there are
such fruits.

Oh, let me strike all at thy word, as the
touchstone, And escape these wolves' soul-
murders with all earnestness.

Stand by thy whole church, that she be not a
dove, Which teareth this beast.

If ever new sects arise, And new spirits of the
sect, Oh, keep my course, My guide and my
master, That no other way may please me, Than
that which gives me light and truth Through thy
spirit's teaching.

Let me myself also avoid false appearances
in Christianity.

To be called a Christian, and not to be, Is to be
disguised as a sheep. He that only saith, Lord!
And doeth not thy will, He beareth foul fruit.

Alas, there is a fire where rotten
trees burn; And thou wilt not know a
hypocrite in that day. Therefore grant
that all hypocrisy may be banished very
far from me, So I may not escape.

(Sent in by Pastor F. Sievers.)
Report on the mission among the
Indians.
(Continued and concluded.)

The station of Missionary Mießler has not suffered
any essential change in the past year. Also Miss.
Mießler has had to labor under trying circumstances.
Some of his younger Indians went off to war; in addition,
most of the families in Isabella County had been so
severely affected by bad weather, night frosts and the
subsequent drought having destroyed nearly all the
seed of the preceding spring, that they were compelled
to leave their homes, one to seek a livelihood here and
the other there. A good part of the Indians were busily
engaged in hunting, as the price of furs had risen very
much, and money was absolutely necessary to them for
the purchase of the precious flour. The reluctance of the
Indians to live in the new County of Isabella, which was
assigned to them, is increasing; the land is lower and by
far not so healthy to live in as that of

Bethany; the hunting grounds are soon used up, because so many Indians live crowded together in one area; the opportunity for fishing is small; the Indians are in all respects too much constricted by the white man's living. It seems, therefore, that after 1-1/2 years, when each of them has received his deed to the land allotted to him, they will have a great desire to sell it and move elsewhere. If, however, in the 1-1/2 years they should be more disposed to work their farms, we should have better hopes with regard to their supply of the preaching of the divine word and especially with regard to the instruction of their youth in school, since then their support money from the public coffers would cease and the government schools would have to be closed, the maintenance of which has hitherto been financed from their annual funds. They themselves would then be dependent on honest work, and their children on us alone for schooling; they would then perhaps also learn to appreciate more our labor of love among them. Until then, it seems most advisable for the missionary to visit them in smaller groups in their camps during the week and to gather them in larger groups in the house of God on Sundays, if possible. - It is said that in the last year, on the day of the disbursement of their jubilee funds, a treaty was concluded by the United States government with the Michigan Indians for a period of ten years, in which it was stipulated that a trade school would be built and furnished for them at government expense, in which the Methodists had stipulated to take the leading hand. It is also said that in this treaty it was included as a condition that the Indians should be subject to military service as citizens. Such a treaty would, of course, impair our hopes manifold.

Church attendance was very sparse in the last year under the above-mentioned conditions; it happened not infrequently that the missionary had to make the long journey to church (10 miles) for nothing, since no people had turned up to take part in the service. In the beginning of this year, after a long absence, the Indians again appeared in greater numbers at their homes, and a baptism also took place. - Around the middle of May, the wife of Chief Nawgishig died after a long illness. Since her removal from Bethany to Isabella County, 5 children had preceded her into eternity. This and many other crosses had made her soul more accessible to the Gospel, and the missionary could say with joy and thanksgiving to God: "She has fallen asleep blessed, and entered into the joy of her Lord."

The sick Indian youth Philip, who was trained in Fort Wayne until 4 years ago, has recovered so far from his sick foot that he can now walk without crutches. He is getting better and better and visited the missionary on horseback in the winter. Some of the letters sent to him by the synodals at Fort Wayne

He was very pleased with the many gifts of clothing, etc., but most of all, his face was glorified when he heard that his Fort Wayne teachers still remembered him and were willing to take him back as a pupil when he was well. Missionary Mießler's harvest in the fall of 1864 was very small and far from sufficient for the needs of the station; for the coming fall, however, the state of the fruit raises beautiful hopes. A young servant did the external work of the house until the middle of May of this year; the missionary was able to give him a good report. Unfortunately, however, he suddenly left without a permanent replacement being available. - Old Mr. Mießler, the missionary's aged father, who has been living with his son for years, likes to keep himself busy in the garden. - The former missionary farm at Bethany has been leased out until now and has brought in little. Unfortunately, during the last winter, ten of our 16 mission sheep were torn to pieces in broad daylight, that is, through no fault of the tenant, by dogs prowling around. The forest land of Bethany, returned by the Indians who have left, lies unused and is ready for sale as soon as the Synod gives the order. Whether the Indians will again desire to occupy the same is very doubtful, and hardly to be expected. Therefore, one could have already proceeded to sell the land, but up to now the time did not seem suitable for this, since due to the times of war the full utilization of the land could not be achieved, whereas it was to be expected that after the end of the war, especially since the improvement of the roads, even the construction of a railway in the vicinity of the land is in prospect, the price of the land would increase. In consideration of all this, the synodal assembly of 1864 decided to postpone the sale of the mission land once again. - In Bethany the former church had to be torn down last summer, otherwise it would have collapsed. It is only with melancholy that we can think of this, since in former times this new destroyed ^church had enclosed heart-warming meetings of the former Bethanien congregation.

The horses needed for the mission farm in Bethany were purchased for \$255 in town orders payable within one year. Since it seemed fair to the inhabitants of the town that the missionary Mießler also take part in the war contribution, he paid the sum of K94 for the recruitment of volunteers until last autumn. If the recruitment of volunteers had not been made possible by the generous contributions of the few families in the township, Miss. Mießler might easily have met with the lot of having to join the army, as an examination before the provost marshal at Flint had shown him to be fit for service, notwithstanding his infirmity.

The state of health in the missionary's family was not without temporary illness.

diseases. The measles, which affected many Indian families, also returned to the mission house, but did not come to a full outbreak. The missionary praised the Lord for his merciful sparing and for the strengthening of his own health, which had been so weak in the past.

The construction of a new dwelling house for the missionary, long intended, has finally begun since the spring of 1865; the materials for it had long since been accumulated and the purchase of flocks, which the missionary then had cut, have considerably reduced the price of the boards; on the other hand, the wages of the workers are higher than in earlier times. -

So much for the brief overview of our missions. If there seems to be little that could be done in recent times, the Lord has not given us more. It is enough for us to report what is the pure truth; we do not want to veil it with a made-up presentation. - But thanks be to the Lord, who calls us, who according to the flesh would also like to report greater deeds, to humility; we want to implore faith and faithfulness in missionary work from Him. May He, the faithful, merciful God, bless all who have gladly been the caretakers of our mission; may He be praised and glorified for all the participation which He has obtained within and outside our Synod for the poor heathen and their missionaries, also for the greater interest of many congregations in the missionary cause, which has been manifested at the celebrated mission festivals, as well as for the zealous work of many women's associations. The Lord take away from us all pusillanimity where it is necessary to do His holy work among the Gentiles and to proclaim His truth! May He give us greater love for our poor chippeways, so that they may be lured with greater power of love to our Christian blessedness! Amen.

Frankenlust, in July 1865.

Ferdinand Sievers.

To which German people do you think our Lord Christ was first preached?

Pastor Rocholl answers this question in his writing "Christophorus" as follows:

"In old, old times, long before the birth of Christ, three German tribes, called Trokmer, Tolstobojer and Tectosagen, broke out from the Rhine, where they had their seats, and, as our ancestors invaded France or Italy much because of the good land and wine, migrated to Greece. There, where now the Turk has his dominion, they have robbed, burned, and burned much. At last they established a kingdom in a region called Thrace. But there they did not rest long, for they were a warlike people, and the whole world was open to them; but, as they were joined by other tribes from Germany, they went over the sea to Asia under their commanders Leonar and Lothair. There in the mountain country

have served for pay a mighty king of Bithynia, named Flesh, this is written to Germans, and these are the and may the wounds of war not ache and fester as long Nicomedes, in the war. Instead of pay, he granted them Germans who first received the precious sermon from all as those of my lungs." Let us show our gratitude to him many lands or an entire territory. There they lived in Asia our people.

Minor, the German people, in the midst of the Greeks. What happened to these German Christian in our faithful, abundant support, of which he is so much But they were called Gallic (as much as Frankish) congregations later on? There is not much to report about in need in his sad situation.

Greeks, and their country Gallic-Greece, or in short: that. But a church teacher by the name of Jerome lived Galatia. This was a beautiful country, with three almost 400 years after the apostle Paul; he had traveled considerable cities, e. g. Ancyra, which is now called much, had been in Rome and Constantinople, and also Angora, and with a beautiful river. There they had fertile in Galatia, and now spent his last days alone at the little some claim that several of the small communities are as land, wine and oil trees and figs, and they always kept manger of Christ in Bethlehem, over which the pious similar to each other as one egg to another, therefore their German tribal customs, even though they came empress Helena had built a church; for he said: "Where they should unite with each other into one church. To this under the rule of the mighty Roman Empire. - But now God has given me his Son from heaven, in the same he replies: "That the shell of the eggs should be broken the time came, when they should have more than wine, place I will send up my soul to him in heaven."" Enough, in order to bring about a union, we are not willing to and oil, and figs. For, behold, the Saviour of the world this man also wrote a treatise on Paul's epistle to the admit. Several such eggs broken and the contents of the was born. When the German men of Galatia turned to Galatians, and in it he testifies that the Galatians spoke shells mixed together would make a good cake, but it the place where the sun was in the middle of the day. Greek, to be sure, but besides that they spoke like the would have to be baked and eaten as soon as possible, that is, to the south, there was the holy promised land. Trevirians, that is, German. And it is strange that when, or the ravages of mold would soon gnaw away at it. The And there now the morning star rose, our dear Lord and almost twelve hundred years after the birth of Christ, our broken shells would be of no use, and where would the Saviour, a light for all poor Gentiles. And the blessed light great Emperor Frederick I made a military campaign to rest be?" W. [Walther]

For the Gentiles shone even into the Galatian mountains. the Promised Land to wrest the Holy Sepulchre from the For when our Lord sent the twelve holy messengers into Turks - for they were already in control there at that time. all the world, they were not found wanting when he - the Bavarians in the Emperor's army, as is reported, still ascended into heaven and sent down to them the heard the Bojian or German language there in Galatia. precious Holy Spirit. And there were the Christians at And now? Yes, the Turk has long since pulled down the Antioch fasting and praying, and laying their hands on holy cross in all the lands there, and put the crescent the dear apostle Paul, they sent him, and he went and moon on the old Christian churches; and has come to preached. And when he went forth the second time, he pass what St. John foresaw: the holy candlestick is thrust took Silas with him, as it is written in the Acts of the from its place, for a testimony against us."

Apostles; and there he came also unto our German men By the way, Luther also knew this quite well. He writes in Galatia. And his feet upon their mountains were in his great interpretation of Genesis: "Thus it is known acceptable unto them, as of a messenger preaching that the Galatians are Germans; as it is said that they salvation unto them. And how blessed they were at the should still today use the German language as it is good word! Yea, if it had been possible, they would have current in Saxony. (Walch, Tom. 1, 992.) In another place plucked out their eyes, and given them to their apostle Luther writes: "There are some who think that we Germans should be descended from the Galatians; and when their fellow-countrymen in Germany were still should not be far off, it should be quite true and guessed. running to the mountains, to Desenberg and For we Germans are almost of such a kind, and (if truth be told) it were well to be wished that our dear Germans Gudensberg, to idolatrous altars, and through their were a little more valiant and constant." (On Gal. 1, 6.) endless forests no bell was yet ringing, and from their Luther means to say that the Germans might justly be dark mountains no cross was yet looking - here in the called descendants of the Galatians also, because the foreign land of Galatia the Crucified One had already Germans just then, as once the Galatians, "let themselves be turned away from Him who called them looked at them. Then they were glad and praised him. into the grace of Christ, unto another gospel." Gal. 1:6. And then Paul went again to our Galatians and watered W. [Walther.] what had been planted. Then he wrote them a letter from the city of Ephesus, which went around the churches. And when you now read how the apostle begins in the letter to the Galatians: Paul an apostle (not of men, but through JESUS Christ and God the Father, who raised him from the dead), and all the brethren that are with me, to the churches which are in Galatia. Grace be unto you, and peace.

from God the Father and our Lord JEsu Christo! - I say, when you read this,

To the ecclesiastical chronicle.

Röbbelen. This our I. brother and dear, hard-tested man of God, who is still severely downcast, closes his youngest

so letter with the wish "that the Ver. States, since the decisive victory of the Government

think: this is to our brothers after the

as such, or of any religious sect, order, or denomination, ...has been graciously given to it for use. From this it is clear how miserable its situation is. During the siege, the poverty was so oppressive that at last there was nothing left to eat but bread, potatoes and wheat coffee, and at most a morsel of meat once a week. Flour cost 1200 to 1400 dollars a barrel shortly before the capture of Richmond, and so did everything else in proportion. Clothing was just as prohibitively expensive; Pastor Groß made do with a soldier's suit, which he had dyed black. The number of members of the congregation melted down from 38 to 21, since the coercion became so bad that many fled to the north. Nevertheless, the dear congregation did not lose heart. "Although" - writes Pastor Groß - "these few had very little, and some had no earnings at all, they did everything to provide me with the necessary necessities." They have completely refurbished a two-story parsonage with five rooms, a cellar and a kitchen with two rooms, had it wallpapered and painted from top to bottom, inside and out. They have also recently appointed a school teacher from the seminary in Addison. God bless the dear brethren who have so faithfully passed this difficult test, and let the great tribulation now be followed by a time of refreshment!

As it now stands, Mr. P. Gross says in these words, "What money we had, we lost all. I had nothing, and the parish had nothing of northern money, and so the distress afterwards was almost as great as before; for work and business are still halting, and there is little money in circulation." Mr. Rev. Great had to keep school for two years himself. Through work, privations, and a nervous fever, from which he suffered in the autumn, his strength is sapped; he needs rest. These circumstances speak for themselves, and certainly call upon us to lend a brotherly hand.

The gifts may be sent to the district treasurers concerned for immediate disposal. H. Fick.

W. [Walther]

shall **now be null and void**; but such gifts, sales, or grants of land to any church, religious communion, or denomination, or to any person or persons entrusted with the management of any church, religious communion, or congregation, whether incorporated or not, shall be excepted, made for the use thereof within the limits of the clause preceding this article." - Hereafter, no more can be given, or purchased, taken possession of, and used by any church or congregation or synod in Missouri, than One acre of land in the city, and five acres in the country, and that only for the erection of a house of worship, a parsonage, and a place of worship. Any other gift or bequest made to them, any other acquisition by purchase, and any further use thereof, shall henceforth be unlawful, prohibited, delinquent, and subject to confiscation in Missouri. A further disadvantage, which arises for the church in Missouri through the new constitution, is that through it all church property is subjected to high taxes. Thus, Article 11, Sect. 16. states: "Neither real nor personal property shall be exempt from taxation, except what is used exclusively for public schools, belonging to the United States, this state, counties, or any municipality in this state." - As a result, the Union Baptist Church in Montgomery County, Mo. has already published the following resolutions in the local *Missouri Republican*, June 22: "The prospects of political affairs in our State being such as to threaten the religious privileges of our churches, which are guaranteed to us by the Constitution of the United States, be it resolved that we cordially invite the churches and preachers of the Bear Creek Baptist Association to assemble at Mount Pleasant Church, High Hill, in Montgomery Co, Mo., on the Friday before the 5th Sunday in July of this year, to pray for the guidance of Divine Providence, and to confer together as to the best procedure to be observed under the present circumstances. Resolved further, That we recommend to all our Sister Associations and all other Religious Associations to assemble for similar purposes. Thus done by order of the Union Church this 17th day of June, 1865, and subscribed in their behalf by the Elders R. S. Duncan, Moderator, the Elders Joseph Nicholls. - A. C. Hudson, principal clerk."

Please.

From Mr. Past. C. Gross at Richmond, Va. a letter has arrived to his mother, who resides near Collinsville, telling us of

The Thebaic Legion and its general Mauritius.

Before the Christian Church recovered from the many severe persecutions of the preceding centuries under the Emperor Constantine the Great in the 4th century, it had to endure a particularly severe final persecution under the Emperor Diocletian. This was a man of fine prudence, who was not at all bad at restoring to some extent the Roman Empire that had fallen under the rule of his crude predecessors. But in the history of the Christian Church his name does not have a good ring. For after him the last great persecution of Christians at the end of the third and beginning of the fourth century is called the Diocletianic. Although it was his

Although the two co-rulers Galerius and Maximianus may have preceded him in cruelty against the hated Christians, the first responsibility for the atrocities committed against the Christians at that time falls on him as the supreme ruler of the empire.

And now let me tell the rest in the words of the old Bishop Eucherius of Lyons (died about 433), who gives the most detailed account of the story that happened in St. Maurice.

"Emperor Maximianus, whom Diocletianus had lately adopted as his co-regent, a wicked man and a great persecutor of Christians, went to France to suppress a rebellion and sedition which had arisen there. But in order that his army might be the stronger, several regiments of Christians were added to them, which were called the Thebaic Legion, and consisted of 6666 faithful, experienced, and brave soldiers. When he came with them to Octodurum (now Martigny or Martinach) and there wished to sacrifice to the gods, he had his army assembled and ordered them, under heavy penalty, to swear to him at the altars of their gods that they would all fight with one accord against their enemies and persecute the Christians as enemies of their gods. As soon as the Thebaic legion got a little wind of this, it withdrew and went to Agaunum, which is both a pleasant and, on account of the great mountains and surrounding rocks, a very strong place, eight (Roman) miles distant from the former, and is now called St. Moritz by Mauritius, the commander of the legion, in order thereby both to possibly escape this impious and unlawful command, and also to refresh itself again on account of the long march which it had endured. When the emperor inspected the army, which was about to swear, he missed the legion in question, and in anger immediately sent officers after it to urge it to do the same. And the legion inquired what it was that they should do. And when they heard from the envoys and messengers that all the soldiers had sacrificed and taken the oath reported before, and that therefore the emperor had ordered them to return quickly from their place and to do the same, the chiefs of the legion answered very gently and meekly, saying that they had left Octodurum for the very reason that they had heard that they were to be compelled to sacrifice by force: they were Christians, and would not defile themselves at the altars of devils; they were only bound to worship the living God, and to observe that religion which they had maintained in the East to the last drop of blood. They were a legion, but they could not understand themselves to come to him again for his sake and to commit such a great sin by his command.

"With this response, the sent out

The soldiers left again and told the emperor that theyWhat shall we do, beloved, when Christ promises soas we freely and openly confess, servants of God. We were not willing to obey his orders. The emperor wasmuch to those who accept Him and fight for Him? Oh, letare bound to serve you in war, but we must serve him greatly incensed at this, and thus manifested his emotion:us therefore willingly lay down our lives in this most noblewith innocence. From you we have received wages and "So? will my soldiers in such a manner throw to the windsdeath! Let us bear witness to a right heroism andsalaries for our toil and labor; but from God we have my royal order and the sacred customs of my religion?unwounded faith! Methinks I see already these holy soulsreceived life and our being. We cannot so obey Caesar Are my soldiers so intent on throwing to the winds mystanding before the judgment seat of Christ, whom thethat we should thereby deny God, who is the author not royal order and the sacred customs of my religion? If theyEmperor's servant has here driven from their bodies. Thisonly of our life but also of yours, whether you believe it had only despised me and the imperial majesty, I wouldis the true honor, which will richly reward and replace ournot. It is not because of despair, great emperor, which have wanted to take public revenge for it, but in this wayshort lifetime with a blessed eternity. Let us unanimouslyis usually the most violent against one in great they despise and insult heaven at the same time, and thesay again to the Emperor the following answer throughadversities, that we are so courageously disposed Roman religion is mocked as much as I myself. Well then,his emissaries: We, great Emperor, confess and admitagainst you; you see, we have weapons with us, but we let the rebellious soldiers know that I will not only avengethat we are your soldiers and have taken up arms for thedo not fight against you with them, but would rather die myself, but also the insult done to my gods. Let my faithfulprotection of the Empire; we have also never set asidehan overcome you, and are more willing to suffer death soldiers be made up quickly, and let them, as the fatal lotour duty, left our station, or otherwise behaved in such ainnocently than to live in rebellion and vengeance. But if falls, kill the tenth man at a time, so that by such deathsway that anyone could accuse us of fear or timidity; Noryou think you will let us be tortured and martyred any those who are to die first may learn how sharplywould we now have any hesitation in obeying youlonger, well! we are willing to do so, too. We are Marimianus can avenge himself both for himself and forcommand, were it not that the precepts of Christianity, inChristians, and for that reason we cannot persecute our his gods."" Herewith the command was given, which waswhich we have been brought up, forbid us to worshippersecutors. You yourselves must undoubtedly confess immediately sent to those who were to acquire anddevils, and that we should not worship at the uncleanthat this legion has with it a right, unconquerable execute it. It was immediately made manifest, and thealtars of the gods. We see that you would like to defile usheroism. We may lay down our arms, and your officers tenth man was always condemned to death, who thenwith unclean worship, or to frighten us and make uswill find our army quite bare and disarmed; but our breast with full joy presented their necks to their tormentors, andfearful with your decimation; but ah, only refrain fromstill remains steadfastly armed with a true faith. Kill us in this case there was no dispute among them, exceptinquiring and searching after us, but rather know that weand even trample on us, and we will still offer our necks only as to who should first endure this glorious death. are all Christians together. We must confess, indeed, thatto the sword of the executioners, and these things are all

"When this was over, the legion was ordered to returnour bodies are subject to your power and authority; butthe more pleasant to us, because by scorning your to its place with the army, whereupon Mauritius, asour souls we keep wholly for Christ, the author andattacks we will only gain the eternal crown the more general of the legion, called the people a little to one sideblessed of them." swiftly.""

and addressed them thus: "Faithful brothers and "No sooner was this talked out and unanimously "When Maximianus heard this, and almost doubted soldiers, I rejoice from the bottom of my heart over youragreed upon by the whole legion, than all this wasthat he could break their constancy, he ordered his whole bravery and great courage, that the Emperor's commandimmediately brought before the emperor, who was greatlyarmy to meet them and execute them, which they did at for love of religion has had no effect on you; you haveannoyed by this courageous decision and thereforeonce, without regard to years or persons, slaughtering seen how your brothers and soldiers have endured aordered another decimation or withdrawal, which wastheir bodies and stripping them naked, since the emperor quiet death with a joyful spirit. Oh, how full of fear I was!also immediately carried out, with orders that the resthad decreed that anyone who killed one of the legion For I always thought that, because you were armed, youshould return to Octodurum, as had been ordered before.should have and receive whatever he found with him. would have prevented their blessed death, as couldThen a certain Ensign, named Ersuperius, took hisAnd so they had to die with their swords in their fists, easily have happened, under the pretext of protectingensign in his hand, and addressed them as follows:since they might well have preserved their lives by the your brothers. Behold, I stand here in the midst of the"Here, my faithful brethren, you see that I carry thisstrength of their weapons, especially because they had dead bodies of my faithful brothers and soldiers, whomensign for the preservation of worldly prosperity: butplaced themselves in such an advantageous place, or at the cruel tormentor has torn from my side. I am splashedthese are not the arms to which I now call you; this is notleast could have sold them at a very high price.

with the blood of these martyrs and my clothes are stillthe battle to which I encourage your courage and valour "This history I (Eucherius) have so diligently stained with the blood of these saints. And shall I doubtfor this time. We must undertake another kind of fencing.narrated, because all and every circumstance in it is so to follow their death, since I rejoice and wonder so muchThese swords of ours make no way for us to the heavenlyvery thoughtful, and because it holds in itself a very at their example? Shall I ask what the Emperorkingdom. We need an unchangeable mind, animmense sample of Christian duty and submission, the commands me to do, who, like myself, is subject to theunconquerable protection, and we must keep our faithlike of which, according to the example of our Saviour, law of nature and mortality? I remember that we onceand loyalty, which we once pledged to God, to the verywill probably never have been in the world."

swore this soldier's oath, that we wanted to defend thelast. Let the cruel commanders always go and present This is the story, dear reader, as told by the old common being (the empire) with the utmost danger of ourand deliver this paper to their bloodthirsty lord: We, OEucherius. It is possible that the wording of the speeches lives; we let ourselves go that far with the emperor, evenemperor, are your soldiers; but we are also in addition, given and the strength of the legion may be agreed with him; but the actual fact of the story - it happened in September of the year 302 - and the place where it happened - the Rhône valley - are not the same.

return. But if we have now done this out of a mere and bad soldiering

at St. Maurice-have passed the test even in the sobermann answered: I didn't believe in it before, but since examination of evangelical inquirers. (Pilgrims.)

Bishop Brochmann.

Thus one tells of the Lutheran bishop in Denmark named Brochmann. He was a very charitable man. When his son died in London, and the news came to him in Denmark, he knelt down with his wife and made a vow that henceforth nothing of all the income of his bishopric should be saved, but everything should be given to the poor. Henceforth he always had a crowd of poor children at his table, and to one hospital alone he made a gift of 7000 Thaler. When he lay on his deathbed in 1652, and had to suffer much pain, his wife was surprised at his composure. Then he said in great joy: "I find so much heavenly joy and sweetness in my heart that I cannot possibly express it to you. I rest in God's bosom, I lie in God's arms, by the angels I am carried, by His Spirit I am comforted, and by the light of His countenance I am shone upon." And now that he feels that it is time to say good-bye, he closes his own eyelids! That they never open again.

There it is, then, what is granted to the lovers of Jesus, just as we wish for once, when we ask with the pious Valerius Herberger :

Counsel me after thy heart, O JESu, Son of God! I will endure pain. Help me, O Lord, from this. Shorten all my suffering, Strengthen my stupid courage, Let me blessedly depärt, Set me in your inheritance.

Is there such a thing as the devil?

Yesterday I had to think again of the first Prussian traveling preacher, Brennecke, who once met an old forester on his journey in an inn. The forester soon noticed that he was sitting with a devout man, and therefore asked him: "Mr. Pastor, is there a devil?" "Is there a God, Mr. Forester?" was the counter-question. The forester opened the window, and because he still had something of the smell of the green field about him, and had not yet grown stiff and dull behind the forest-penance and punishment registers 2c., he still knew the language of nature, and said, "You see, you have only to look at all that is outside, and you know already that there is a God." "Now look within yourself, and you will find that there is a devil," replied the pastor.

(Sunday messenger.)

Do you believe a devil?

This question happened once to bookseller Frommann from an enlightened gentleman. From

1848 I believe in it, because otherwise it would be inexplicable to me what I have experienced there from otherwise reasonable and righteous people. - "Well, then, I suppose you know his grandmother?" continued the questioner. "Certainly," was the answer, "that is Mrs. Hochmuth!" (Freimund.)

Church News.

The Lutheran congregation in Jacksonville, Ill, having been happily delivered from a preacher against whom the Missouri Synod had publicly warned all congregations, has appealed to our Synod for a righteous preacher of the Word of God, and has now received one. The candidate for the office of preacher, Mr. Franz Lehmann, who had completed his studies at the theological seminary in St. Louis and passed his exams, received a regular appointment from the congregation in Jacksonville. After accepting it, Candidate Lehmann was ordained by the undersigned on the 7th Sunday after Trinity, July 30, and inducted into his office. May in the beautiful, large city of Jacksonville, in which the prosperous state institutions of Illinois, several colleges and many churches are located, also a Lutheran congregation, beautiful in faith and confession, in love and harmony, and large in number of members, arise through God's help and blessing. I. F. Bünger.

Address: ksv. lisbmnnn, ssneksonvills, NorZun Oo., III.

After Mr. Th. Grüber, until then pastor of the congregation in California, Moniteau Co., Mo., had received a regular appointment from the congregation, not far from Hampton and had accepted it with the approval of his former congregation, he was installed in his office by the undersigned in the midst of the congregation on the Sunday of Trinity by order of the District President, I. F. Bünger.

May the faithful Archpastor, Jesus Christ, make him a blessing to many, and may the church grow and flourish under his care.

C. A. Menn i ck e.
Address: 4^li. Oruder, Unmpton, Uoelr Hlunä Oo., III.

Having received a proper call from a number of Lutherans in and around Marshaltown, Iowa, and having accepted it with the consent of his former congregation, Rev. Doescher was installed in his new office by the undersigned on April 30, by order of the venerable Mr. Praeses Buenger.

Marshaltown, a town on the mountain, adorns its beautiful and fertile surroundings and thus outwardly corresponds to his profession as a beacon of the gospel. Pastor Döscher already has four preaching places in the area and will soon need help.

May God grant that the power of the gospel may come alive among the many Germans in and around Marshaltown, so that here too many souls may be enlightened and God's holy city, the church, may be built. Fort Dodge, Iowa, August 2, 1865.

G. Endres.

After Mr. Hermann Sieving, formerly a student at our practical theological institution in St. Louis, passed his exams, he was called by two congregations, which were formerly served from here, as their preacher and pastor. By order of the Reverend President of the Western District, he was hereupon ordained on the 5th Sunday after Trinity of this year. J. he was solemnly ordained by the undersigned, and on the following Sunday introduced to his congregations.

May the Lord help him in mercy and let him produce much fruit for eternal life.
His address is: Usv. Horwann LievinA, 8ooor, ^Vooäkorä Oo., III. Peoria, August 8, 1865.
Paul Heid, Lutheran pastor.

Church dedications.

On the fourth Sunday after Trinity, we in my congregation at Wellsville, Alleghany Co., State of New York, had a real day of rejoicing, in that we dedicated our new little church to the service of the Triune God. It is a frame building, 22 feet wide, 40 feet long, 18 feet high, with a gallery, altar, pulpit and vestry. Many guests from my congregations at Olean and Alleghany increased our festive joy; but we were very sorry that none of the pastors who had promised to come could be present. In the morning the undersigned preached on Ps. 26, 6-8, and in the afternoon on the Gospel of the Dedication of the Church, Luc. 19, 1-10.

May the Lord also let this little church continue to be a planting place of his heaven.
Olean, July 24, 1865.

G. C. Engelder.

On the first Wednesday after Pentecost, the Immanuel Lutheran congregation at Dundee, Ill, celebrated the joyous day of the dedication of their new church building.

As a few words about the place and development of the community are likely to be more interesting to readers than a detailed description, so often read, of the usual festivities with all the incidental circumstances, the former may be preferred here.

Dundee is hidden in the fertile Forriver Valley, about 50 miles northwest from Chicago by rail. The already mentioned shallow river divides the town of about 3000 inhabitants into two almost equal parts; the western part rises gradually, the eastern part is enclosed by a high undulating mountain range. Looking down from these heights, the groups of houses lie low below. This side is mostly inhabited by Germans.

The congregation here dates from the time when the spiritual tramps were still in full power. For a number of years, they found a comfortable place to stay here, and no matter how various and different they were from one another, they all had in common, first, to establish themselves by means of the name "Lutheran," and second, to systematically plunder the congregation for a year. It was therefore an easy task for the lurking enthusiasts to take over a large part of this torn and desolate congregation, who until recently could not keep their thieving nature in check. The active missionary zeal of our Chicago preachers succeeded in gaining a foothold here some years ago, and Mr. Pr. G. Löber, then assistant preacher, served them.

But the extent to which the tenants had corrupted them was shown by the fact that a tramp who possessed a good mouthpiece and offered his services for mockery was unexpectedly able to establish himself and was allowed to go about his business for another year until he had to leave in disgrace. Hereupon Mr. Past. W. Bartling, at that time preacher at Elk Grove, took charge of the same, after whose removal Past. Richmann, until two years ago the undersigned received a calling, since which time a considerable number of new immigrants, especially from Pomerania, have increased the congregation.

If we rightly think of the Kirchwelhtag of a congregation in joy, then in view of the past we have great cause to be allowed to do the same. To our Immanuel be thanks for the fulfillment of that which we so ardently desired, namely, to have a house where his Ekre dwells, for that which we so exceedingly needed, namely, a house where the counsel of God is proclaimed to us for our blessedness, without abortion or censure; for that which he so undeservedly and abundantly granted us, a spacious and respectable house of God. It is 60 by 38 feet, built of white bricks, windows and door in gothic style. The lower part serves as a school-local. The festive service began with hymn no. 336. The undersigned spoke the consecration prayer, Mr. Past. Richmann held the festive sermon on Gen. 28, 10-22. Topic: How does this become a holy place and a gate of heaven? Mr. Past. H. Schmidt was in charge of the altar service. In the evening Rev. M. Zucker preached on the first Pentecostal Apostle, and Rev. Löber gave the benediction.

Besides the mentioned I. Amtsbrüder were present, Messrs. Past. Friedrich and Heitmüller were present, also the members of our neighbouring parishes, especially from Schaumburg, were present in large numbers.

But as we had to recognize and confess that if the Lord does not build the house, we build it in vain, so may He Himself, as the faithful watchman, guard it; may He above all not let the bright light of the pure Word go out in the lighthouse erected among us, as it now seems to us, but give power to dispel the darkness of error, so that it may serve to save many a still erring soul.

A. H. Burckhardt, Pastor loci.

Ordinations.

Pursuant to the authority received from the Honorable Presidency of the Northern District to order ordinations and installations in Wisconsin and Minnesota, I ordained in the midst of the respective congregations, committing to all the symbols

1. assisted by the Rev. Engelbert of Racine, for the newly-formed Lutheran congregation at Waterford, Racine County, Mr. Candidate Eduard Georgii, on the 23d day of July, v. v. p. IHnit. VI;
2. under the assistance of the Rev. Steinbach here, for his former filial parish on Howelsroad, about 6 miles from here, Mr. Candidate Georg Präger on the 30th of July D. D. p. I'rinit. VII;
3. with the assistance of Messrs. Pastors Steinbach of here and Ruff of Mequon, Mr. Candidate August Crull, as Pastor Adjunctus for my congregation, on the 6th of August v. v. p. Print. VIII.

All ordinands had received their theological preparation at our Concordia in St. Louis and passed their exams there.

Thus, our large northwestern field of work is tilled with three more workers, whose number, by the way, will be increased by two more in these days. Praise be to the Lord of the harvest for this increase! May He crown the work of these younger brethren with blessings, make them more faithful and true, so that their increase in all things may be manifest, may the congregations concerned and all our congregations here become more and more grateful for the increasing gift of the Word, and may He further hear our prayer in grace for the sending of righteous laborers into the field of the Northwest, which is still in need of many of them and is expanding with the present strong immigration!

Milwaukee, Wisc. the 7th of August, 1865.

Friedrich Lochner, d. Z. Vicepräses of the northern district.

Addresses:

Rsv. 'Länarä ClsorZü,
IVaterkorä, Raoino Oo., >Vis.

Rsv. CleorZ bigger,
oare ob' Rev. U'. Lteiudaeü,
No. 397 Hosä 8t., IVi8.

Rsv. ^UAN8t Orull,
ears ok Hov. N. I'oekner, No. 424 Osclur 8t.,
Uiln'uukso, ^18.

The Eastern District of the Synod of Missouri, Ohio, et al. states.

Will hold its sessions this year, God willing, from Aug. 30 to Sept. 5 incl. at Williamsburgh, N. N-, in the congregation of the Lord Past. Ckr. Weisel. The latter at the same time requests all the Synodicals, as well as any guests, to give him notice of their coming three weeks before. His address is:

Htzv. Oür. Weisel,
1338tr , usar Orabam I_ve.

The subjects of the discussion are two papers. The first contains a compilation of the reports sent in by all the individual pastors on the subjects on which the sermons are based, on the practice of the catechism, on home services, on the ecclesiastical and moral condition of their congregations, on the articles of doctrine that are especially important in our time, on inner mission and on the condition of the congregational schools. The second paper answers the question: How can we make use of Dr. Luther's exhortations and warnings concerning the future in our time?

The Pastors are requested to bring their fully executed Parochial Reports. Hugo Hanser, Sekr.

The dear brethren who come to New York by way of New Jersey, board the omnibus there, which goes through Greenwich St. (the third street from the water) to the Grand St. Ferry; by this ferry get to Williamsburgh. Arrived there, board the Grand St. Cars, and proceed to Graham Av. turn right, go two streets to the church and parsonage.

Conferenz - Display.

God willing, the Minnesota Pastoral Conference will meet Sept. 22-25 in Wa- conia, Carver Co. at the home of Mr. Rev. Horst.

H. Grupe.

To the message.

Since the military hospitals are becoming more and more empty, I ask the dear brothers to turn their gifts to other more urgent needs. Next I will report on the total income and expenditure.

Th. Brohm.

Indication.

Messrs. Siemon and Br. have informed me that they have sent for a number of copies of Ruthhardt's explanation of the use of his vocabulary and are offering a bound copy at the price of 70 cents. This vocabulary is in use at our Gymnasium in Serta and Quinta; the explanation or instruction gives the teacher a complete insight into the layout of the elementary book and therefore forms an excellent aid for those who wish to train boys in the elements of the Latin language according to this textbook. I therefore hope that this publication will be welcome to many brothers. G. Alex. Saxer.

Warning.

(To the Pastors of the Lutheran Synod of Missouri, Ohio, &c. St.)
A certain Heinr. Herm. Masemann, a shoemaker by trade, coming from the Kingdom of Hanover, who had been a member of the Lutheran St. Paul's congregation in Plattville, Wisconsin, for a number of years, was de-communicated because of apparent hypocrisy and, after a vain attempt to join the local apostate group belonging to the Wisconsin Synod, went over to the Old School Presbyterian sect. He now intends to move away from here to try his salvation in a Missourian congregation. The clergy of the Missouri Synod are hereby most kindly warned against this troubled head and impenitent hypocrite.

Plattville, Graut Co, Wis, Aug 7, 1865.
Jul. Striker, pastor in the Iowa Synod.

St. John's Parish in Aurora,
Steele Co, Minnesota.

! Should anyone have the inclination to settle in the ! near this now fast blossoming community, he should kindly contact

LuebriuA,
Ries k. 0-, Vlivussota.

and he will gladly give more detailed information about the conditions there. It should also be noted that the congregation has now received its own preacher from St. Louis. L.

Gustav König's picture of Luther.

We have just received a new consignment of Gustav König's Luther picture, and, as the state of the gold is now different, we can sell them for \$2.00 each.

A. F. Siemon & Bro.

Fort Wayne, Ind.

(Receipt and thanks.

For poor students (especially the Brunn'schen) received through Past. Biedermann, collected on Mr. C. Wallmann's baptism of a child \$1.20. Deßgl. by Past. Fick from a member of his congregation 50 Cts.

For the incoming Brunn'schen Zöglinge by Past. Hügli in Detroit by Mr. C. Bieth \$2, by Mr. Ch. Dittmer \$1. By Past. Claus here by Mr. H. Beimer \$1. C. F. W. Walther.

For the seminary household: By Past. Gräbner from W. Hagemann \$1; from Gottl. Mertz from Past. Lehmann'S Gem. z Bush. Aepfel; by Hrn. Griesr from Past. Koren's Gem. 150 dollars; by Mr. Schneller from Rev. Claus'S Gem. \$2; by gardener Breihahn from Past. Hamann's Gem. 1 barrel of cabbage, 1 Bush. Potatoes, 4 Bush. Tomatoes, H Bush. Apples, z Bush. Cucumbers, H Bu. Onions.

For poor students: by Past. Sandvoß, Collecte of his Zions-Gemeinde for the newly arriving Brunn'schen Zöglinge \$4.50. A. Crämer.

For poor pupils: From the Women's Association of the Three United Churches in Milwaukee, 1 dozen shirts, 1 dozen dress shirts, 1 dozen dress shirts, 1 dozen dress shirts, 1 dozen dress shirts...shirts, one dozen... Towels, 1 dozen. Covers, H dozen. Sheets.

ForPH. Scholz by J. Schmidt and H. Schultheiß each \$1; Mrs. M. Polster 50 Cts.

For the household: By Past. L- Lochner of sr. Gem. §8. by Past. Scholz by J. Reimers, W- Meier each \$1. Jgfr. L. and M. RaSzin and Mrs. V. Meier each 50CtS. G. Alex. Sarer.

The following further gifts of love for our church building are acknowledged with heartfelt thanks:

From Past. Strcckfuß' Gem., Okaw P. O., Ill.,. \$16,10 " " Franke'S by I. F. Günther 42,25

"	Hamann's"	in Carondelet, Mo.,	25,40
""	C. Frickc's"	in Indianapolis21	,25
""	Dr. Sihler'S"	in Fort Wayne44.	92

On behalf of the community

FortDodge, Iowa, Aug. 2, 1865, G. Endres, Past.

To have received through Mr. I. H. Bergmann under June 15, 1865, the sum of one hundred thalers of gold in kind gifts of love and sympathy, testifies with heartfelt thanks Müllheim, July 6, 1865, K. Röbbelen.

Received

For the Lutheran Hospital in St. LouiS: From Mrs. Elisabrthe Frey in Ehester \$2. Mrs. Past. Graves at Pilot Knob thank offering for happy delivery \$10. thank offering from Mr. Justinus Heising at St. Louis \$2. from Mrs. Dankmeier at Venedy, Ill, \$5. thank offering from Mrs. Laudel at Carondelet \$1. widowed Mrs. Welker at Neu Melle, Mo, \$1.50. From the Woman's Club in Ehester, Ill. for MuskitobarS by Mrs. D. Gilstrc \$10. N N. in Wyandotte, Mich. \$2. F. W. Koch, Bloomington, Ill. \$5. Past. Berges Gem., Coll. \$9.

For the orphanage in St. Louis: Coll. from I. Dobler in New York on the commemoration day of his wedding. Wedding \$5.50. Bon the soldier Brunning \$1. Coll. on Küh- neckes child's baptism at Carondelet \$3.50. Kuhlcnbeck Sr. at TollinSville \$5. Kaiser at St. Louis \$5. F. W. Koch, Bloomington, Ill, \$5. L. E. E. Bertram, Kassirer.

Received in -er Raffe Eastern District: To the Synodical treasury: from the congreg. in Eden \$8.75. For the General Pres.: Collected by C. Winter in Baltimore \$19.57. For poor students: Washington congregation, for Fort Wayne \$5.02. From the.

Little Lange in Baltimore \$1.24. Ges. on I. Wilder- mulh's baptism of a child \$4,35. Ges. auf C. Mook's wedding \$6,63. For inner mission: Mr. Nuppel's in Baltimore \$40,55. Congregation in Olean \$5. Congregation in Port Richmond \$14. Mr. Wirdemann \$1. For the college fund: New York Congregation \$10. Gcs. of G. Meyer and I. Brill \$9,95. For teachers' salaries: Gem. Johannisbnrg \$3.84. Gem.inRain- ham \$5.30. For Past. Röbbelen: From Mr. Past. Wyneken \$5. Mrs. Hascrodt from the savings fund of her deceased son Georg, gold and silver \$3, premium \$1.50, total \$4.50. For the seminary building in Ad- dison Congregation in Alleghany \$5. Mrs. Wiedemann \$2. F. Reimers, thank-offering for happy childbirth of her wife. To the College " Annex at Fort Wayne: Congregation at Strattonport \$9. Congregation at Washington \$18,19. To the College House Keeping Fund at Ft. Wayne: Congregation at Johannisburg \$1,36. Congregation at Martinsville \$2,15. Joachim Behm \$2. Com. of Mr. RnppeI at Baltimore \$44,33. Com. of Mr. Burrermann \$1. Congregation at Olean \$5. Congregation at Eden \$7.86. Congregation at Boston, 4th Coll. \$5.39. For the Hospital in St. Louis: on the marriage of Mr. C. Berens' ges \$12.75. H. Sieck in Baltimore \$10. Mr. Past. KeyI, Sr. \$5. For military hospitals: from Baltimore \$I. For the support of sick preachers: from Mrs. E., Olean, \$2.

I. Birkn er.

No. 92 William St.

Received in Raffe of the middle district :

To the synodical treasury: By Past. Saupert by G. Bippus and Chr. Lettermaun each \$1. by Past. Seuel of the women's association of his church \$15. Parish \$15. by Past. Lehnrc's Gem. \$4,63, by himself \$1. Past. Hörnicke's Gem. in Defiance Co. \$5. Whose Gem. in Williams Co. \$3,55. By dcns. of Christ. Neidhardt \$2. by Past. Detzcr of Mrs. Dannenberg \$1. past. Schumann's gem. in De Kalb Lo. \$10.84. Whose Gem. in Kcndallville \$8.55 and \$4.75. Past. Tramm'S Gem. at Pentecost Coll. \$6,30.

On the college household at Ft. Wayne: Past. Wyncken'S Gem., 2nd ed. \$42,15. Further, subsequently \$4.

To the seminary household in Addtson: By Past. Wyneken gcs. on Schirbaum'S wedding \$10. by dens. from Fr. Horsch 50 Cts., from Wittwe Thiele \$1.

On the construction.of the college dormitory in F t. Wayne: Past. Geyer'S Gem. in Carlinville \$10. Past. Trautmann'S Gem. \$35. Past. Schwankovsky'S Gem. in Cumberland \$10. by Past. Lehnrc, by himself \$1, Nicolaus and Peter Baumann and Bro. Busch each \$1, Th. Baumann and Adam Weimann each 75 Cts. Past. Jox's Gem. \$16,51, Past. Schumann's Gem. in De Kalb Co. \$13, in Kcndallville \$9.

For inner mission: Past. Seuel'S St. Johannesgem. \$12.20. Past. Sihler'S congregation, in missionary hours \$20,51. Rev. Lehner's Gem. \$2.

For Mr. Dir. Saxer'S substitutes of Past. Geyer's Gem. \$4, Br. Stutz in Washington \$5, Past. Stephan's Gem. \$4 470 Gem. in Adrian \$8. By Past. Nützel! of various members s. Gem. \$14.

For heathen mission: Through Past. Seuel of the Women's Association of his. Congregation \$15. Past. Bode's Gem. \$6,88. Past. Klinkenberg's congregation - Coll. \$20. Past. Harter's Gem. at Lithopolis \$9. Past Tramm'S Gem. missionary festival coll. \$25.05. Mr. Herpoltshaimer \$1.50.

For sick pastors: Past. Bauer's Gem. \$5. Deßgl. \$5 for military hospitals.

For poor students: Heinrich Elligsen \$2. Past. Schwankovsky'S Gem. \$12. by Past. Sauer by W. Siefker, Herm. Albring, G. Hehmann, H. Schepman" each \$1, W. Schepmann 75 Cts, Marie Albring 50Ct.

For the traveling preacher: Johann Wesel \$2.

For teacher salaries: Past. Kühle'S Gem. an der Clifty \$3,45. by the same of F. Baurichter \$1. Past. Nützel'S Gem. \$20.

For the orphanage in St. Louis: Past. Brackhage'S Gem. \$8. by dens. of N. N. \$1.

To the pastors' and teachers' widows' fund: Teacher Röcker \$2. To the Nassau Mission: Through Past. Hörnicke by Fr. Grub as a thank offering for recovery from serious illness \$5.

For Pastor Röbbelen: Past. Schumann's Gem. in Kcndallville \$8,67. by Past. Nützet \$5.

Fort Wayne, July 11, 1865, Conr. Bonnet.

Entered in the race Western Districts:

For college debt repaymentS" cashier's office in S t. L o u i s: By Mr. I. Meiner in New York \$4,25; by Mr. Bonnet in Fort Wayne, 89,59. By Mrs. Mgd. Mueller in Chicago, thank offering \$5. Mrs. A. Conzelmann, New Orleans, thank offering for happy delivery \$10.

To the synodal "treasury westl. districts: Bon the teachers: D. Hoelscher, St. Charles Co, Mo. and Jung in Collinsville, each \$1. Of the pastors: Fruits' not, Ottawa, Ill, and Friedrich, Lake Zurich, Ill, each \$1. Past. Biedermann'S Gein' New Wells, Mo. of, \$4.25. Past. Wagner'S Gem. of Pleasant Ridge, Ill, \$25. Past. Lchmann'S Gem. of Manchester Road, St. Louis Co, Mo, \$6. by the same of H. Loehr \$5. Past. Birkmann'S Immanuelsqem. at Waterloo, Ill, \$3.75. whose cross- gem. there \$5.95. Past. Heiv'S Gem. at Peoria, Ill, \$>1.60. Past. Baumgart'S Gem. of Venedy, Ill, out of the bell-bag \$46.26. Past. Hoppe's ZionSgem. of New Orleans, \$24.50.

To the College-Unter haltS-Kasse: From N. N. by Past. Schaller, St. Louis, \$17.50. Collecte by Past. Biltz's Gem, Lafayette Co, Mo, \$16.

For Mrs. Prof. Biewend: by Pastor Richmann at C. Biesterfeld's baptism of children, Schaumburg, Ill, ges. \$8. Past. Hoppe's Zionsgrm., New Orleans, \$3,9-°.

To the Synodal MissionS treasury: Rev. Loeber's Gem., Thornton Station, Ill, Collecte \$19. By H. Richter's children there § 1. Rev. Ottesen by Rev. Lochner in Milwaukee \$15. Bichernann, Sr. of Venedy, Ill, \$5. Mrs. Spilker by Past. Claus, St. Louis, 50 CtS. Past. Hoppe's Zionsgem. of New Orleans, \$4.

For internal mission: Past. Loeber's Gem. of Thornton Station, Ill, Collecte \$19. Büning, Carondelet, Mo. \$2. N. N. by Past. Schaller, St. Louis, \$10. by Past. Jüngel collected in Cooper Co, Mo: at Bro. Diehl's wedding \$2.50; on a child's baptism \$5.50. H. Beimer by Past. Clans, St. Louis, \$1. Past. Eirich's Gem. of, Ehester, Ill, sent in missionary hours \$12.75. H. Stünkel, Lafayette Co. of, Mo. as a thank offering \$5. By Rev. Biltz of there, at Jos. Maring's wedding s. \$9.75. by W. Walke, St. Louis, \$5. by Rev. Claus this. \$2,50.

To Brunn's Seminary, Bro. Deuser, Carondelet, Mo., 75 Cts. Bon to an unnamed person, by Rev. Claus in St. Louis \$3.

To the college household at Ft. Wayne: H. Beimer by Past. Claus, St. Louis, \$1.

For poor students: Mrs. Schroeder and Mrs. Schmeisser, Franklin Co, Mo, 50 CtS. each. H. Hemme v. da \$1.

To the travel fund of Brunn's pupils: Past. Risinger, Pekin, Ill, as a thank offering for recovery ss seriously ill child \$10. Mrs. Landel, Ca- rondelet, Mo. \$1. By Past. Biltz, Lafayette Co, Mo, given at H. Lampe's wedding \$10.

For poor college students at Ft. Wayne: From the Women's Club at Past. Hamann'S Gem. of Carondelet, Mo. \$30.

For Pastor Röbbe.len: Mrs. Pastor Popp, Warsaw. Ill, as a thank-offering \$3. From an unnamed person by Rev. Claus, St.^Louis, Mo., 50 CtS.

For wounded soldiers: By Rev. Risinger, Pekin, Ill, \$1. Ph. Walk from thence \$1.

On the school seminary building in Addison: Past. Hoppe's Zion Parish, New Orleans, \$3.50.

For Director Saxer^S Substitutes: Past. Fick'S Gem. in Collinsville \$13.40.

E. Noschke.

Changed addresses:

Rov. ^V. Ltollkoro,
158 I3tk 8t., bc:Uv. L Oair,
8r. IEI8, No.

Rsv. I'. Hoist, ^VaskiliAtou, No.

los. druder, Oonooräia, I^t'u^otto 6o., No.

8. luoZo, oonooräiu, I-ufn^stto 6o., No.